

JANUA
LINGUARUM
TRILINGUIS

COMENIUS

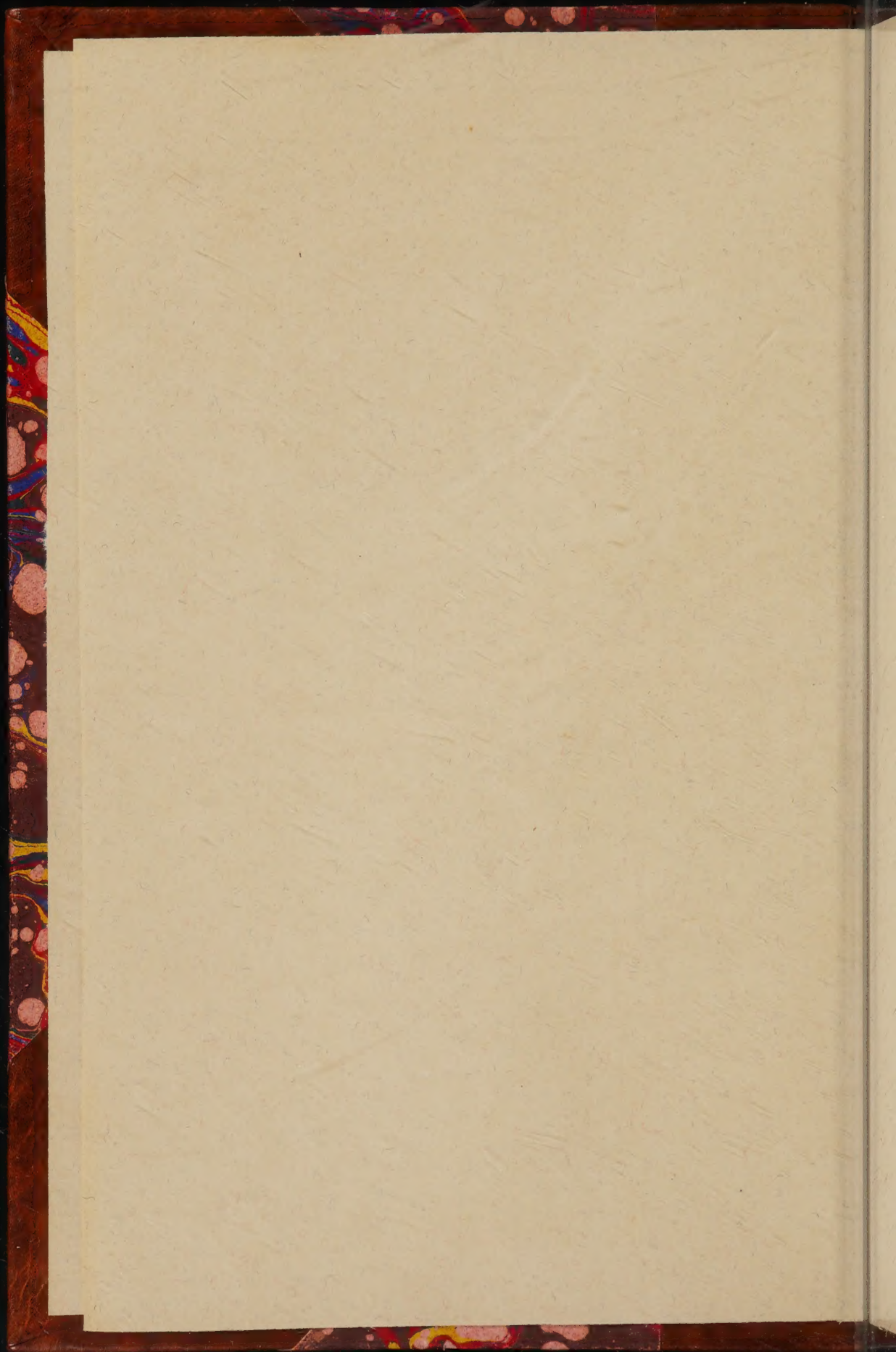
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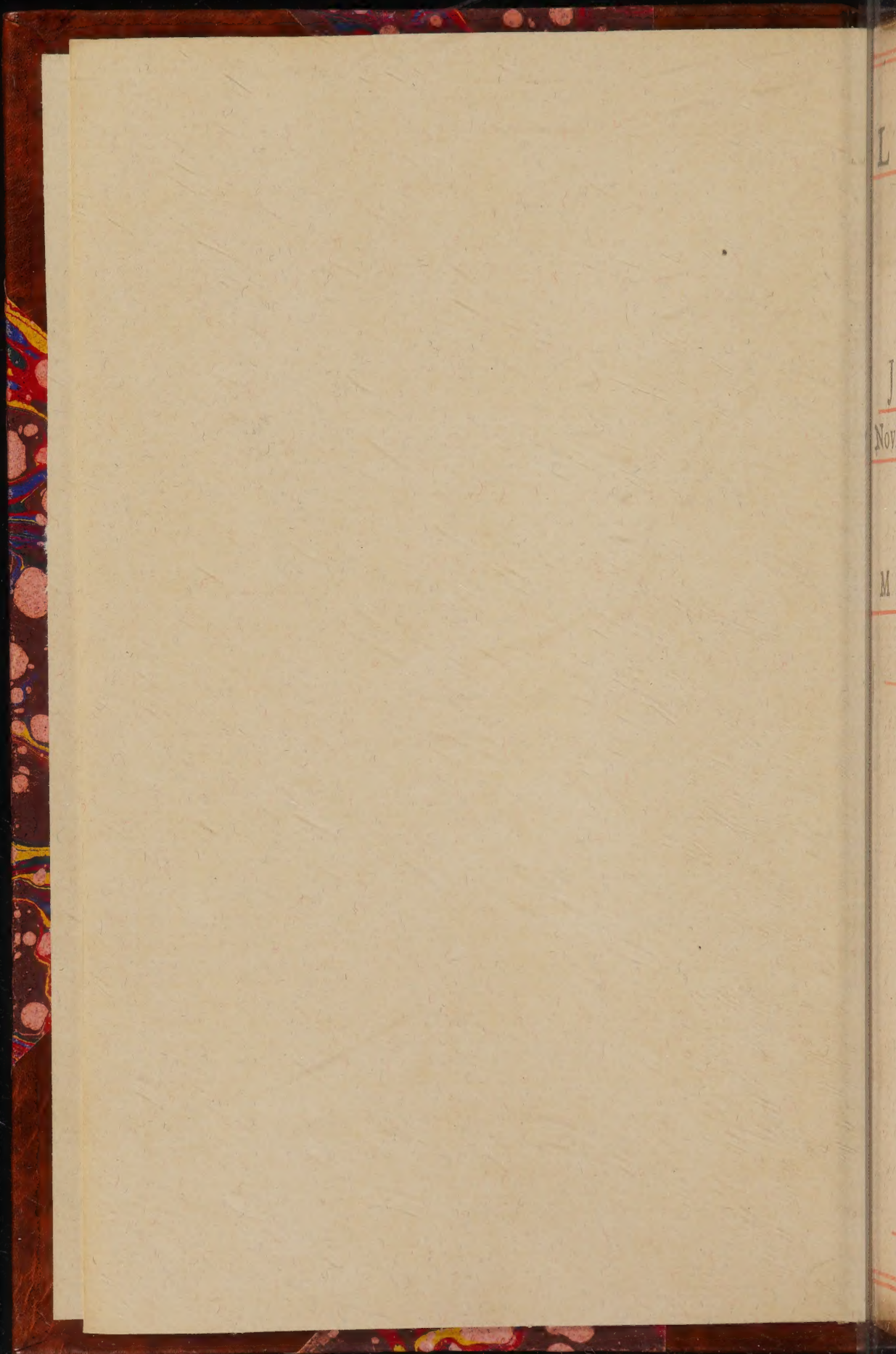






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J A N U A *Sive*
L I N G U A R U M

T R I L I N G U I S;

Sive
J O H A N N I S A M O S C O M E N I I

J A N U A L I N G U A R U M

Novissime ab ipso Authore Recognita, Aucta,
Emendata:

A D J U N C T I S

M E T A P H R A S I G R A E C A

E T

A N G L I C A N A V E R S I O N E.

Omnes Linguae laudate Dominum.



Jo qu

L O N D I N I,

Ex Officina ROGERI DANIELIS.

clō. 15 C. LXII.

P R Æ F A T I O.

initiales Vestibuli, Januæ, Attriis, literæ ostendunt (quod ipsi observatum Comenio) *V I A* hinc ad bonos authores sternitur ; hinc instruendi juvenes ad omnimodam Lectionem. Errat longe ab ipsius Comenii sententia, qui Comenium solum in Scholis prælegi postulat, & dictaturam literariam agere aut tyrannidem potius, ut veterum scripta exulent, & antiquæ chartæ *πικρὸν* patiantur. Hos libellos agnoscimus esse duntaxat in subsidiiis, Organicis & instrumentariis ; vocum & rerum Panlectas, ac veluti ordinata Lexica neque vendicamus à docentibus auctoritatem, sed discantibus utilitatem pollicemur.

Quibusdam ipsum consilium satis probatur ; sed Methodum causantur, tanquam puerili ætati minus accommodam, utpote ad Philosophiæ amussim exarsciatam : Deinde capita & paragraphos inequali esse longitudine, &c. Nā hi in scirpo, quod dicitur, nodum querunt. Nā quod ordo Naturæ hic servatur, id erat ipsius Artis, quæ suapte ingenio & ductu naturam, quam imitatur, sequitur : nec erat illud ordini de Artina contrarium. Quod si cui magis arduum videretur, & currui boves postponere, quum methodus ut plurimum res sit arbitraria, faciat ut libet, & postrema primis præteritis primum legat. Inæqualitati Sectionum & Commatum, occasionem subministrabat rerum ipsarum natura, quarum pro copia aut defectu brevior aut prolixior esse debebat tractatio. Et hic vicissim locus est remedio, cum pro lubitu aut omitti quæ minus placent, aut nova inseri possint. Sed generalem methodum ac partium in toto opere distributionem exhibet Synopsis operi præmissa, quam ego Januæ Clavium nuncupavero.

Denique qui in stylum Comenianum stringunt stylum, & Latinitatem virgula censoria notant, parum perpendunt hic ea propinari juventuti, quæ simplici oratione contenta, elegantiam & nitorem respiciunt, in quibus oblineat illud Horatianum,

Ornari res ipsa negat, contenta doceri.

Ridebitur si quis veredum phaleris obduxerit. Nos magis quid ex usu sit pueris spectamus, quam quid dicendi magistris probeatur. Sed puritatem, inquit, sermonis desideramus. Non imus inficias, multa hic in censu nostro vocabula comparere, quæ neutiquam est reperire apud vetustos scriptores, nedum apud Cicercnem. Et vero ita erat res, faciundum fuit, ubi res erant tractandæ eorum ævo incognitæ, necessitas cogebat nova etiam adinvenire vocabula, quæ non sint quidem usus antiqui, probæ tamen sint apud sequioris ævi scriptores moneta. Erat utique & illud optandum, ut quod quisque ex veteribus in quacunque materia differuerat, id ætate ipsissimis autorum verbis consignaretur, quo juvenis in ipsis discendi initiis veterum lectione imbuta, ipsorum paulatim stylo assuesceret. Verum id non erat unius ætatis, nedum hominis, tot volumina versare, & universum orbem scriptorum perlustrare, ut hinc inde dissectæ particule (uti Prometheus hominem suum effinxerat) in unum corpus redigerentur. Enimvero singularem hic institui vocum delectum, & si non magnificum, saltem accuratum conspici rerum apparatus.

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ut universa, quanta quanta est, cum Latinitas, tum rerum Natura, in unum veluti fascem colligatur; id cuiusvis, nisi lolio videtur, parebit.

In summa, fidenter dicam: neminem unum rei Scholasticæ commodis & administrationi laboriosius, & cum minore fructu suo consuluisse, quam Comenium; nemini hactenus repertam rationem tam efficacem, qua confusio- ni linguarum obviam eatur. Nam ut de Latina lingua taceam, quæ per Euro- pam late dominatur; quam qui habet, nusquam peregrinus est: ceteræ lin- guæ omnes hic locum habebunt, si quem modo nascæ fuerint *αγγλιστῶν*, com- mode hic locanda *ἐν παλαιῇ*, ut Comenius hoc suo invento fenestram (quid dixi fenestram? imo Januam) aperiat agitandis gentium commerciis, propa- ganda religioni, & Literaturæ promovenda.

Verum nescio quis intervenit, & hanc sibi in solidum deberi laudem strenue reclamat; qui Artem Signorum procuderit, sive Characterem universa- lem, ut vulgo loquuntur. Spernit autem iste cum vulgo loqui, ac proinde *ἀποδοῦναι* & novam invenit linguam, qua solus utatur. Ita & suam habent anseres, graculi, & ceteræ aves oscines sibi peculiarem Dialectum; quod & Daretus in Historia linguarum advertit. Ad rem. Primævis hominibus uni- tam fuisse in usu linguam, eamque sive Hebræam, quod maxime esse vero simi- le nomina propria evincunt Adam, Abel, Cain, Seth, Enos, &c. sive aliam aliquam, *ἢ ἑσπερίαν* inditam à Deo, & propagatam ad posteros, apud omnes in confesso est. Aique post insanam molitionem turris Babyloni- cæ secuta est labiori in confusio & diversitas idiomatum, quæ etiamnum in communi sermone augetur. Nam quæ linguæ literis consignatæ, tanquam im- mortalitati dicatæ, fixæ manent & immobiles. At quantis hic incommodis, Deus bone, res mortalium urgentur? Omitto jam dicere gentium dissidia, non tam linguis quam animis discrepantium, & odia internecina diversis linguis utentium; tarda scientiarum incrementa, quæ ex Græcorum, Arabum, &c. mo- numentis eruenda. Id unum loquor, quod optima pars vitæ elabitur Grammati- cis ediscendis, evolvendis Lexicis, indagandis vocibus: nec ratio bene excoli- tur, dum lingua formatur. Quod si præter ista temporis dispendia & laborum molestias, adjeceris scholarum carnificinam, jure merito cum S. Augustino de pueritiæ rusticæ martyrio conqueramur. Porro quis Machaon huic malo medebitur? Deus nimirum, qui immisit; qui & donum Linguarum festo Pentecostes indulgit, in Ecclesiæ usum. At qua ratione id factum non satis li- quet. Sunt qui affirmant unam aliquam linguam à cæteris omnibus distin- ctam, Apostolis infusam, quam tamen auditorum quisque tanquam popularem ac patriam intelligebat, imò esse ipsissimam vernaculam sibi persuadebat: veluti Manna pro cuiusque gustu & palato varios referebat sapores. Audie- bant, inquit scribescriptor, sua quisque lingua magnalia Dei. Hujusmodi lingua universalis esset quidem expetenda, quæ simplici sermo multiplicem sen- sum deferret. Verum si id ita esset, vereor ut humana illud industria aut inge- nium cogitando assequi valeat. De universali quidem caractere alia res est, utpote quum jam Notis Arithmeticis, Medicis, Astronomicis iisdem pene uni-

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versutamur : quin idem fieri possit in reliquarum rerum signis, nullus dubito ; siquidem variae nationes in id consenserint : ita nimirum ut eandem scripturam legat Gallus Gallice, Hispanice Hispanus, Arabice Arabs, &c. quam & hoc erit admodum difficile, ob infinitam vocum multitudinem, earumque homonymiam & synonymiam, & varium imprimis particularum usum. Qui vero novam linguam adinvenerit, i. e. novos syllabarum nexus excogitarit, & novas ex arbitrio significationes confinxerit, is operam luserit ; & dum molestiam discendi linguas imminutum eat, novam adjecerit ; Babelis instaurator. neque aliam tandem mereri censebitur laudem, quam qui in arte tesserarum, alearum, foliorum, novam aliquam luderendi rationem ingeniose commentus fuerit. Neque vero opus est, ut nova nec prius audita introducatur lingua ; sat multas habemus quæ hunc usum præstent, nobis cognitæ & familiares. Arabica maximam Asiæ partem & maximas Africæ oras pervadit ; Latina per totam Europam usurpatur. Iube potius hanc aut illam universos ediscere. Quid tu novam imponis legem loquendi ? At enim, inquis, ex Philosophiæ principijs & mente constructam. Scis quæ à vulgo abhorreat ista tua Philosphia ? Prospecto populum quemvis infidelem ad citius Christianismum quam ad Grammaticam Philosophiam converteris. At quam Philosophiam crepas ? quæ nec ipsis eruditis inter se conveniat, quæ Philosophia sit amplectenda. Nemo te Arabs, aut Indus, intelligere poterit ; quotusquisque ex nostratibus qui velit, aut intellectum probet. Enimvero res est tota arbitraria ; requiritur illa signi & rei signatæ analogia, nusquam conspicitur. Neque te rudis capiet doctorem, neque cupiet eruditus, quum sibi possit melius consulere. Deinde in ipso fundamento erratum est : viz. in simplicibus sonis non satis accurate signatis. Numquid tu omnium gentium Dialectos Unus calles ? an saltem earum Alphabetæ percurristi ? An nosti Arabum, Coptarum, Sclavorum, &c. varios sonos distinguere, qui ex imo pectore hauriuntur, qui in ipso guttore & faucibus eliduntur, qui cum fortissimo spiritu prorumpunt, & quod lectibus regientibus accidit, ipsos pene dentes offringunt, qui per nares, aut in oris concavo muginantur : quos à nobis proferri, non latera, non pulmones, non fauces patiuntur. Atqui oportebat eum esse in omnium gentium sonis versatissimum, qui velit omnibus ex aquo sonos præscribere. Falsissima & illa Hypothesis, non rite & ex rationis præscripto institui vocum fabricam & significationem in cæteris linguis. Træpostere judicas quia parum intelligis. An tu putas temere & casu (prout ex atomorum fortuito concursu mundum coaluisse affirmat Epicurus) non autem consilio, linguas inventas, perfectas ? Ea certe lingua, quam Deus homini condito infudit rationi erat humanæ consentanea. Et ipsum sane Adamum nomina rebus imposuisse, prout earum natura poscebat & incolæ, plerique sentiunt. Quid de Platone censes & reliquis sapientibus viris, qui passim in scriptis suis nominum rationem studiose quarunt, & in Elymiis eruendis laborant ? Nam si in consuetudine linguarum novæ & omnino diversæ linguæ exstituerint ; ex sunt à Deo præfictæ, & in divina ratione fundantur : fin, quod est vero similis, primæva

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prima lingua dispersebatur tantum in varias Dialectos, tum universæ se-
 cundum variam mutandi Analogiam, qua & ipsa Anomala non carent, in
 illam primævam, Adamo cœvæ, cœlestem, in Paradiso natam, animæ hu-
 manæ congenitam, divinæ particulam auræ resolvuntur. Quid tibi videtur
 de linguari in Triade, quibus insignita Crux? An tu has despiciatui habes, He-
 bræam, Græcam, Latinam, Scholarum præfides, Sapientiæ magistras,
 Rerum dominas & orbis victrices, divinæ Veritatis & Historiarum ab Orbe
 condito Custodes, & Scientiarum Matres. An tu has ratione destitutas arbi-
 trare? Age, conferamus. Cœlū Latine dicitur, quia κοῖλον concavū, ut cœna
 cœnā, cœnum κενόν. Vel si dixeris quasi cœlatum astrorum figuris; eodem
 res redit: nam & cœlo κοῖλον κοιλῶ i. excavo sculpendo. Græce οὐρανός, vel
 οὐρανός, quia perspicuum & diaphanum; vel ab οὐρα Lux, quod affine τὸ φῶς
 φῶς. Hebræicè אור, vel q. מים שם ibi aquæ, vel ab אש ignis & מים
 aqua; ut noiet Empyreum & Crystallinum, vel à radice אר, quam Ara-
 bes habent, excelsus fuit; unde & Deus ipse אלהים altissimus dicitur. Sis aër,
 אר ab אר lux, vel ab אר spiro, quare & אר spiritus sæpe dicitur Hebræis;
 אר autem i. expansum à אר expandit. Quid tua isthæc contra Nam Nem?
 quare Cælum Nam dicitur? quare autem aër Nem? Nescio nisi quia ita
 tibi visum est. At mihi non ita videtur; non item aliis. Vbi est hæc Philoso-
 phia? Quid quod non modo voces primæ & radicales non sunt significative
 nisi ex instituto solius authoris magis quam בלתי & si qua similia; verum
 & compsite voces meris conjecturis nituntur, ut pleraque res longa Periphrasi
 indigeant, & una interdum vox integram descriptionem in se contineat, nec
 tam ita accuratam, ut rem ipsam indiget. Habe tibi exempla, ipso magistro
 lectante. Nophppin avis nocturna supina natans; debuit esse פמ volans.
 Terjice Lector, quam illa sit. Buto. Errasti semel. Nyctice rex. Iterum
 falleris. Vespertilio igitur. Oh! jam habes. quanquam melius forte dixis-
 sit Nektspis, i. mus alatus. Ecce tibi alterum enigma! Nektspis.
 Quid hoc? Avis aquatica, valde alata, vel magnas habens alas. Quæ autem
 hæc avis? Ausser. Non. Cygnus. Minime vero. Onocrotalus. Nec illud
 quidem. Quid? nalam! Ardeatum. Recte; Rem acu, ut aiunt. Quid sa-
 tiunt discipuli, si magister talia medietur? Mera erunt hæc portentia verbo-
 rum, quæ Granmaticis crucem figant: quibus ego properius fateo, quam ut
 sis animi cerebrum velim huiusmodi logogryphis. Ita me ament Musæ, ut
 ego non hac loquor ex invidia aut malo aliquo affectu. Authori certe non est
 quod invidiam huius inerti laudem, tantum licebit queri, alios abundare
 in res superfluas, quo nos destituimur ad necessaria. Sed nec arti ipsi in-
 tersus sum. Est enim neque nimis facilis, neque difficilis nimis; cuius medi-
 us ego valde capier. Nisi enim me satiat animus, erit iriduam puto ne-
 cessarium. Verum quæ videam ipsam peritus rem ex arbitrio pendere, atque
 deo precariam esse, nulla Philosophia ratione sussultam; & miris omnibus
 inque & in eundem laborare; non possum non satiri me non in ea esse
 coniunctum, quem quidam negant omni in i. in de isthæc interio scribit, affectu

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aut miseratione in hominem (uti videtur) moti potius, quam iudicio ducti. Neque vero in publicum hæc dedissem, nisi laceffit importuna hominis arrogantia, qui linguas eraditas, quibus omnis sapientia cum divina tum humana continetur, contemptui habeat præ hac Viopiana, à semet reperta. Videte specimen confidentiæ, (Pag. 90.) Licet enim mihi, inquit, admodum probabile videatur eam (Linguam hanc) ita invaliditram in posteris seculis, ut omnes gentes culturæ & literaturæ ea usuri fuerint, quomodo nos Europæi utimur lingua Latina; hoc est, siquomodo ipse utitur, pessime. Pergit tamen modeste; non est tamen probabile, eam usum omnium vulgarium linguarum penitus aboleturam. Recte sentis. Non est hoc probabile omnino: sed nec illud admodum probabile. Huic ego homini suaferim Latine prius discat, quam novam doceat Linguam. Sed non patitur instituti ratio penetrare in omnia huiusce artis mysteria, & longiori sermone in illius laudes exspatiari: Satis est ad rem nostram, ostendisse, quam inefficax hæc sit ratio conciliandi gentes locorum intervallo dissitas, & linguis pariter studiisque diversas; & quam imperite & non ex æquo hic Hythlodæus Viopiensis cæteris linguis dicam scribat, tanquam præter rationem instituit. Neque videbimur æquo Lectori extra oleas vagari, quod in Linguarum Janua versantes, causam linguarum tuendam suscepimus. Verbo dicam. Qui huiusmodi nugamentis se dederit, & Linguarum studium, quæ unica est ad solidam eruditionem comparandam via, neglexerit; is profecto summa cum omnium admiratione evadet aliquando, ut ex Arte loquar, Nikipim Sufa.

Redeo ad Comenium, cui merito literatus orbis inventum præclarissimum gratulatur, felicissimum instrumentum docendi linguas, in quo enigmata (ut dixi) apte disponi possunt universæ totius orbis terrarum Dialecti, & omnis loquela comprehendendi. Neque pro nihilo erat, quod M. Golius in eo pretio habuerit, ut dignum censeret, quod in linguam Arabicam verteretur: cujus exemplum, si rerum & linguarum periti capesserent, haberet demum Christiana doctrina cum humanioribus literis certissimum adiutum ac comitatum ad quasvis gentes, utut à regione nostra remotissimas, & à religione maxime alienas.

Ego certe, ut ad me tandem deveniam, pro ingenii mei modulo, existimabam Scholarum interesse, ut in Græcum sermonem transferretur. quam quidem operam meam, qualem qualem, eruditorum censura lubenter subijcio. Neque est quod dubitem æquissimos mihi fore iudices, qui perpenderit his tabulis explicari, quicquid universa rerum natura gremio suo complectitur; & cum infinita sit rerum multitudo, & res nonnullæ varias interdum sortiantur utrobique appellationes, cum apud Latinos, tum apud Græcos, aliquæ contra apud hos vix ullum reperiant, quo apte reddantur, vocabulum; quam difficilis esset hinc electio, illinc inventio, considerarint. Neque enim cornicum oculos semper confixi, aut mihi met ipsi ubique satisfeci. Id unum monendus es, Lector, me ætæ Authoris vestigiis inhaesisse, & Latine Phrasi Græcancam, quantum licuit, ad verbum accommodasse, eorum gratia, qui præceptores

desistunt

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desistit ista forte perlegent. Ornatum nullum, nullas verborum phaleras, aut
 Rhetorum sucos adhibuimus, simplici stylo contenti, & proprietati unice stu-
 dentes. Græce verterunt (fateor) & alii prius Januam, non hanc, sed illam
 priorem, quæ ab hac nostra immane quantum discrepat, & ad hanc comparata,
 non erit amplius Janua dicenda, sed Ostrium potius. Verum horum me opera
 non multum debere res ipsa indicabit; quum res & ordo rerum in hac multi-
 fariam immutentur, nova subinde addantur inmemata, & integra interdum
 repita; ut sæpenumero satius duxerim non consulere, quam incassum abuti
 otio: i. e. non querere, quam querere & non invenire malui. Aliquando
 nec me Junii Nomenclator, nec Julii Onomasticon juvabat; sed solus nabam
 sine cortice. Quid? in re Theologica, si proprie loqui vellem, exolverdi erant
 Patres Græci: in re medica & herbaria; consulendi Galenus & Hippocrates,
 Dioscorides & Nicander: in rebus Physicis, adeundus imprimis Aristoteles:
 in aliis rebus, alii. hoc non erat mearum virium, non otii. Denique à Criticis,
 quibus ipsa Latina non placent, facilem veniam spero; si Latinitatem non
 optimam (prout ipsi sentiant) Græcitate non pessima donarim. Tyronum
 etiam in gratiam, Versionem Vernaculam elaboravi denuo; nam mihi in
 ea prævit Vir doctissimus G. D. quem non nisi peracta singularum Pericopa-
 rum translatione inspexi, idque non ideo ut inde mutuarer, sed ut firmarem
 sententiam meam; quod conferenti patebit. Quinetiam Vir Eruditus immu-
 tavit ubique verborum in ipso contextu ordinem, alia identidem offuit, alia
 detruncat; quam ego libertatem æmulari non sum ausus. Sphalorata Typo-
 graphica atque alia levicula errata tu pro tuo candore, Lector, corriges; &
 ignosces ~~οὐκ ὀκνῶ~~. Alias fortassis, in quo nunc deficio, resarciam, &
 hunc factum relambam. Hoc mihi animum adjiciet, si quam longe absum à
 laude, tam sim venie propinquus. Volui ut pueres prodesse. Non hæc scri-
 psimus eruditus. Nos sat habemus, si non displicemus mediocribus.



Ad Doctissimum Januæ Linguarum Metaphrasen.

TRes doctas Linguas (Vir ter Facunde) libello
Inclufit uno magna sedulitas tua.
Anglica Romanis, Romanaque verba Pelasgis
Conjuncta: quicquid Orbis habet, habet Liber.
Huc veniat, quicumque cupit dare tempora Musis,
Callere Græcas & Latinas litteras.
Janua Linguarum patet, ut nunc scandere possit
Parvo labore celsa Parnassi juga.

Ejusdem.

JAnua lata patet Linguarum, in Pallados hortos;
Intrate, ô Juvenes; janua lata patet.

Andreas Weston.

Ἔς τὴν Μετὰφρασιν.

Πᾶν ὃ, ἃ κήσῃς ἔχει, νεοτ' ἀλγὺς βίβλ' ὁπάσῃ·
Ὡς περὶ γλώσσας αἰεὶ σπουδῇσιν ἀνέη;
Δύσκολ' ἢ ὁδὸς ἦε, δύρε δ' ἐμλείπτο το πρῖν·
Νῦν ὁδὸς ἴσι τρανὴς, νῦν ἀνέμωι δύρε.

Ἰω. Μάγειος.

In Januæ Linguarum Metaphrasin.

Obsupui, varia confusus imagine rerum;
Utrumque vidi tres linguas, dicere coepi
Mecum, hunc tres homines certe scribere libellum.
Posse etenim Angliaca magnum est bene scribere lingua,
Majus adhuc lingua Autoniam bene scribere posse,
Maximum at illud erat lingua scripsisse Pelasga.
Ergo tergen ino est Interpres dignus honore.

Guil. Watts.

In eandem.

Linguarum desiderio dum capta novarum est,
Exulat à patrio stulta juvenia solo:
Janua Linguarum compendia monstrat eunti;
Atque brevis largas pagina pandit opes:
Æquoreas quicumque cupis volitate per undas,
I, fuge; sed poteris doctior esse domi.

Edm. Turner.

Upon

Upon the *English* and *Greek* Translation of the
Latin Janua.

BRitain need now no more ride o're the Seas,
No more go traffick now for languages.
Rome here is plac'd, and by thy studious pen
Athens demolish'd once, built up agen.
Each page this learned book contains, sets forth
A never-dying volume of thy worth.
Your learning here doth antedate your age:
Let Criticks vent their too censorious rage
Before they read, but when they've read it o're,
They'll blame themselves for what they blam'd before.

Edw. Ravenscroft.

Ejusdem ad Authorem.

Cum duplici librum scribas idiomate notum,
In dubio est, utrum Græcus an Anglus eras.

Ad Lectorem.

Verba cupis? scissus quid magna volumina volvis?
Discere cum possis ex brevioris libro. E. R.

Upon the *Janua Linguarum* in *English*, *Latine*,
and *Greek*.

What dangers weary Travellers endure,
Who seeking foreign climes ne're sleep secure?
How happy we & who, whilst they plow the seas,
What they seek out with pain, may finde at ease.
We see the three main parts o'th' world come hither,
Greece, England, Rome contracted all together.
Enter this Gate; within's an Indian mine;
Treasures of knowledge lodg'd in ev'ry line.
Here's Men and Things, not only Terms and Words;
Whole Natures store, All that the World affords.

Moses Goodyear.

Ejusdem ad Metaphrasten.

Marce, triumphus Natorum tribuit tibi Cæsar;
Plus est Linguarum jus meruisse triumphum.
Verba licet dederis nobis quam plurima, laudes
Dum conor meritas dicere, plura peto.

M. G.

To

Upon the Translation of the *Janua Linguarum*.

TO Scholars Thou wide ope hast set the Door
Of Language, which but stood at chare before.
The Critick Reader makes it a Contest,
Whether the Greek or English be the best.
Henceforth let them, who unto Greece or Rome
Would travel, say, they will to England come.

A. Wharton.

Ejusdem.

FAre, age; quis nôrit lætam compescere linguam,
Linguarum pateat quod apertis Janua valvis?
Hic liber unus habet, totus quæ continet orbis,
Nec quidquam videas quod non docet iste libellus,
Qui Græce ut sciret, modo littora Græca legebat,
Acceptum referet Tibi, quod non arva relinquit
Patria, longarum perpeßus amara viarum.

Τὸ αὐτῷ.

Tερατὴν Σὺ πῶλ' ἀποπνύου· ἄξι' εἰ γὰρ
"Οὐνεκα τῆς γλώσσης ἡ μία βίβλος ἔχει.
"Εἰς τὴν Ἀγγλο-Ἑλληνικὴν τὸ ὅρας τὴν Γλωσσῶν Μετάφρασιν.
Eλάδου Ῥωμαιοῦ καὶ ζευξας τὸν Κάρολε, γλῶτταν,
Ἑλλάδι Ῥωμαιοῦ, Ἀγγλικῇ ἀμφοτέρω.

Θωμάς Ρέλλος.

Ejusdem.

QUam bene conveniunt Græcus, Romanus & Anglus,
Inque tuo juncti limine, Docte, sedent?
Dum cupiunt alii voces dare, verba dedere:
Tu brevior doces, tu melior via,
Heu! quid tentamus frustra? quid scribimus ultro?
Dum patet in laudes Janua tota tuas.

Upon the same.

Pardon me, Sir, I could not think it meet
To enter at your Gate without my Feet.
Arts, Tongues and Trades, and what soe'er may be
Commodious to the world, is taught by thee;
Whilst others weary'd turn whole volumes o're,
And prove no wiser then they were before.
When mists of Ign'rance damp our brain, we straight
Consult your book, seek shelter at your Gate.
Let no more Friends with weaker verses come,
Since thy own Book's thy best Encomium.

T. R.

(A.) perfectissime, per divinitatis participationem, in HOMINE, cujus	Partes	Nativitas, Vitæ cursus, Obitus,		XXX
		Corpus, ejusque fabrica	exterior, Membra,	XXI
			interior, Ossæ,	XXII
			Partes Carneæ,	XXIII
			Humorosa,	XXIV
		Spiritus, ubi de facultate	Naturali,	XXV
			Vitali,	XXVI
			Animali,	XXVII
		Anima, seu Mens,		XXVIII
		Accidentia præternaturalia, Morbi	externi,	XXIX
interni,	XXX			
(B.) Aberrationes, seu Monstra,		XXXI		

Hominis actiones considerantur in humana industria	Res ingeniose tractandi (Philosophia) Artes nimirum	1. Rudiores, Rusticanae, naturam in vegetatione juvantes,	{	Horticultura,	XXXI II			
				Agricultura,	XXXI I II			
				Pecuaria,	XXXI VV			
		2. Subtiliores, Mechanicæ, Naturæ opera transformantes in usus Vitæ	Necessarios, scilicet.	{	Frumentaceum,	XXXV V		
					Carneum,	XXXV I I		
				{	Potulentum,	XXXV I I I		
					Amictum,	XXXV I I I I		
				{	Habitacula,	XXXI X		
					Commodos parando	{	Urensilia domestica	XL
				{			Argillacea,	XL I
							Metallica,	XL I I
				{		Ligneæ & lineæ,	XL I I I	
						{	Pedestria,	XL I I I I
		{	Vehicularia,				XL I V	
			Navigatoria,	XL V				
		{	Machinas tractorias,	XL V I				
Oblectatorios,	XL V I I							
3. Subtilissimæ, Liberales (Vide D.)								

Homines dextre regendi (Politia) (Vide E.)

Deum devote colendi (Religio) (Vide F.)

D. Sub-

Cujus culturae mediim, sane

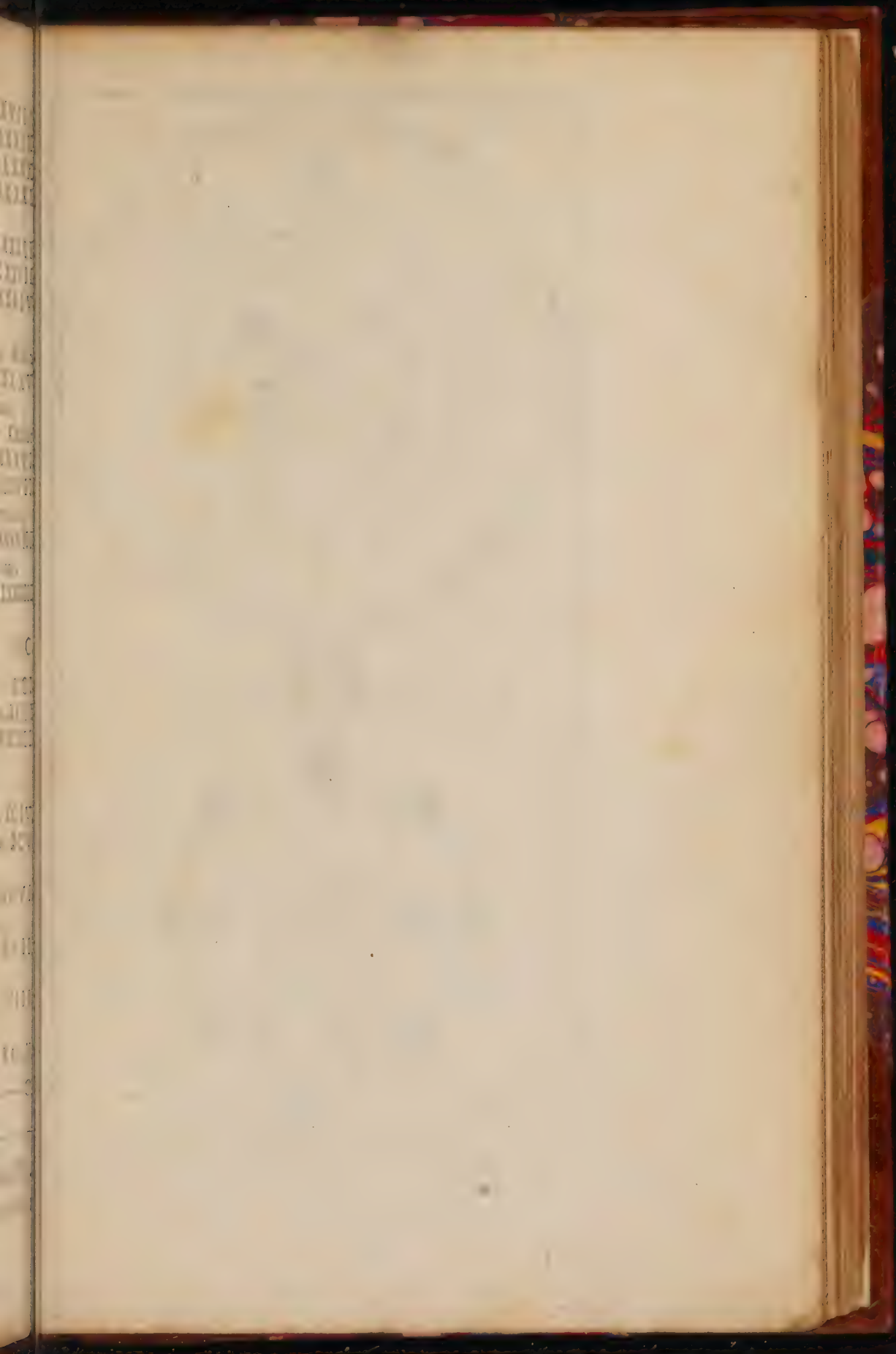
Subtilissimæ, humanum animum excolentes, —————		XLVIII.							
Libri, & Bibliothecæ; cum artibus eo spectantibus, —————		XLIX.							
Scholæ, —————		L.							
I. Philosophia, —————		LI.							
in quarum suprema, Acade- mia, do- centur Faculta- tes qua- tuor.	que docet recte	{	Sapere, per no- titiam	Numerorum, in Arithm.	LII.				
				Mensurarum, Geometria,	LIII.				
				Ponderum, Statica,	LIV.				
				Cæli, Astronomia,	LV.				
				Terræ, Geographia,	LVI.				
				Gestorum, Historia,	LVII.				
				Cogitatio- num	præsentis, Logica,	VIII.			
					præteritarum, Mne- monica,	LIX.			
					futurarum, Prognos- tica,	LX.			
				Agere, h. e. per Virtutem vivere,	LXI.				
				Virtus a. est	{	directa, erga	directrix, Prudentia,	LXII.	
							seip- sum	Sedulitas,	LXIII.
								Temperantia,	LXIV.
								Fortitudo	LXV.
prox- imum	Humanitas,	LXVI.							
	Justitia,	LXVII.							
	Benignitas,	LXVIII.							
DEVM, Pietas,	LXIX.								
fastigiata, Constantia,	LXX.								
Lo- qui	{	proprie, Grammatica & Lexica,	LXXI.						
			ornate, Rhetorica & Oratoria,	LXXII.					
			modulate, Poësis & Musica,	LXXIII.					
			II. Medicina,	LXXIV.					
			III. Jurisprudentia,	LXXV.					
IV. Theologia,	LXXVI.								
Conversatio erudita, —————		LXXVII.							

(E) *Homines dextre regendi (Politia) in societate*

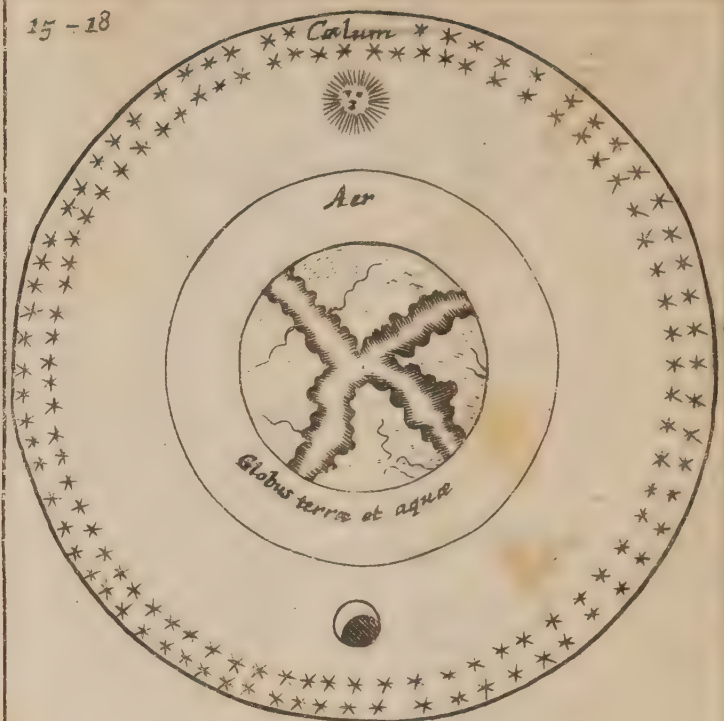
minore, Dome- stica ; cu- jus	}	sedes, Domus,	LXXVII
		Conjuges,	LXXIX
		membra, { Parentes & Liberi,	LXXX
		Heri & Servi,	LXXXI
maiore, Urbica ; cujus con- sideran- tur	}	accidens notabile, Mutatio	LXXXII
		Familia,	LXXXIII
		sedes, Urbs,	LXXXIV
		membra, Cives,	LXXXV
maxima, Prin- cipalis: cujus	}	Rerum sufficientiam, Merc	LXXXVI
		tura,	LXXXVII
		Valetudinem, Medicina,	LXXXVIII
		Pharmacopæa, Chirur	LXXXIX
		gia,	LXXXX
		Judicia,	LXXXXI
		Recrea- tiones	LXXXXII
		Convivales,	LXXXXIII
		Ludicra,	LXXXXIV
		Ritus Sepul- chrales,	LXXXXV
F. Deum devote colendi, Reli- gio,	}	sedes, Regio,	XC
		membra, Princeps cum Ordinibus,	XCII
		factio insignis, Bellum,	XCIII
		formata divinitus, in hominis cujusque corde,	XCIV
	}	deformata in Gentilismo, per varios,	XCVI
		reformata in Judaismo, per Mosen,	XCVII
		conformata primevæ, archetype,	XCIX
		per Christum,	CL
		transformata denuo ad confusionem,	CLII
		per Mahomedem,	CLIII

(G) Dei, ubi de Providentia, ejusque administris Angelis, XCIV
(H) Exitum, ostendentem horum omnium usum, CLIV

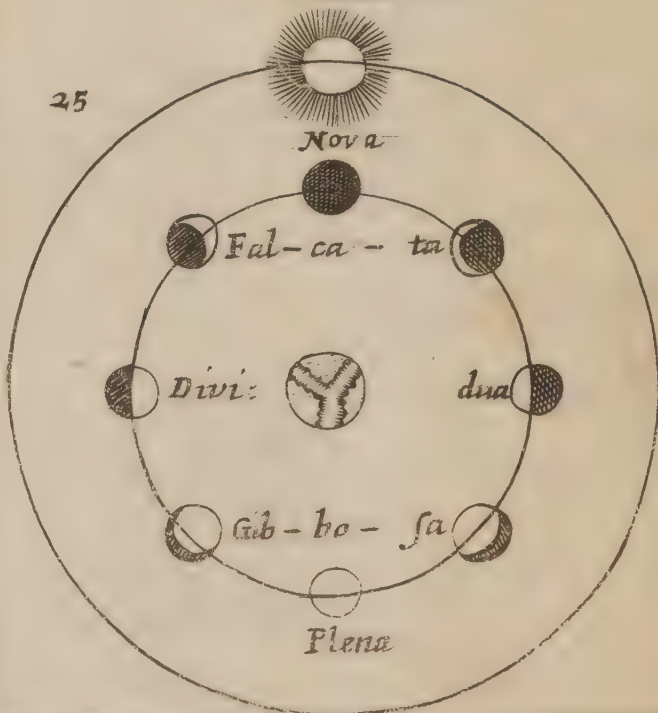
Lector, Si quid Comenio faves, Grammaticam illius Elé-
gantem, quæ modò sub proelo est, ab Officinâ meâ propedi-
exspecta.



15-18

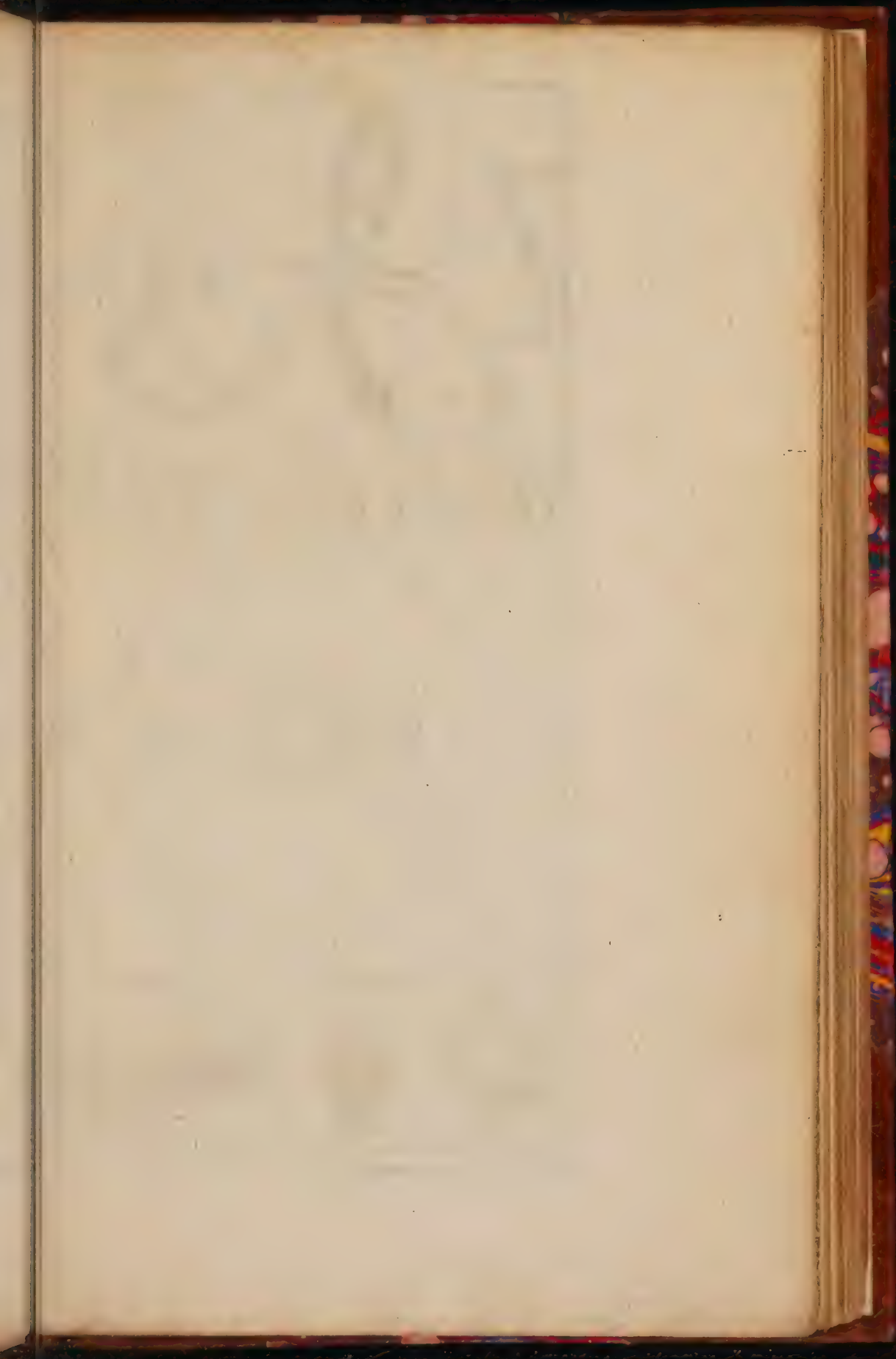


25





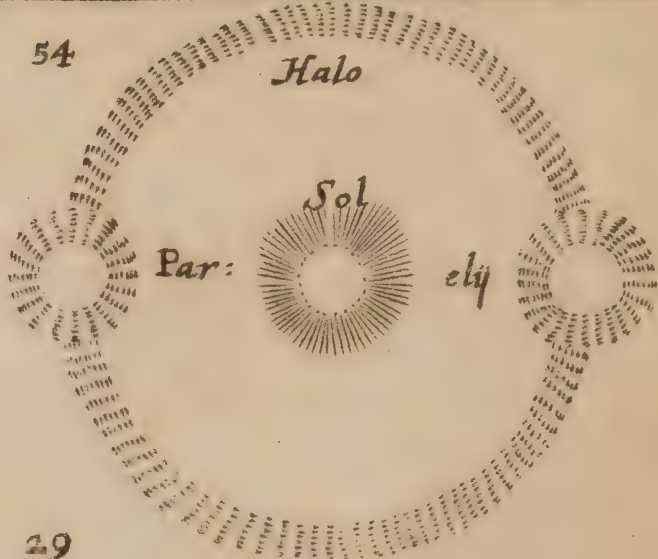






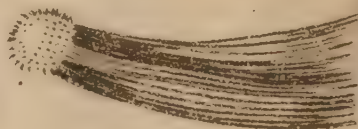
A. Promontorium . B. Fretum . C. Insula . D. Sinus .
E. Peninsula . F. Isthmus . G. Continens .

54



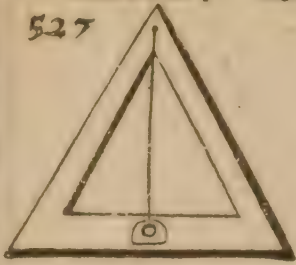
29

Crinitus. Barbatus. Caudatus.

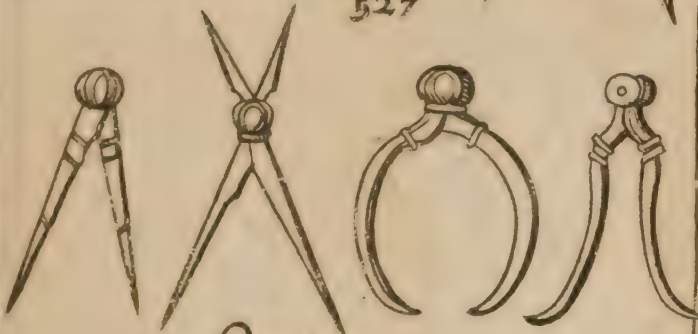


Libella. Perpendiculum. Circinus.

527

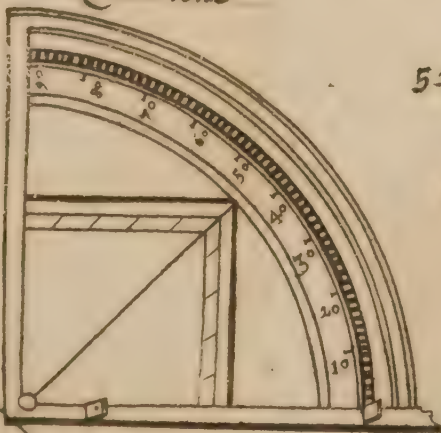


527



Quadrans

528

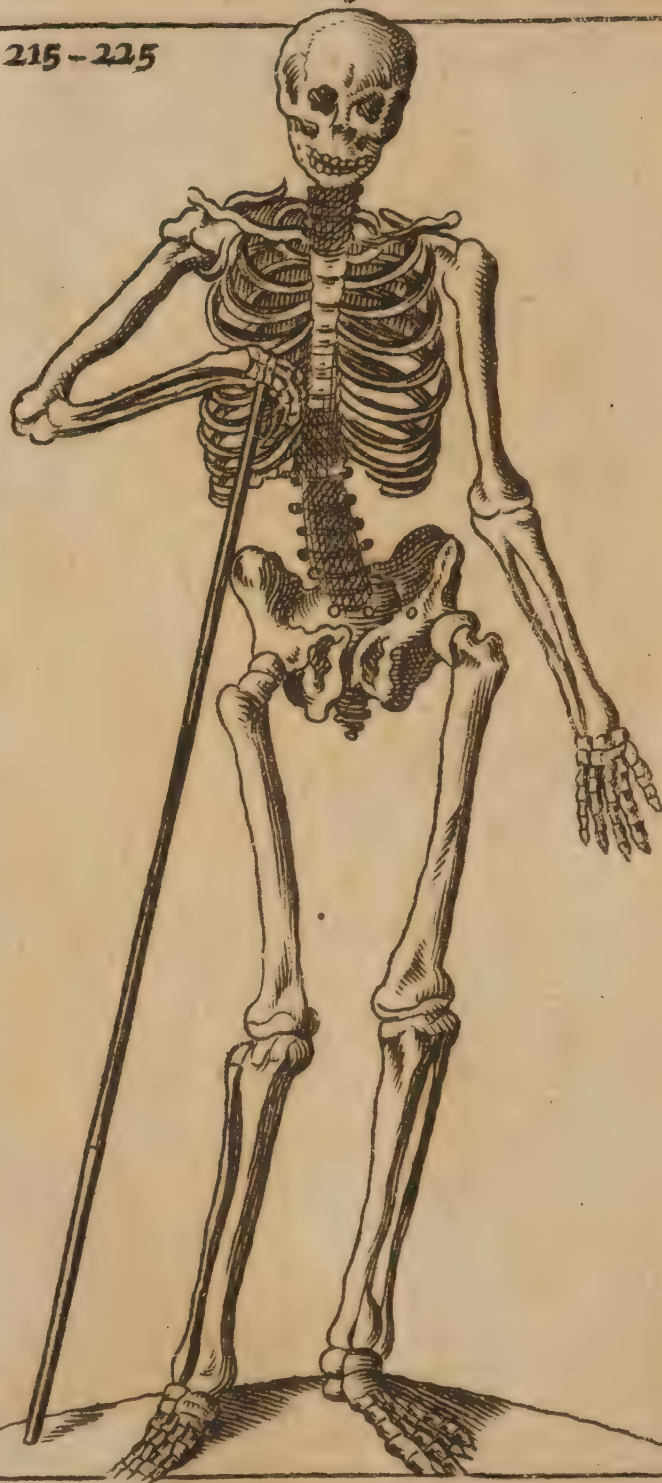


Dimensio per qua:
drantem



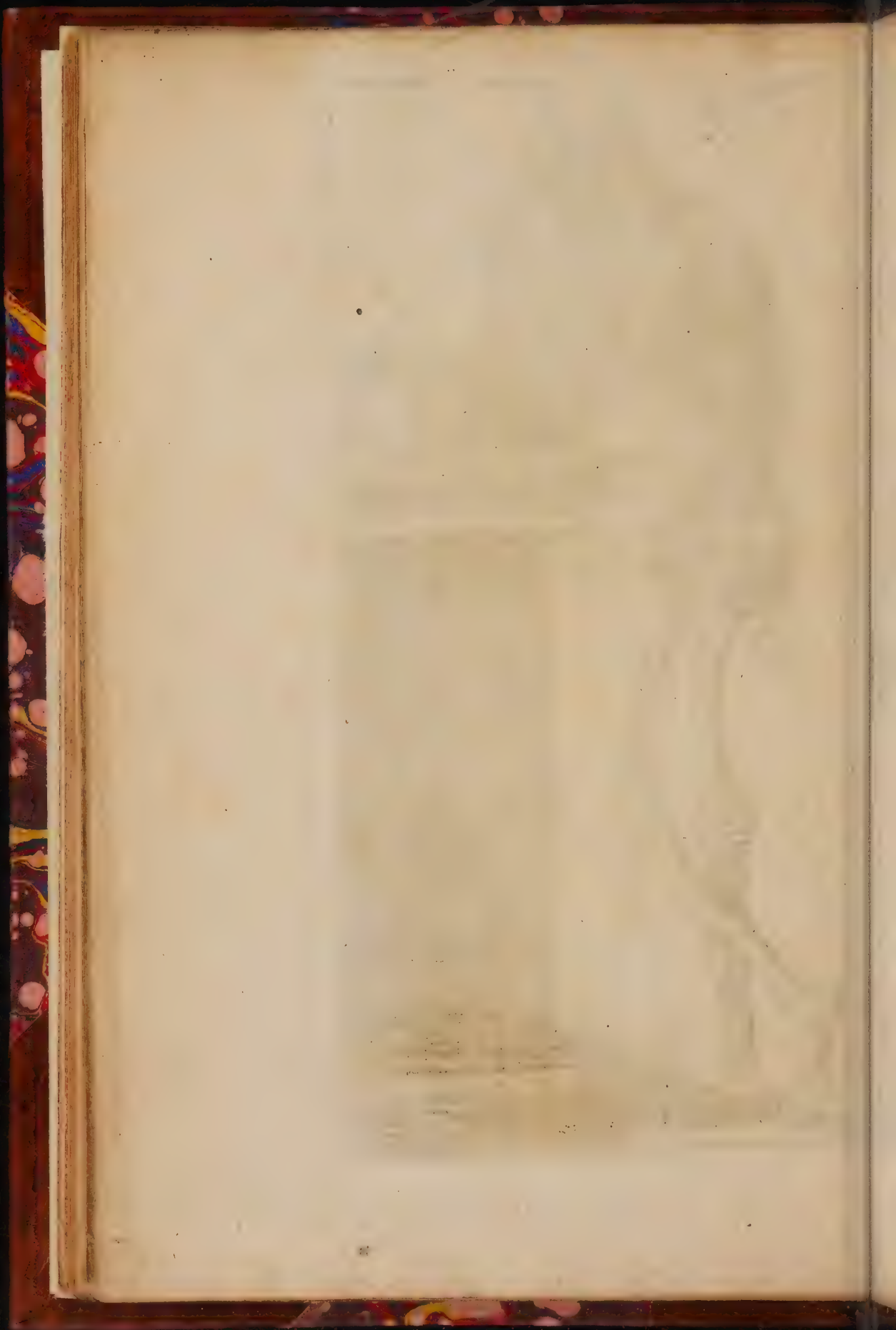


215 - 225



215-225





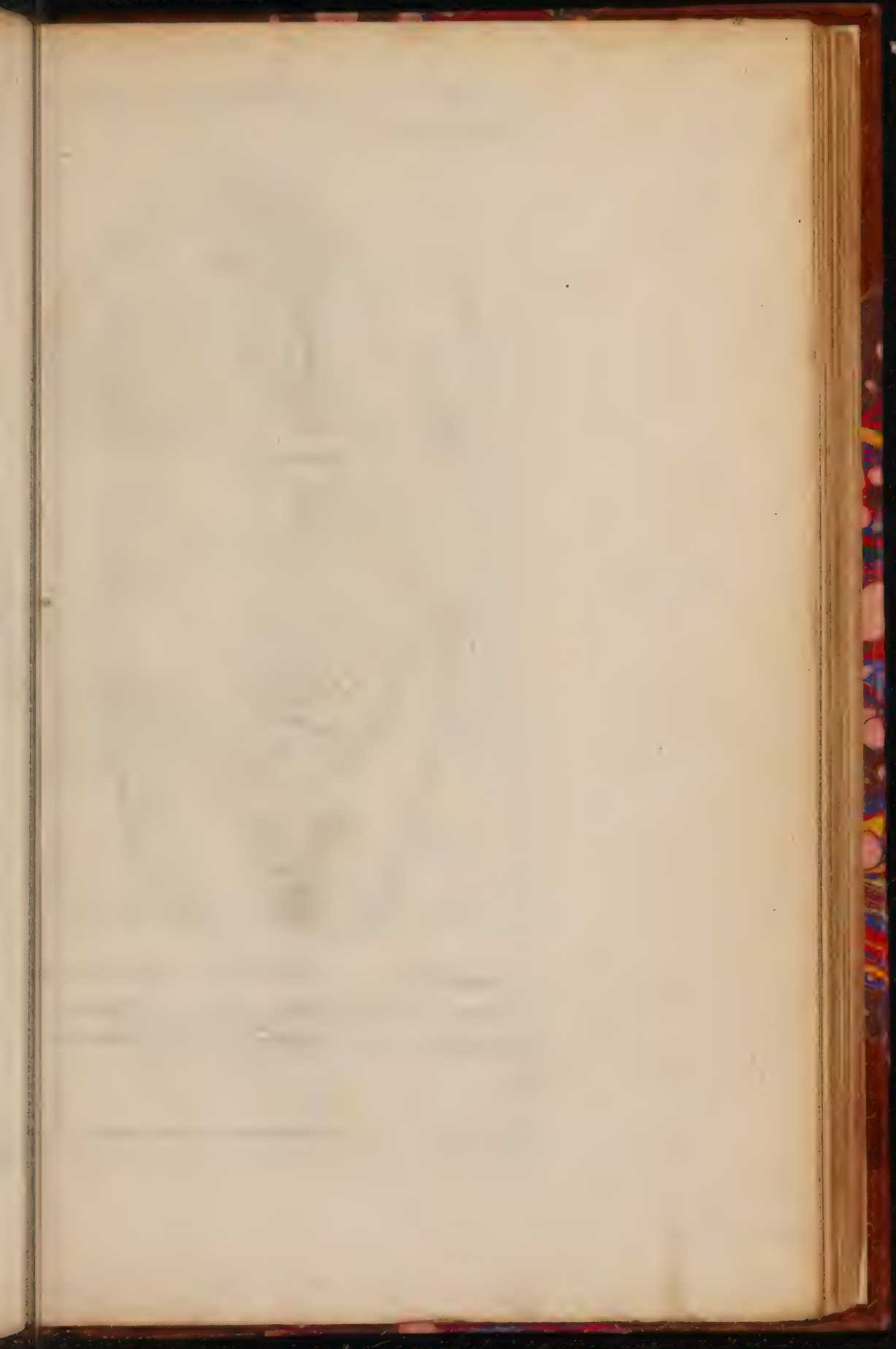
226

7

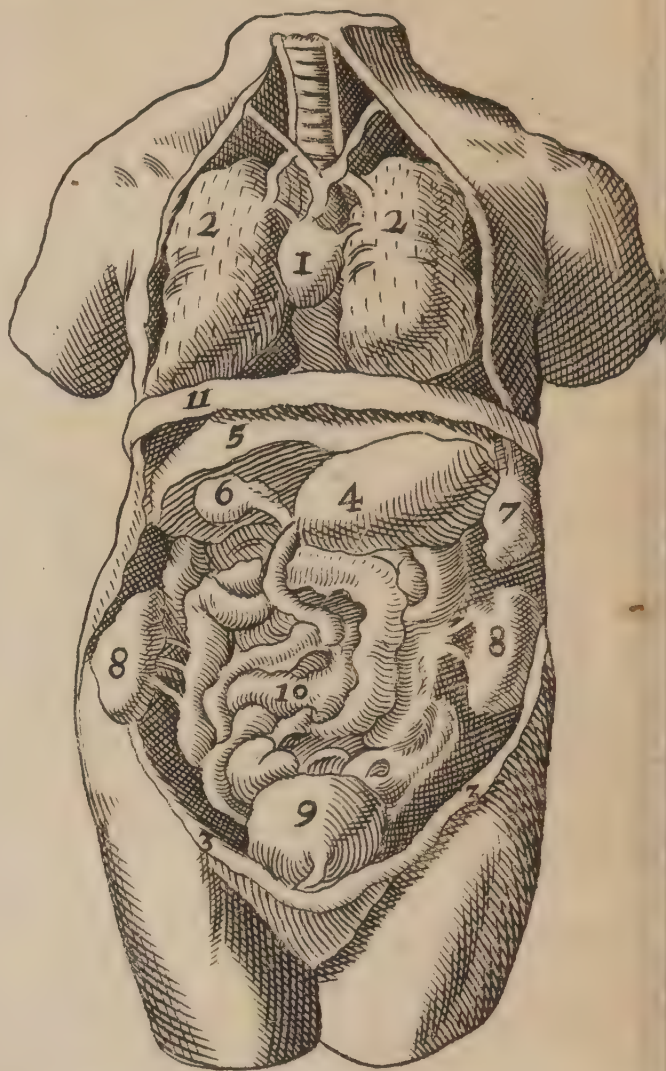








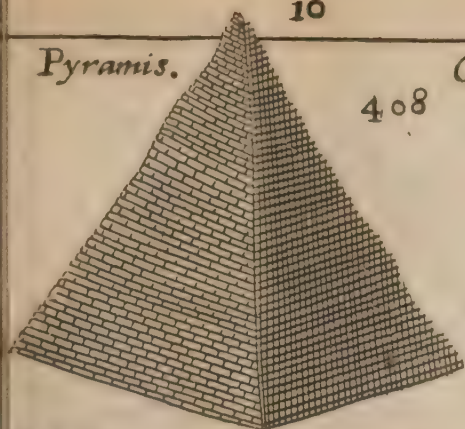
228 - 230



1 Cor. 2 Pulmones. 3 Peritonaeum. 4 Ventriculus.
 5 Jecur. 6 Vesicula fellea. 7 Lien. 8 Renes.
 9 Vesica. 10 Intestina. 11 Diaphragma.

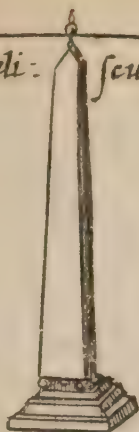
10

Pyramis.



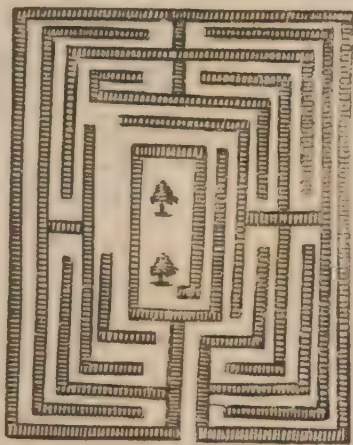
408

Obeli: scus



Colossus.

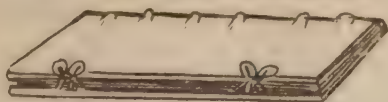
Labyrinthus.



© Archimedeae cochlea. 462

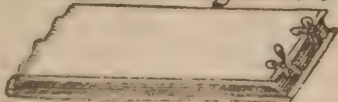


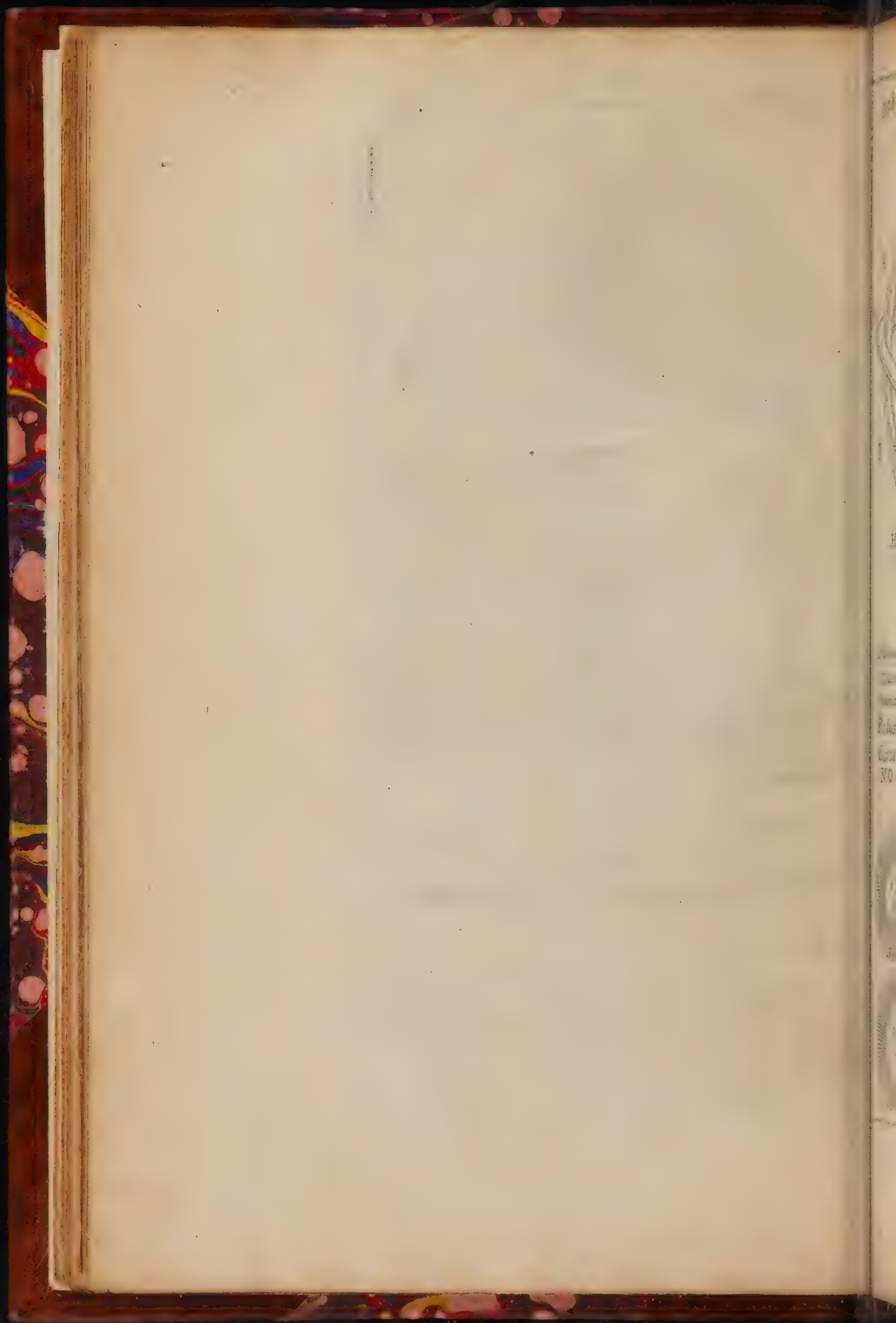
Liber Columnatus.



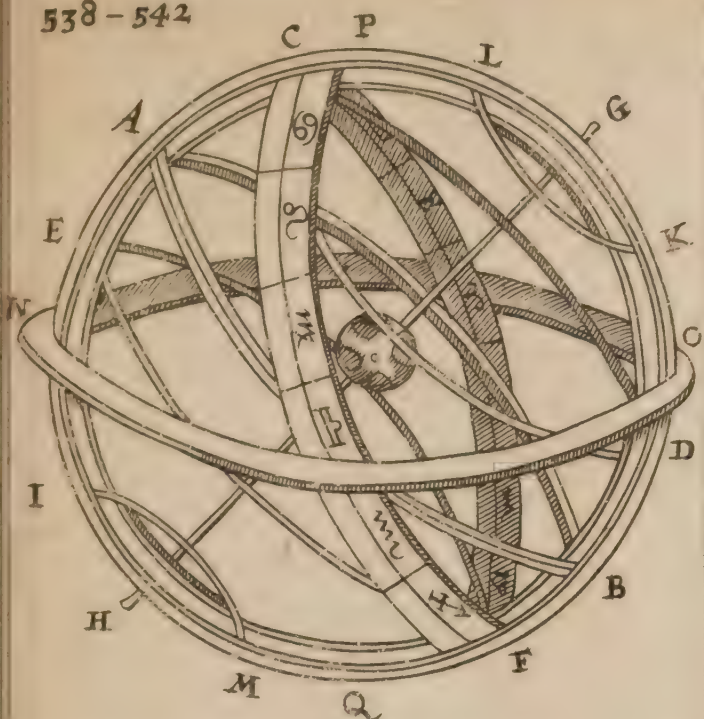
495

Liber Linguatus.

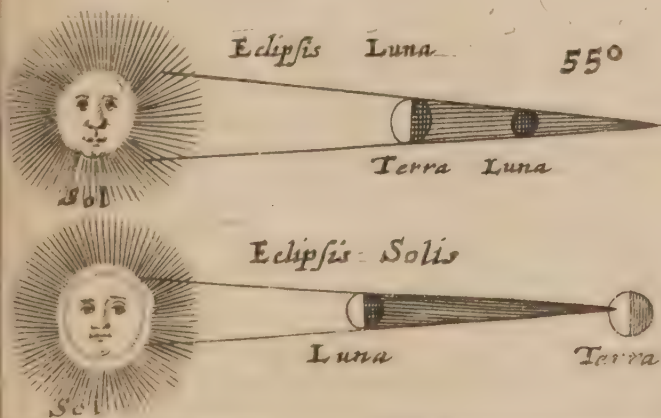


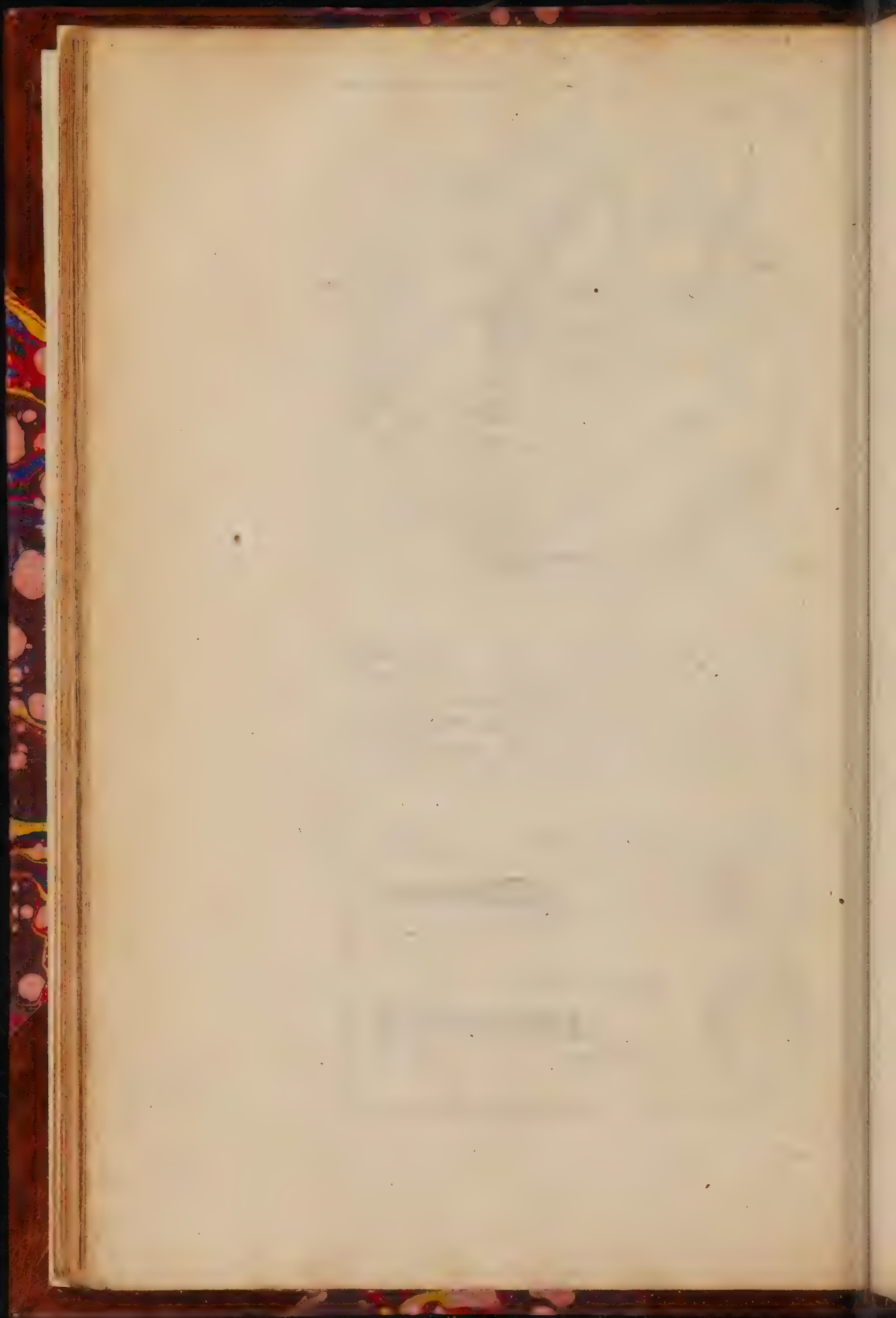


538 - 542



Aequator. AB. Tropicus Canceri CD. Tropicus Capricorni EF. Zodiacus CE. Axis mundi GH. Polus septentrionalis. G. Polus meridionalis H. Poli Zodiaci IK. Circelli polares KL et IM. Horizon NO. Meridianus GAHB. Zenith P. Nadir Q.





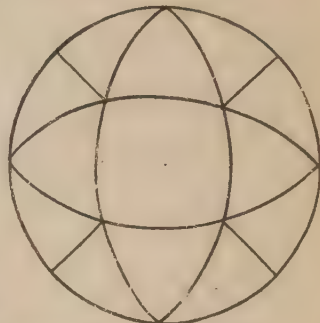
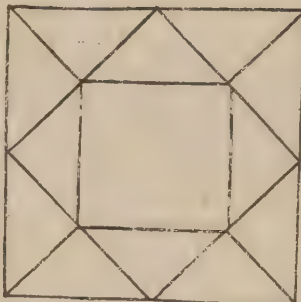
Schema ad spectum

549



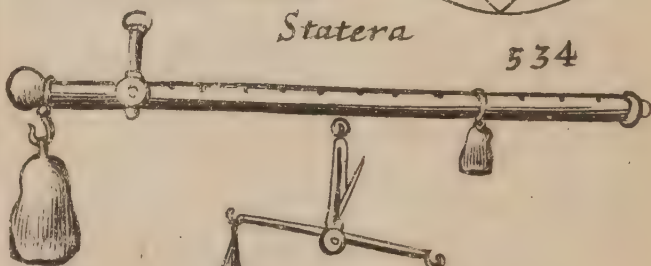
598

Schema Coeli



Statera

534

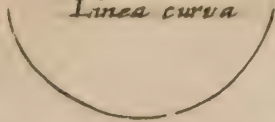
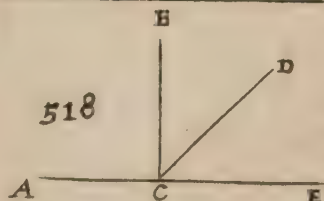
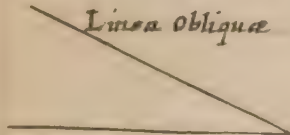
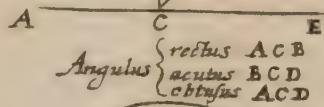
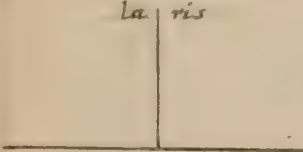


Bilanz

533



517

Linea recta*Linea curva**Linea spiralis**Linea parallela**Linea obliqua**Linea perpendicularis*

520

A

B D C H. Circumferentia

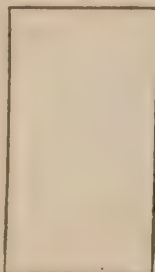
A. Centrum

A H Vel A C. Radius

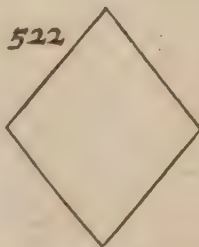
B A C. Diameter

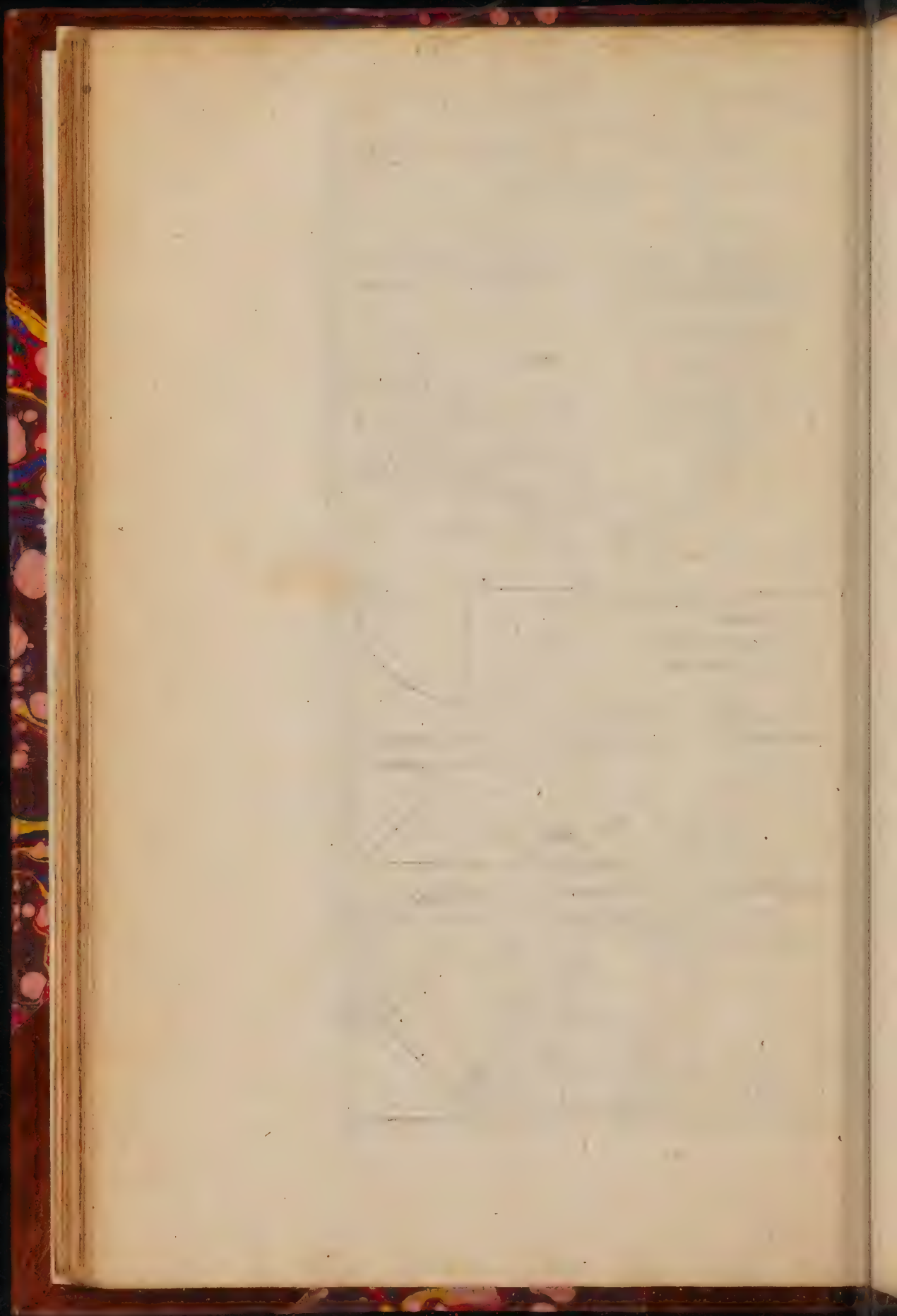
Triangulum acutangulum*Triangulum rectangulum*

521

Triangulum obtusangulum*Quadratum**Oblongum**Rhombus*

522

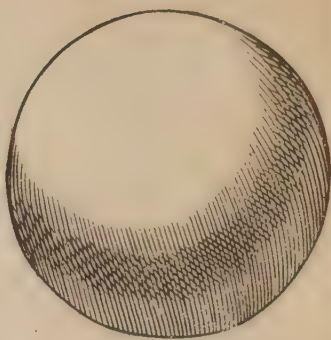
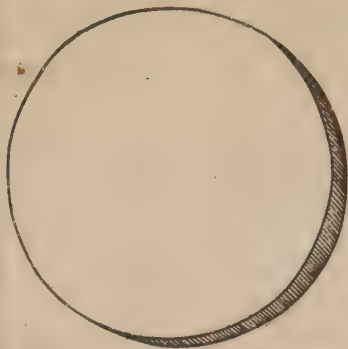




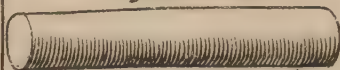
Orbis

523

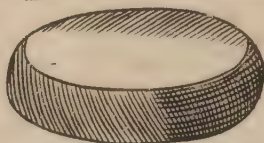
Globus



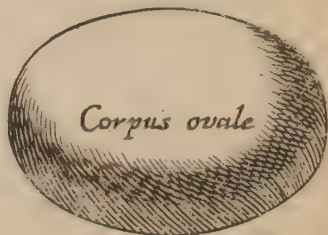
Cylindrus



Corpus orbiculatum



Corpus ovale



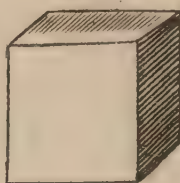
Conus



Turbo



Cubus



Tribulus

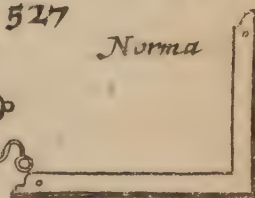


Amussis

527



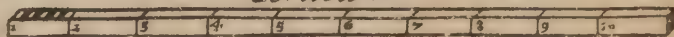
Norma



Regula

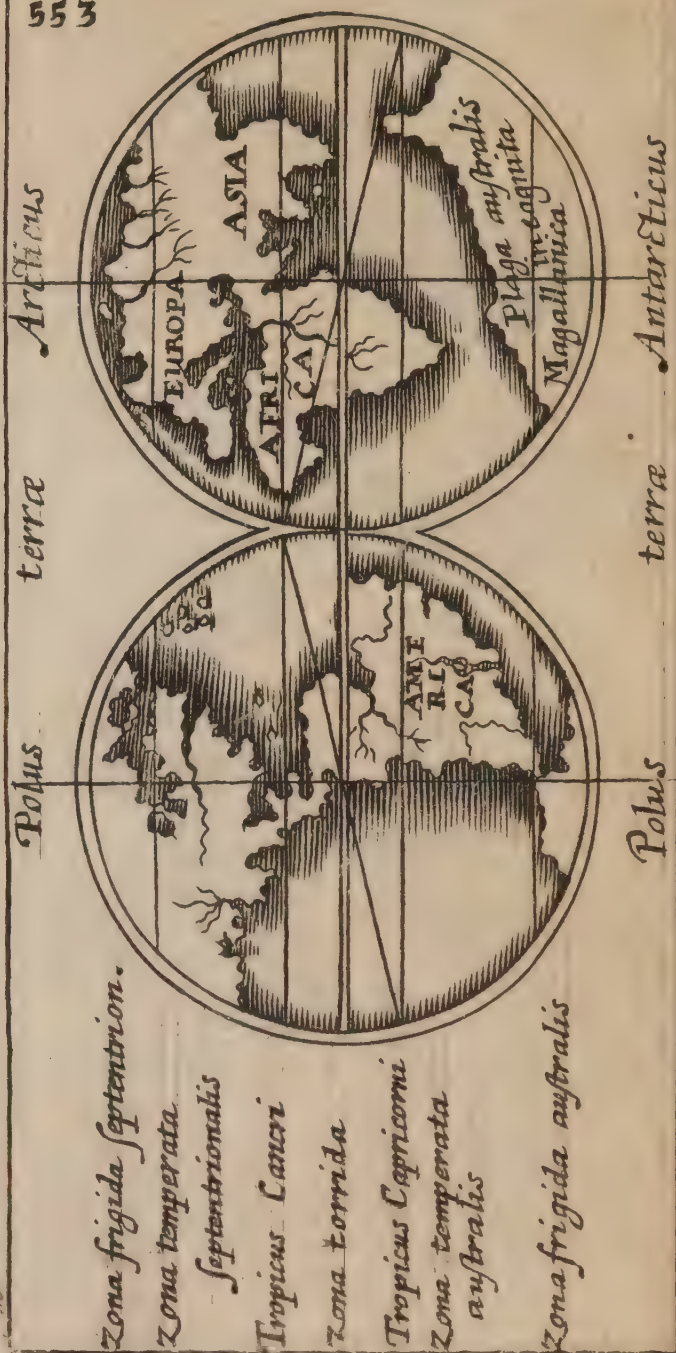


Pertica



Globus Terrestris.

553



Globus Cœlestis.

544-545

Arcticus.

mundi

Polus



Antarcticus.

mundi

Polus

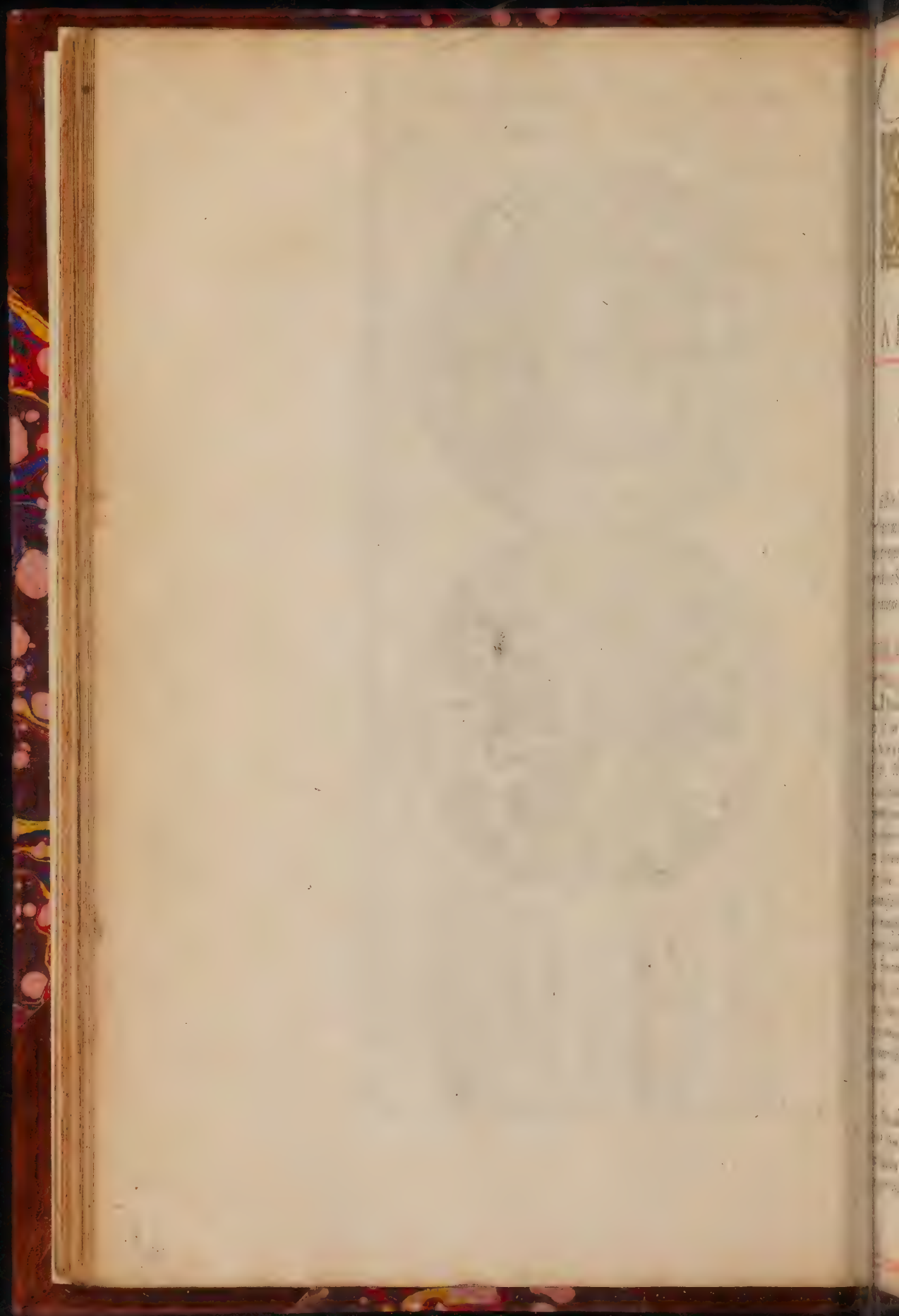
Circ. Polar. Arctic.

Tropicus Canceri.

Æ. quator

Tropic. Capricorni.

Circ. Polar. Antarctic.



Francis Squire



ANUA TRILINGUIS,

ANGLO - LATINO - GRÆCA.

C A P. I.

Ecce salutar 1. quid querat rogatur 2. Eruditionis fundamentum in rerum nomenclatura consistere docetur 3, 4. contra difficultatis imaginatio- nem premunitur 5. animatur 6. & sequentium ordinem docetur 7. In na- turalibus 8. artificialibus 9. politicis 10. religiosis 11. Ita fore omnia 12. & ratione jucunda 13. & utili 14.

THE ENTRANCE.

INTROITUS.

Ἡ Εἰσοδος.

God save you, friendly Reader:

If you demand, what is to be a good Scholar? I answer, To know the differences of things, and to be able to mark out each thing by it's proper terme.

Is there nothing els? No: I am sure: he hath laid the bound of all scholarship, who hath thoroughly learnt the right naming of things.

For words are the notes [marks] of things: words being (then) understood aright, things are understood: and both the better learnt together, then sever.

But that peradventure is hard? Very easy, if we goe in the handsome order, whereby things are in themselves ranked,

Ecce amice, sal-
ve.

Si rogas, quid sit esse eruditum? Respon-
deo, nosse differen-
tias rerum, & posse si-
gnare rem quamq; pro-
pria appellatione sua.

Nihilne præterea?
Nihil adeo: is posuit
fundamentum eruditio-
nis totius, qui perdidit
nomenclaturā rerū.

Nam vocabula sunt
notæ rerum: verbis re-
cte perceptis, res perci-
piuntur: & utrumque
discitur melius junctim,
quam separatim.

At id est forsan dif-
ficile? Facillimum, si
eatur ordine concinno,
quo res digestæ sunt in

α'. Χαῖρε, ὦ φίλε Ἀνα-
γνώστη.

β'. Πυθόμενα τί τὸ λέ-
γον [πεπαιδευμένον] εἶναι;
Ἀποκρίνομαι, τὸ εἰδέναι τὰς
ἐν ὄντων διαφορὰς, & οἶόν τι
εἶναι σημειῶσαι ἕκαστον τῇ ἰ-
δίᾳ αὐτῶ ὀπλησίᾳ.

γ'. Ἀρα οὐδὲν παρὰ τὸ τοῦ
Μηδὲν ἀπεχθᾶς· ἀπάσης
παιδείας εἶναι κριτήρια κα-
λῶς ὑποέστηκον, ὅστις ἐξέμαθε
τὸ ἅπαντα ἰνουατοθεσίαν.

δ'. Τὰ γὰρ ῥήματα τῆ χρημα-
τικῆς σημεία [σύμβολα] εἰσι·
ἥτις γὰρ ῥήματα ἰσχυρῶς ἐνοη-
θέντων, ἐνοεῖται τὰ παρὰ γράμ-
μα· καὶ ἐκ ἀπερὶ συνδέσμων
[συμβολισμάτων] καὶ ἄλλων ἢ
χωρὶς αὐτῶν ὀπλησθῆναι.

ε'. Τοῦτο ἢ τίχα περὶ δι-
χερές [δυσκολόν]· Πάσῃ γὰρ
ἐάν αὐτὰ μετὰ γὰρ αὐτῶν καὶ
ἀρμόδιον ταῖς ἐν, ἢ αὐτὰ καὶ
ἀπὸ

and there be a willing-mind & a close attendance.

6 Dare but to follow me! I will guide you through all; and will shew you the several things there, where they are: and will terme them so as they are to be termed.

7 Whatsoever we shall see [behold] I will (I say) name it to you, and sett down first the thing in whole, that you may know what 'tis; then its parts, that you may understand what it hath [in it:] lastly the differences of it, that you may be acquainted in what several manners any thing is, acts, or fails. and how it is properly to be expressed in Latine.

8 Come on! Let us goe out abroad, there you shall survey whatsoever God hath from the beginning produced, and doth still work by nature.

9 After we will goe to villages, shops, schools; where you shall take notice, after what manner men aswell fit those works of God to their own uses, as breed up themselves in Arts [trades,] manners [behaviour,] Languages.

10 Thence we will enter houses, courts, and Princes halls: to view how communities [corporations] are managed.

11 At length we will visit the temples: where you shall observe, how variously mortall men seek to worship their Creatour, and to be spiritually united to him, and how again he over-rules all things by his Almighty power.

se ipsis, lubentiaque adfit, & attentio sedula.

6 Aude me sequi! Traducam te per omnia; ostendamq; tibi res singulas, ibi, ubi sunt: & appellabo sic, quomodo appellandæ sunt.

7 Quicquid conspexerimus, (inquam) nominabo tibi, & describam primo rem totam, ut scias quid sit; tum partes ejus, ut intelligas quid habeat: demum differentias illius, ut tibi notescat, quot modis aliquid sit, faciat, deficiat: & quomodo id Latine sit efferendum proprie.

8 Eja! prodeamus subdium, ibi contemplaberis, quicquid Deus ab initio produxit, & adhuc operatur per naturam.

9 Post adibimus villas, opificinas, scholas; ubi conspicias, quomodo homines, tum accommodent divina illa opera usibus suis, tum erudiant seipfos in artibus, moribus, linguis.

10. Dehinc intrabimus domos, curias, principumque aulas: ad spectandum, qualiter gerantur communitates.

11. Tandem visitabimus templa: ubi observabis, quam diverse mortales quarant venerari Creatorem suum, illique uniri spiritualiter, & quomodo rursum ille moderetur omnia per omnipoten-

αὐτὰ τέτακται, θεωρυμία τι παρῇ, καὶ προσοχὴ ὀπιμλής [προσὸν ἀκριβοῦς.]

5'. "Επε μοι πολήσας κἀγὼ σε χειραγωγῶσω ἀνά πάντα, καὶ ἐκεί σοι ὅππῃ δέξω ἐκεῖ, ὅπῃ ἐστὶ, καὶ οὕτως ὀνομάσω, ὡς ὀνομάζεσθαι δεῖ.

ζ'. Πᾶν ὅ,τι ἂν θεωρήσωμεν, ὀνομαζῶ σοι (φημί,) καὶ διαγράψουσι τι θεωρεῖται μὲν τὸ πᾶν ἅμα καὶ ὅλως, ὅπως εἰδῆς τί ἂν ὑπάρχη· ἐπειτα τὰ μέρη αὐτοῦ, ὡς ἂν γινώσκῃς, ὅ,τι καὶ ἔχῃ· τὰ ὅσα τὰ αὐτῶν διαφορὰς, ἵνα γνωρίμων σοι γινώσκῃς καὶ ὅσως τρέφῃς τί ποτε τυγχάνῃ ὄν, καὶ ἐκέρχῃ, ἔκλειπῃ· ἔπως αὖ τὸ Λατίνισι [Ρωμαῖσι] κυρίως ἐκφράζειν δεήσει.

η'. Ἄγε μὲν τοι ἐξέρχώμεθα ἔξω, καὶ ἐκεῖ κατανοήσεις, ὅ,τι διηπολεῖν ὁ Θεὸς ἀπ' ἀρχῆς ἐδημιουργήσατο [ἐξέφυσεν] ὅ,τι εἰσέτι διὰ τῆς φύσεως ἐργάζεσθαι.

θ'. Μετέπειτα θεωροῦμεν πόλεις καὶ τὰς Καμπούλειαι τὰ Ἐργαστήρια, τὰ Διδασκαλεῖα· ὅπῃ διαβλέψῃς, ὅ,τι τρέφουσιν οἱ ἄνθρωποι θεωροῦμεν ἀρμόζοντά τι τὰ θεῖα ἐργὰ ἐκείνα ἥ αὐτῶν χρεῖαι, καὶ οὕτως αὐτῶν ἐν τέχναις, ἥ δεσποζυγλάσσαις παιδρεύουσι.

ι'. Ἐνθὺ δὲν εἰς τὰς Οἰκίας, τὰ Βελουτήρια, ἔτασται ἄρχονταν Αὐλὰς εἰσελθόντες, ἥ σκέψασθαι χρεῖται ὅποιας τὰ κοινὰ πολλοὶ δεῖν [δομεῖται].

ια'. Τέλος ὅππῃ κελεύμεθα τὰ ἱερὰ [τῶν Ναῶν] ὅ,τι παρατηρήσεις, ὡς πολλοὶ τῶν οἱ θεῖοι τὸν κλισίην αὐτῶν ὅπῃ ζυγνύουσι ἀνέχεσθαι [ἔρραπύειν,] καὶ πῶς μακρὰ αὐτῶν ἐνέει, καὶ ὅν τρέφεται ἔμπροσθεν αὐτῶν τὰ πάντα δὲ ἀπόσῃ διὰ τῆς αὐτῶν παντοδυναμίας.

12 Thus all things shall come into our view, which either be or are made (or don) in any place, and you shall grow acquainted (by a reasonable overlooking of things and naming [of them] with things themselves natural, artificial, moral, divine, and with the whole pure Latin tongue.

13 Are you dismayed, that we have so many things to pass over? Take heart! Whilest we keep on straight forward, we may quickly get over: neither will you be weary of so pleasant a walk, where new sights will succumb you all the way.

14 Pray to God, that he may prosper our intent! & if you will but cheerfully attend me, hope for a good improvement, beyond what I promise.

tiam suam.

12 Ira nobis cuncta venient in conspectum, quæ usquam sunt vel fiunt, tibiq; innotescunt (rationabili inspectione rerum, ac nomenclatione) res ipsæ naturales, artificiales, morales, divinæ, totaq; Latinitas pura.

13 Pavesceisne, quod habemus transire tam multa? Confide! dum ibimus recta, & continuo, poterimus pertransire cito: neque tædebit te deambulationis tam jucundæ, ubi semper nova spectacula obvenient.

14 Ora Deum, ut fortunet institutum! & si voles subsequi me alacriter, spera profectum bonū, ultra quam promitto.

ναμίαις [παντοκρατορίας.]

16. Οὐτως γὰρ σύμπαντα ἡμῖν εἰς ὄψιν ἐλθούσι, τὰ ἐν παντί ὄντα ἢ γινόμενα, & διαγνώσῃ (δι' ὁλόκληρής τῆς ᾧ πάντων θεωρίας τε καὶ ὀνομαδεσίας) αὐτὰ τὰ ὄντα φυσικὰ, τεχνικὰ, ἠθικὰ, θεῖα, καὶ πάντα τὰ ῥαγματικὰ γλωσσῶν καθαράν ἔσται.

17. Ἄρα ἐκδοθεὶς γῆν, ποσῶτα ἐχόντων ἡμῶν διασπῆται; Θάρσῃ· ἀνθ' αὐτῆς βαδίζοντες εὐδυσχέρως καὶ σιωχῶς ἐν τάχει διωαίμεθα· ἀνμετέρημεθα· ἀλλ' οὐδ' αὐτὸς σὺ εἰς κόρον ἐλθούσῃ περιήχῃς τῆς δι' τῆς θεωρίας, ὅτε διαπαντὸς καὶ αὐτὰ θεάματα συναντήσῃς.

18. Εὐχῶ Θεῷ, ὅσοι δὲ τὸ ὀπηρεύμεθα· καὶ γὰρ δέλησ μοι πορροῶτος ἐπακολοθήσῃ, ἔλπισιν βελτίω τῇ πορροπῇ ποιήσῃ τῆς ἐμῆς ἐπαγγελιορρήνης.

C A P . II.

Spectamen mundi 15. cæli 16. aque & terre 17. aerisque 18. clementorum scilicet 19. è quibus omnia fiunt 20.

The first form of the world, the Elements.

15 Behold [see] we are in open air! Look about you! whatsoever you see forward & downward, forward & backward, on your right hand and your left, is the World.

16 That wide arch, that read all round over us, is the Heaven.

17 But this pavement is laid under our feet, and is on this side and that side Waters, is the Earth.

Prima forma mundi, Elementa.

15 En sumus sub dio! Circumspice jam! Quicquid vides, sursum & deorsum, prorsum & retrorsum, dextrorsum & sinistrorsum, Mundus est.

16 Fornix ille spatiosus, expansus supra nos rotunde, vocatur cælum.

17 Pavimentum autem hoc suppositum pedibus nostris, & circumfluum hinc inde aquis, est terra.

Τὸ πρῶτον εἶδος τῆς Κόσμου, τὰ στοιχεῖα.

16. Ἴδού, ὑπαιθεροὶ ἐσμὲν· Περὶ βλεψάν ἡμῶν ὁπλῆτο· ὁρᾷς, ἀνω καὶ κάτω, ἐμπροσθεν καὶ ὀπίσθεν [πρὸς ἄνω καὶ ὀπίσσω,] ἐκ δεξιῶν καὶ ἀριστερῶν, ΚΟΣΜΟΣ ἐστίν.

17. Ἡ χαλκίτις [ψαλῆς] θύρετρα ἐκείνη κυκλοτερὴς ὑπερένω ἡμῶν ἀνατεταταμένη [ἐκτεταθείσα] ΟΥΡΑΝΟΣ καλεῖται.

18. Τὸ δὲ ἑδωκὸς τῆς περὶ τοῖς ποσὶν ἡμετέροις ἐπὶ τοῖς ποσὶν, ἐπερρέομενον ἐνθα & ἐνθα τοῖς ὕδασι, ἐστὶν ἡ γῆ.

18 Lastly, that clear space, which on every side invirons [surrounds] us, and lies equally betwixt the vault & the pavement, is term'd the Aire.

19 These four Elements, being immediately produc'd in the creation, out of the mishapen and dark chaos were sever'd into regions [quarters] for that cause, that the rest of the creatures might dwell in them, and be nourished by them; and when they perish, be again resolv'd [turn'd] into them.

20 All places are full of the Elements, & that, by an uninterrupted coherence, with a continual rubbing against, and mingling with one another: from whence proceeds the corruption [spoiling] of things, and the new generation [begetting] of others.

18 Denique, spatium istud pellucidum, quod ambit nos undique, & interjacet æqualiter fornici ac pavimento, dicitur Aer.

19 Hæc Elementa quatuor, producta mox in creatione, ex informi & tenebroso chao sunt discreta in regiones idæo, ut reliquæ creaturæ possent habitare in illis, nutritique ex illis; & cum intereunt, resouvi rursus in illa.

20 Omnia loca sunt plena elementis, idque coherencia irrupta, cum perpetuo ad invicem tritu, ac mitione: unde provenit corruptio rerum, novaque generatio aliarum.

ιν'. Τὸ πλεθλαῖον, τὸ διασημα [τὸ πᾶς] διαυγὲς ἐκεῖνο, ὡς περ ἀπὸ τοῦ ἄλλου ἡμᾶς περιταχθέν ἐξ ἰσότητος μέσον κείται τῇ τε καμάρᾳ καὶ τῷ ἐδάφει [δαπέδῳ,] ἈΗΡ λέγεται.

ιβ'. Τέσσαρα τὰδε ΣΤΟΙΧΕΙΑ παραλίνα ἐν τῇ πρωτοκτίσει ἐξ ἀμύρετος καὶ σκοτεινῆς τῆς χάος διωχωρίσθη ὡςταὶ εἰς χώρας πέντε, ἐδ' ὅτ' τὰ λοιπὰ τῶν κτισμάτων διωάδαται ἐν αὐτοῖς ἐνοικεῖν, καὶ τρεῖς φέδαται ἐξ αὐτῶν, καὶ φθειρόμενα εἰς αὐτὰ πάλιν ἀναλύονται.

κ'. Πάντες οἱ τόποι τῶν στοιχείων μεσὺ [πληρεῖς,] καὶ τὰ ταῦτα συνεχεῖα πνεύματι ἀρρήκτως μετὰ διωκεῖν τοὺς ἄλλους λατρεῖς καὶ μίξιως ὅθεν ἡ διαφθορὰ τῶν ὄντων διαγίνεται καὶ ἡ καιρὴ τῶν ἄλλων γίνονται.

C A P. I I I.

Sidera 21. Sol, effector diei 22, & anni 23, & temporum 24. Luna 25; planeta 26. Stella fixa 27. etiam invisibiles 28. Cometæ 29.

The sky with the stars.

21 Look up to the sky! see there are the stars that enlighten the darknes with their bright rayes, and with their burning-heat overheat and melt the Elements; and measure out to us the times [and seasons] by their annual [constant] cours (which they have from their own flaming force.)

22 The Sun is the most glittering amongst them, the original of our light: by his presence he causeth Day, in 's absence Night: after his setting it presently grews late, before his rising

Aether cum Astris.

21 Suspice æthera! Ecce ibi sydera, illuminantia tenebras radiis suis lucidis, & excalefacientia ardore suo, eolliquantiaq; elementa; & dimetientia nobis tempora perenni suo cursu (quem habent à sua flammante vi.)

22 Sol est fulgentissimus inter illa, origo nostræ lucis: facit nobis præsentia suâ diem, absentia noctem: post ejus occasum mox vesperscit, ante ejus ex-

Ὁ Αἰθὴρ σὺν τοῖς ἀστέροις.

κα'. Ἀνάβλεπε εἰς τὸν αἰθέρα· ἰδὲ ἐκεῖ τὰ ἀστέρα, φαεινὰ πίζοντα τὸ σκότος· φωτίζοντα αὐτῶν ἀκτῖνιν, ἐκθερμαίνοντα τε τὰ καύματα αὐτῶν καὶ πτερολίοντα [ἐκπύκνοντα] τὰ στοιχεία· καὶ διαμετρῶντα ἡμῶν τὰς χρόνους τῇ ἀεινῶν αὐτῶν πορείᾳ, ὡς ἔχει ἐν φλογὶ εἶς αὐτῶν τῆς δυνάμεως.

κβ'. Ὁ ἥλιος ὑπερλαμπρὸς ἐν αὐτοῖς ἐστίν, ἡ ἀρχὴ μίτρε φωτός· ποιεῖ ἡμῶν ποτὲ ἡμέραν, ἀπὸν δὲ τῆς νύκτα· μὲν τὴν αὐτὴν δυσμελὴς αὐτῆκα πορὲς ἑσπέραν ἐστὶ τῆς ἀνατολῆς αὐτῆς πορὲς ἡ-

The morning approacheth, & presently it dawneth [wakeneth day.] When it grows light we call it Break of day; when night comes on, Twi-
night.

23 The Sun also causes the Spring by his yearly approaching unto us; and by his departure from us, the Autumn [fall of leaf,] and in both sides, the vernal and autumnal Equinox: when he is at the highest [he makes] the solstice, & summer, and hot weather; but when he is at lowest, he maketh the shortest day, and beginneth winter and frosts.

24 From the Sun then riseth principally the dimension [measuring] of times, because his circuit makes a Day: which is divided into foure and twenty hours, an hour into sixty minutes: seven days make a week, foure of these make a moneth; twelv moneths make up a year, a hundred years one age.

25 The Moon, deputy of the absent Sun, shines not by her own but by his borrowed light: whereby she being enlightened always in one half, her, doth not alwayes turn that enlightened face to us the inhabitants of the earth: therefore whilest she goes aside from him, she appears to us sometimes increasing [waxing] sometimes decreasing [waning,] now at full, now bossed [bumping,] now halved [at second quarter,] now hooked [at prime,] now nothing [at change:] and she makes the night one while clear [light,] other while dusky.

ortum venit aurora, moxque diefcit. Cum lucefcit, vocamus diluculum; cum noctefcit, crepusculum.

23 Idem Sol facit ver annali sua ad nos propinquatione; autumnum vero, à nobis recessione: & utrobique æquinoctium, verum & autumnale: cum fertur summus, solstitium, & æstatem atque æstum; brumam vero cum imus est, orditurque hyemem & gelua.

24 A Sole igitur exoritur primario temporum dimensio: quia circuitus ejus facit diem: qui dividitur in viginti quatuor horas, hora in sexaginta minuta: septem dies dant hebdomadam, harum quatuor faciunt mensem; duodecim menses constituunt annum, centum anni unum seculum.

25 Luna, vicaria Absentis Solis, splendet non suo, sed illius mutuatitio lumine: à quo irradiata semper media sui parte, non semper obvertit illuminatam illam faciem nobis habitatoribus terræ: ideo dum ab illo divagatur, paret nobis jam crescens, jam decrefcens, jam plena, jam gibbosa, jam dividua, jam falcata, jam nulla; facitque noctem jam illustrem, jam sublustrem, jam illunem.

παρ ἡ ἡώς [ἑως,] καὶ ἀ' ἑως ὀπρώσκει. Ὅταν ὑπάλιμνη, [ὑποφαινούσης τῆς ἡμέρας,] τὸν ὀρθρὸν ὀνομάζομεν, ὅτε συνιστάζει, τὸ κνέρας [λυκαυμός].

κγ'. Οὐποσὶ ὁ ἥλιος τὰ ἐναυσίῳ πρὸς ἡμᾶς ἐγγυσιμὸν τὸ ἔαρ ποιεῖ, τῇ δ' ἀναχωρήσει ἀφ' ἡμῶν τὸ Φθινόπωρον [πρὸ Ὀπώρην,] καὶ ἐκπέφθκει ἡ ἱσημερίαν, ἐαρινὴν καὶ μετ' ὀπωρινὴν. Πρὸς τ' ἀνωτάτῳ κορυφῇ ἀναβάς τὰς θερινὰς τερματὶς [τ' ἡλιοσεισίου] καὶ τὸ δέρον καὶ τ' καύσωνα, κατὰ τὰς ὑπάρχων, τὰς χειμερινὰς, καὶ τ' χειμῶνα καὶ ἀρχὴν καὶ τὰ κρύη [τὸν κρυμὸν].

κδ'. Ἀφ' ἡλίου πέναν πρὸς τὴν κνέρας [πέρυκειν] ἑξάντισται ἡ τ' καιρὸν διαμέτρῃς, ἐπεὶ ἡ περιφορὰ αὐτῆς τ' ἡμέραν ἀφωρᾷται, ἥτις διαιρεῖται εἰς ὥρας κδ'. ὥρα δὲ εἰς στιγμὰς ξ'. ἡμέραν δὲ ζ' πρὸ ἐξοδῶν δα δροπιλοῦσιν, καὶ δ' αἱ ἐξοδῶδες τὸν μεῶα· ὁ δ' αἰαυτὸς [τὸ ἐτ] δωδεκάμηνην χρόνον τὰ δ' ἐτηκᾶ τ' ἕνα τὸν αἰῶνα [χρυσῶν μίαν] περιεχέει.

κε'. Ἡ Σελήνη διάδοχος ἔστι τῇ ἡλίῳ δρόντ, οὐχ αὐτῆς ἀλλ' ἐκείνῃ χρεωσθὲ λάμπει τῇ φωτὶ· ὅφ' εἰ διαπαντὸς φωτιοδεῖται κατὰ τὸ ἡμισυ αὐτῆς μέρ, οὐκ αἰεὶ πρὸς πρὸς πρὸς ἐκείνῳ ὅφιν [φάσιν] ἡμῖν τοῖς κατ' οἰκοῦσι πρὸς γῆν πρὸς πέπει· διὸ ἐκ τῇ δροπωλανᾷ αὐτῇ ἀπ' ἐκείνῃ φαίνεται ἡμῖν νῦν μὲν ἀνατολὴν, νῦν δὲ μεσημβρίαν [φθινομένην], ἐνίοτε μὲν πανσέληνον, ἄλλοτε δὲ ἀμφοκωρῆ, ἄλλοτε δὲ ἡμίτομον [διχόπομος,] ἄλλοτε δὲ μενοειδὴς, ἄλλοτε δὲ οὐδεμία ὅλως [ἐνν καὶ νία·] πρὸς δὲ νύκτα ἡδὴ δι-

lights, otherwhile lightles
[moonles.]

26 Besides these two great Lights, goe see in a cleer [bright] night Stars of three sorts: first the five wandring ones (they call them Planets) varying motion and distance, as well from one another as from us; pale Saturn, bright Jupiter, Mars red-as-fire, Mercury very glittering, and beautifull Venus, which goeth before the Sun, and glistering in the morning (for nine moneths) is nam'd a morning star: but when she follows the Sun, and shines in the evening (for as many moneths) the Evening star.

27 Afterward the fixed stars (that is, unmoved in their distances among themselves) scattered through the whole ethereal sphere, which you may know from the Planets by their sparkling; for these twinkle, they (the planets) not so; besides that also a quivering beam glanceth [flashes] out from Venus and Mercury.

28 There are too some poor little stars, which cannot be seen without perspective glasses; which scatter their brightness only about themselves: as is to be seen in that whitish circle stretched through the middest of the starry heaven, which they call the Milky way.

29 The stars of the third sort are extraordinary ones, very seldom appearing, having shaggy locks or beards, or tails; we call them Comets: which whether they

26 Præter hæc duo luminaria, vñ nocte serena triplices stellas, primum erraticas quinque (planetas vocitant,) variantes motum & distantiam, tam à se invicem, quam à nobis; Saturnum pallidum, Iovem splendidum, Martem rutilantem, Mercurium valde radiantem, Veneremque venustam, quæ Solem antecedens, & mane coruscans, (mensibus novem) cognominatur lucifer: Solem autem insequens, & vesperi colucens (totidem menses) vespèrugo.

27 Dehinc stellas fixas (hoc est, immotas distantis inter se) sparsas per totam ætheream sphaeram, quas inter noscas à planetis scintillatione; hæc namque scintillant, illi non item; præterquam quod etiam è Venere & Mercurio tremulum jubar emicat.

28 Sunt & exiles stellulæ, sine conspiciendis inconspicuæ; quæ circa te spargunt splendorem duntaxat: ut videre est in albido illo circo, porrecto per medium stellati cœli, quem vocant viam lacteam.

Stellæ tertii generis sunt extraordinariæ, rarissime apparentes, crinitæ aut barbata, vel caudatæ; nuncupamus Cometas: qui ful-

αυγῇ, ἢ δὴ ὑπολαμπῇ, ἢ δὴ ἀστέρων παύει.

κς'. Πρὸς τοῖς δύο φασμασι θεωρήσον [θεῶ] ἐν νυκτὶ αἰθρία [ἀνιφάτω] περιγένοιτο ἅς τ' ἑρπῆς, ὡς ὁρῶντες [ἀτάκτως] πέντε, ὡς Πλανήτας ὀνόμαζοντες, ὡς ἑκατέρωθεν τε καὶ διαστήματα παραλλάττοντες, ἀπὸ αὐτῶν τε καὶ ἀπὸ ἡμῶν. Κεῖνον ὡχρόν, Ζεῦα λαμπρόν, Ἄρην πυρόδον, τὸν Ἑρμῆν τὸν σφοδρῶς δροσίζοντα, καὶ τὴν Διὸς μορφὴν [παύχκαλον] Ἀφροδίτῃ, ἥτις περιγυμνὴ τῇ ἡλίῳ καὶ ἑσπέρῃ [ὡσπέρ] ἀνιφάσκει μὲν ἐν τῇ ὀπίσκει Φωσφόρος, ἐπὶ ἡλίου δὲ τῇ ἡλίῳ καὶ ὡσπέρ τῆς ἡμέρας ἐκλάμπεται ποσούτης μελέας Ἑσπέρου.

κς'. Μετὰ ταῦτα τῶν ἀπλανέων [στασιμῶν] ἢ δὲ ἀστέρων (ὅτι ἔστιν, ἀμεταβάτως τὴν διάστασιν ἐν ἑαυτοῖς) δι' ὅλης αἰθερίας διεσπαρμέναι σφαῖρας, ὡς ἀπὸ τῆς ἀλαλητῆς τῆς σπινθηρισμῶ [τῆς σπινθηρισμῶ] διαγινώσκουσιν, οἱ μὲν γὰρ σπινθηρίζουσιν, οἱ δὲ μὴ πλὴν ὅτι καὶ παρ' ἑαυτοῦ φέροντες ἐξ Ἀφροδίτης καὶ Ἑρμῆος ἀστέρων.

κς'. Εἰσὶ δὲ καὶ ἄλλοι λεπτοὶ πνεύματι ἀστέρων, ἀνδρῶν διοπτεῖν ἀδύνατοι, οἱ οὗτοι ἐν αὐτῶν μόνον τῇ λαμπρότητι ἐκπέμποντες, ὅπερ σκοπεῖν ἐν ὑπολόκῳ τῆς κύκλου ὡσπέρ τῆς ἀνὰ μέσον τῆς ἀστέρων, ὃν Γαλαξίαν κύκλον καλεῖται.

κς'. Ἀστέρες οἱ ἐν τρίτῃ ἡλικίᾳ ἀσυνήθεις εἰσι, σπανίστως φαινόμενοι, κομῶντες, ἢ γὰρ πωγωνίαι, ἢ γὰρ κερφόροι, ὡς Κομήτας ὀνομάζοντες, οἱ πνεύματι ὡσπέρ τῆς ἀστέρων.

size with a luster of their
an, or borrowed, is uncer-
tainty.

geantne fulgore pro-
prio an alieno , incert-
tum est.

μεταυτὰς ἀφ' ὧν ἐξ ιδίας αὐ-
τῶν ἢ ἐξ ἀλλοτρίας αὐτῶν , ἀ-
δηλόν ἐστι.

C A P . I V .

Ignis sublunaris 30. gradus ejus 31. incendium 32. Flamma 33. Torris &
carbo 34. meteora ignita 35. Fulgura 36. Fulmina 37.

Fire, with fiery me-
teors.

Ignis, cum meteoris
ignitis.

Τὸ πῦρ αὐτὸ τοῖς ἐμπύροις
μεταίεργς.

30 You have beheld the
every fires not to be quench-
our sublunary fire is
maintain'd by the fatnes of
things ; thus being spent it
goes out: it cherish-
those things that are near
by its warmth, it burneth
those that are very near by
burning-heat.

30 Contuitus es ignes
fidereos inextinguibiles : noxter sublunaris
alitur pinguitudine re-
rum ; hac absumta, ex-
stinguitur : fovet calore
suo propinqua, urit ar-
dore proxima.

λ'. Τὰς τ' ἀστρῶν λαμπά-
δας ἀσβέσας ἔσας πεθεῖται·
τὸ ἐκποσειλωσθ' ὅν ἡμῶν πῦρ τρέ-
φεται πύοτητι ὑλικῇ, καὶ ταύ-
της καταναλωθείσης, ἀπο-
σβέννυται· τῇ θερμότητι [τῆς
θάλλει] αὐτῇ τὰ πωλίστιον
ὄντα θάλλει, τὰ καύεται τὰ
ἐχθίστα καὶ κακίστα [ἐμπρή-
θει].

31 Whatsoever is dry, is
very easily set on fire, and
straightway it glows [glim-
mers,] then it flames [us of a
bit fire,] and if it be
dried, it blazeth, and being
dried up, it is turned into
embers and ashes. But that
which is moist, (and much
more that which is wet) in
burning reaks, smoaks
mothers, crackles, throws
out sparks.

31 Quicquid aret, id
per facile ardescit, & mox
gliscit, tum flammat,
ac si perflatur, flagrat :
crematumque redigitur
in favillas & cineres.
Quod autem humet,
(multo autem magis
quod madet) in ustio-
ne fumat, fumigat,
crepitat, scintillas dis-
jectat.

λα'. Πᾶν ξηρὸν [αὐτὸν]
πάνυ ῥαδίως πυρρῶται, καὶ
δίθυσ' ἐμπυρρῶται, ἔπει-
τα φλογρῶται, καὶ φουστῇ πε-
σπληνέται, καὶ πυρπολού-
μενον [ἐκκαίει] ἀποδύεται
καὶ ἀποτερρῶται. τὸ δὲ δί-
υρον (πολλῶ γε μάλλον τὸ
διάβροχον) ὃν ἐν τῇ πυρκαϊᾷ
τύφεται, καπνίζει, φορεῖ, ἀνι-
στῆρας ἐκβάλλει.

32 The least spark, if it
hit upon any thing made of
wood, or tow, or other thing
being apt to kindle, easily
sets it on fire: But you, that
may quench a fire, keep
[smother] the flame, or
with water, or scatter the fell.

32 Perexigua scintil-
lula incendit facile, si in
quicquid stramentitium,
vel stupeum, vel alias
flammescere idoneum
incidit : sed tu, ut in-
cendiū restinguas, com-
prime flammam confe-
stim, vel affunde aquam,
vel disjice fomitem.

λβ'. Ὁ ἀνιστῆρ [φέλα-
λῳ] ὡς ὅπ' ἐλάχυσθ' εἰς
πάνυ κάρεινον ἢ σὺππειον ἢ
ἄλλο τι καύσιμον ἐμπύρειον,
ῥαδίως αὐτὸ ἐμπυρρᾷ. ἀλ-
λὰ σὺ ἵνα τ' ἐμπρησμὸν ἀπο-
σβέσῃς, διακώλυε τ' φλόγα ὅσον
τάχθῃ, συμπέσεις αὐτῷ, ἢ
καὶ ὕδωρ ὅπ' ἔχεις, ἢ τὸ ἐναυ-
σμα διαρρίψας.

33 The flame is smoak
on fire, which cleaving to
the chimney, and being thick-
ened, is called soot, which is
then to be swept [scrap'd]
lest it take fire.

33 Flamma est ardens
fumus : qui adhærens fu-
mario, spissatusque, di-
citur fuligo, abradenda
sæpius, ne ignescat.

λγ'. Ὁ καπνὸς κατὰ πυ-
ρρῶ φλόξ ἐστιν, ἐνιχώμενος
τῷ καμίνῳ καὶ πυκνωθεὶς αἰ-
δέλει [ἀσβόλη] λέγειται, πολ-
λάκι σαρρῶσαι δέξασθαι, εἰς τ'
μὴ πυρρῶσαι.

34 Wood being a fire you

34 Ignitum lignum

λδ'. Σίμλον πυρρῶμενος πυ-
ρρῶ
A 4

shall call a fire-brand, being put out [quench'd] a dead-brand: but a little piece of this, a coal; which if it gloweth still, is a live-coal.

35 Things parched with heat doe send forth dry exhalations [steams,] which being carryed up into the aire, and there kindled, doe stir up fiery meteors, presently disappearing; as are (1) falling stars, (2) flying dragons, (3) Jack in lanterns, Rowlands, [Will-a-wisps.] (4) also flashings, (5) lightnings, (6) chafmes [gapings.]

36 But when those steams [damps] after they are set on fire, are dashed amongst themselves, and raise thunders, and lightnings with a dreadfull crack, then it flasheth, thundreth, lightneth, that being astonish'd [thunder-struck,] we are scar'd [frighted.]

37 The flame darted thence is call'd the Thunder-bolt, which disperseth it self in a trice, and whatsoever is stricken therewith it is on a sudden pierced, dash'd in pieces, and fall's down: and sometimes is blasted [sing'd] or quite burnt up.

vocabis torrem, extinctum titionem: hujus autem particulam carbonem: qui si etiamnum cander, pruna est.

35 Res torrefactæ æstu emittunt exhalationes ficas: quæ in aerem sublimatæ, ibique accensæ, excitant meteoræ ignea, subito disparientia: ut sunt (1) stel-læ cadentes, (2) dracones volantes, (3) ignes fatui, (4) item fulgetra, (5) coruscationes, (6) chasimata.

36 Quum vero halitus isti post incensionem colliduntur inter se, cidentque fulgura & tonitrua, cum terribili fragore, tum fulgurat, tonat, fulminat, ut attoniti expavescamus.

37 Evibrata inde flamma dicitur fulmen, quod se momento dissipat, & quicquid eo icitur, de subito penetratur, dis-cutitur, concidit: quandoque & amburitur, vel penitus comburitur.

είρηκελον καλέσεις, πύρεθ δὲ σβηθέντι θαλόν· καὶ πύρεθ μέρθ· ἀνδρακα, ὅστις διάπυρθ ἐπὶ ὧν θυμέλαι εἰσι.

λβ'. Ταὶ ὀπίρκετα τῷ καύματι ἀχμηρεὶς ἐκπέμπει τὰς ἀναθυμιάσεις, αἵτινες εἰς τὴν ἀέρα ὑψωθεῖσαι [μεταωριθεῖσαι] καὶ εἰ φλογισθεῖσαι τὴν μετεώρων τὰ πυρρόδη ἀνεγείρουσιν, ἐξ αἰφνης ἀφανή γινόμενα ὅποια εἰσιν, (α') αἵτερες διάπυρθιν δακύντες, (β') δακύντες πύρρην, (γ') Πολυδύκαι [λαμπάδες;] (δ') ἐπὶ γὰρ ἀσφαλαί, (ε') λαμπηδόνες [διαυγαστεῖς], (ς') χάσιματα [βόθρυοι.]

λς'. Ὅπόταν ἡ αἰ ἀναπνοαὶ αὐτῇ μὴ τὸ φλογίζεσθαι σωλόμεσθαι ἀλλήλους συρράγεισθαι, καὶ ἀσφαλαί καὶ βρονταὶ μὲν δούπη [κτύπη] ἐκπληκτικοῦ ποιοῦσι, τότε αἰσφαλαί, βρονταί, κεραυνοί, ὥστε καὶ ἐμβροντήται [ἐμβρονημένως] μικροῦ ὑποφορῶσθαι.

λζ'. Ἡ φλόξ ἐνδύσθαι ἐκτελεσθεῖσα καὶ ἐκκαίεσθαι κεραυνὸς [σηκπὸς, βέλθ] λέγεται, ὅστις ἐν ἀκέρει διασκορπίζεται, καὶ ἀπαντα τὰ ὑπ' αὐτῇ πλεονέχοντα παραπύρρα διαφορεῖ, σωθλῶν, καὶ τῇ πύρρῃ ἐνίοτε ἡ καὶ περιέχεται, ἢ καὶ παντελῶς ἐμπιμπέσθαι,

C A P. V.

Aeris agitatio 38. Calor & frigus 39. aura, procella, turbo 40. Ventorum nomina 41. & vires 42. Terræ motus 43.

The Aire, with the Winds.

Ær, cum ventis.

Ὁ ἄηρ, σὺ τοῖς ἀνέμοις.

38 The Aire is still in motion, (because expos'd to the shining [influence] of the stars) and that very profitably for the growth of things: from hence its po-

38 Ær agitur perperim, (quia expositus radiationi siderum) idque valde utiliter, ob vegetationem rerum: hinc ejus status & fla-

λθ'. Ὁ αἰρ μὲν ἔσται διακινεῖται [ἐλαύνει] ὅσην ταῖς πύρρῃ ἀσφαλαί ἀκτινοβολίας ἐκπέμπει, καὶ ταῦτα λυσταλῶς μάλα διὰ τὴν αὔξησιν τῶν ὄντων· ἐνδύσθαι αἰ σάσεις αὐτῶν φέρεται.

yes and blasts are divers.
39 If it waxeth hot, then
arises [grows thin,] &
argeth it self without it
f: when it waxeth cold,
it thickens, and winds
self within it self: on both
es if it be quiet, it stands:
it blow; sometimes
re gently, other times more
emently.

40 A mild gale brea-
ing [puffing] cherisheth
a boistrous storm shaketh,
oweth down, and batter-
things: The whirl-wind
urning it self round in a
g disturbs all things, till
grow calm and be still.

41 The principal [quar-
] winds with their side-
ends, and the rest inter-
ring, have such like
mes. (see the brazen
pe.)

42 The North wind and
ast wind doe make rugged,
nd, freeze: the South wind
ad West wind doe soften,
sen, thaw: The Etesia (or
asterly blasts) blow at some
times of the year, yet
berwhere otherwise.

43 The Aire also fills the
ollow places under ground,
e blasts whereof being
ere stir'd up, whilst they
ek to break out, they make
e Earth tremble, from
hence are earth-quakes:
hile they break forth, they
ake it sink down, from
hence falls [breaches.]
c.

tus sunt diversi.

39 Si calescit, tum
rarefcit, & dilatat se
extra se: quum frige-
fcit, tum spissescit, &
contorquet se intra se:
utrobique si quietus est,
stat: si commotus, flat;
nunc lenius, nunc vehe-
mentius.

40 Lenis aura spirans
focillat nos: impetuo-
sa procella res quatit,
procellit, profternit.
Turbo circumagens se in
gyrum turbat omnia,
donec mitescat & con-
quiescat.

41 Cardinales venti
cum suis medianis, re-
liquisque intercurren-
tibus, habent nomina
ejusmodi. (vide tyrum a-
neum.)

42 Boreas & Eurus a-
sperant, adstringunt,
geant: Auster & Favo-
nius remolliunt, resol-
vunt, regelant: Etesia
flant statis temporibus
anni, alibi tamen ali-
ter.

43 Aër explet etiam
subterreas cavernas, cu-
jus flamina ibi concita-
ta, dum erumpere qua-
runt, tremefaciunt ter-
ram, unde terræmotus:
dum erumpunt, cogunt
eam desidere, unde la-
bes, &c.

καὶ ποικίλ' πολλοὶ εἰσιν.

λβ'. Ὅπόταν μὲν θερμύ-
νηται, τότε ἀραιούται [χα-
νούται,] καὶ ἐαυτὸν πλατύνει
[ἐκτείνει] εἰς τὰ ἔξω· δόπο-
ψυχρομένη δὲ πυκνούται καὶ
συσπληνέει ἐαυτὸν εἰς τὰ ἴσα·
ἀμφοτέρωθεν ἀκίνητος ἂν ἢ
συχνάζει, ὑποκινούμενη πνεῖ,
ἄρτι ὑφαότιον, ἄρτι βιαίω-
τερον.

μ'. Αὖρα λεπτή [πνεῦμα]
ὀππινύσσει θάλαππ' ἡμέτε· θύ-
ελλα [καταρρα] βίαία [ὀρμη-
κή] ἀπαντα σαλεύει [παραρ-
ράπτει,] παρορραῖ [ἀνατρέπτει,]
καταβάλλει [καταβαίνει,] ἰθαρί-
ζει· ὁ τύφων [λαίλαψ,] σφοδρι-
λός· μὲν σφοδρῶς κυμαζόμε-
νος πάντα σωταράπτει, ὡς δ'
[ἄλλος δὲ] παρορραῖ πνεῖ
[αἰὲρ δὲ] κοπάσει.

μλ'. Οἱ ἀνέμοι οἱ κυριώτα-
τοι σὺν τοῖς πλάττειν παρορ-
πνέουσιν, ἄλλοις τε μετὰ τοῖς
των κειμένων, [πλάττειν δὲ
λονότι,] τὰ ὀνόματα ἔχοντες
τοιαύτῃ πε. (ὅρα τὸ τύπον χαλ-
κού.)

μδ'. Βορέας [Βορρᾶς] & Εὐ-
ρος τραχύωσι, σύρουν, δόπο-
πηνύσσει· νότος καὶ ζέφυρος
δόπομαλάσσουσιν, ἀναλύουσιν
[χαλῶσιν,] δόποκρυάσσουσιν.
οἱ ἑτήσια ὡρισμένοι [τα-
κτοῖς] ἔτεες χρόνοι πνέουσιν,
ἀλλὰ ἀλλὰ τοῦ μὲν ἄλλως.

μγ'. Ὁ ἄρ' καὶ τὰ ὑπό-
γεια ἀνέρα ἀναπληροῖ, ἔτα
πρόβρυτα ἐκείσε ἀνάγρετα
καὶ ἐξορμαῖν ὀππινύσσει, σεί-
εσι τὴν γῆν, ὅθεν οἱ σεισ-
μοί· ἐπὶ τῇ ἐνεχθῆναι ἔξω [ἐπ-
εχθῆναι] συνιζάνειν αὐτῇ
βιάζοντα, ὅθεν τὰ χέισματα,
[οἱ ῥοχμοί,] κλ.

C A P. V I.

Aquarum origo 44 I. *differentia à sapore* 45. & *à fluxu* 46, 47. *Mare* 48. *sinus, insule* 49. *vapores, nebula & nubes* 50. *ros, pruina, nix* 51. *pluvia, imber, grando, uredo* 52. *stillæ, bullæ, spuma, stiria & glaciæ* 53. *halo, parelius, iris* 34.

The Water, with watry meteors.

44 Water springs from a hidden-vein, it gusheth out from a fountain, it trickles through chinks, it flows on plain ground: whose least part is cal'd a drop, the greatest a Sea.

45 Salt fountains are cal'd salinæ [salt pits,] sharp ones, acidulæ [the wells;] hot ones, thermæ [baths:] the first serv for the boyling of salt, those other for physick-drink, and these for the washing of the diseased.

46 Becks [rills] issue out of fresh springs, and flow together into little rivers [streams,] then into large rivers [floods] running down within their banks. But amnis is a stream flowing about hither and thither: a Brook is a stream gathered of rain-waters running down swiftly [amain.] a Landflood, is a stream flowing out of its own channels, & laying wast the fields.

47 Call that a stream, where water streameth, where whirled round, a whirl-pool, & a gulf, where it supbeth up it self, a swallow [quag-mire;] an abyss [bottomless pit,] where it is without bottom. The water if in any place it wants issue and vent, swells, and spreads

Aqua, cum aqueis meteoris.

44 Aqua scaturit è latice, salit è fonte, manat per rimas, fluit in plano: cujus minima pars gutta, maxima mare dicitur.

45 Fontes falsi dicuntur salinæ; acidi, acidulæ; calidi, thermæ: illæ asserviunt decoquendo sal, istæ potioni medicabili, hæ lationi morbidorum.

46 Rivi emanant è scatebris, confluunt in fluvios, tum in flumina intra suas ripas decurrentia. Amnis vero est fluvius huc illuc circumfluus; torrens, fluvius collectus ex aquis pluvialibus, rapide fluentibus; eluvio, fluvius exundans è suis alveis, & devastans agros.

47 Fluentum nuncupabis, ubi aqua fluit; vorticem & gurgitem, ubi gyratur; voraginem, ubi se ipsam absorbet; abyssum, ubi expers fundi est. Aqua sicubi destituitur profluvio, ac decursu, ibi tumet, ac se diffundit

Τὸ ὕδωρ, αὐτὸ τοῖς ἐν ὕδασι μετῴροις.

μδ'. Τὸ ὕδωρ ἐκ τῆς κρυοῦ [πίδακος] βλύζει, ἐκ τῆς πηγῆς [κρυλῆς] πιδάει, διὰ τῆς ῥαχίδων [σπινθῆρας] ἀπορροῆς, ἐν τῷ πεδίῳ [ἐπιπέδῳ] διαρρεῖ· ἢ τὸ μὲν εἰς ἄχρον μέγαν, τὸ δὲ μέγαν θάλασσαν λέγει.

μέ. Τῶν πηγῶν αἱ ἀλμυραὶ αἰσπύγια [αἰσπύγια] λέγονται, αἱ δὲ μετὰ τὰ φρέατα, αἱ θερμαὶ θερμαὶ [βαλανεῖα]. ἂν αἱ μὲν πρὸς τὸ ἑστῆαι τὸ ἅλως, αἱ δὲ πρὸς τὸ φαρμακευτικῶς ποσιν, αἱ δὲ πρὸς τὰ λουτρὰ τῶν ἀρρώστων [μελακῶς ἐχόντων] ὑπηρετήσιν.

μς'. Οἱ ῥύακες ἐκβρύσσιν ἐκ τῆς πιδάκων [λιδάκων], συρρέουσιν εἰς τοὺς ποταμούς, ἐπειτα εἰς τὰς συμβολὰς ἐν τοῖς ὄχθων καλινεχθείσας. ἔστι δὲ κυκλοφόρος ποταμός, ὁ κύκλῳ περιέχων [ἐντα καὶ ἐντα περιέχων] πλὴν χώρων· ὁ δὲ χειμάρριος, ποταμός ἐστιν ἐξ ὀμβρίων ὕδατων μὲν ὁρμῶς καταρρέοντων· ἢ δὲ ὀπίκλυσις, ποταμός ὑδατῶν ἐξ ὧν τὸ κύπελ [διώρυγος], καὶ λυμῶν ὀνομαζομένων ἀγρός.

μζ'. Τὸ μὲν ὕδωρ ῥέον, ῥεῖθρον καλεῖται· ἐλγία δὲ ἐδίνω, συσπρόμενον· ἐαυτὸ ἀναρροφῶν, βάραθρον· ἀεὺσαν δὲ, ὅπερ ἀεὺς τῆς γαίης ἐστίν. τῇ περὶ χόρ[δ] [ἐπιρροή] καὶ καταρροή [διεξόδω] τῆς ῥοῆς εἰς ἐμποδίζουσας, ὕδωρ στάσιμον [ὑδροστάσιον] γίνεται, καὶ εἰς πινάγην [πέλ-
itself

half into standing pools
lands : and lakes : Fens
[marshes] are faint springs
about a water-cours :
puddles [puddles] are the
coming together of mud.

48 The Sea is salt like
the whose waves doe swell
twice a day (from an in-
tertid boyling) and flow to
the shore and powr them-
selves into the washes, and
flow back again with an hi-
gh noise, especially amidst
the freights.

49 The same sea, where
it unevenly boundeth the
land, it makes either a bay
or cape ; where it washeth
round on every side,
it isle [island] where for
the greater part, a peninsula
[almost an isle:] which an
isthmus [neck of land] joyns
to the continent [main land.]

50 Waterish vapours are
carried upward, wherewith
the Aire grows thick,
and said to be overcast. But
the gloomines or darknes
kindred neer the earth, is a
fog (whence it dems;) being
carried up higher, it is a cloud,
whence it rains, snows,
hail; and when in no place
to be seen, then 'tis fair
weather.

51 A vapour being rai-
sed in the day time, and con-
densed by the cold of the night,
it hangs on the herbs, it
is dew : which being
frozen, they call manna, ho-
ly dew ; [being frozen, an
ice-frost. The vapour being
elevated, and hardened
by a greater cold, (into
which drops like locks of
snow) giveth snow.

52 The dropping of a

in stagna, & lacus : pa-
ludes sunt scaturigines
languidæ, sine fluxu :
lacunæ, confluvium li-
mi.

48 Mare salsum est ad
instar muræ : cujus un-
dæ intumescunt bis de
die (ab intranea æstua-
tione) affluuntq; ad lit-
tora, & diffundunt se in
æstuaria, refluuntq; reci-
proce cum sonitu horri-
bili, maxime inter freta.

49 Idem mare, ubi
inæqualiter tellurem
terminat, efficit aut si-
num aut promontorium:
ubi circumluit undique,
insulam: ubi majore par-
te, peninsulam; quam
isthmus jungit conti-
nenti.

50 Vapores aquosi sur-
sum feruntur: quibus
cum aer crassescit, di-
citur nubilare. Nubi-
lum vero seu caligo spif-
fata prope terram, ne-
bula est, (unde rorat;) sub-
levata altius, nubes,
(unde pluit, ningit,
grandinat): nullibi con-
spicua, sudum.

51 Evaporatio excita-
ta interdiu, conspissa-
taque frigidine noctur-
na, & accorporata her-
bis, dat rorem: quem
mellitulum, vocant
mannam; gelascentem,
pruinam: elevatio au-
tem vaporatio, concre-
ta majori frigore, (in
spumescences guttulas
ceu floccos) dat nivem.

52 Destillatio nubis

ματα] καὶ λίμνες διαχέ-
ται. Τὰ ἔλη τύποι πολυπί-
δαυς χωρὶς ὑδρορροῆς, καὶ
πηγῶν οὐ ρέουσιν ἀναδύσεις.
οἱ λάκκοι βορβορέα [ἰλύθ]]
σύρροια.

μῆ. Ἡ ΘΑΛΑΣΣΑ ἀλ-
μυρὰ ἐστὶν ἄλμυρος διὰ τὴν, ἥς τὰ
κύματα δις ὁσημέραν ἐπανίστα-
ται τῇ ἑσπέρῳ πηλὴν ἐπὶ τῇ
τάσῃ τῇ ἀνέσῃ] εἰς τὴν αἰγυλίαν
[τὴν ἡννα] ὅπῃ ῥέει, εἰς τὰς ἀνα-
χύσεις [ἀναβρύσεις] ἀναχρύν-
ται, ἐπαλίσσεται τὰ μεταλιν γίγ-
ται, μέλιστα αἰὼς τὴν πορθμῶν.

μῆ. Αὐτὴ ἡ θάλασσα ἀνα-
μύχεται τὴν γῆν διορίζουσα,
ἢ κόλπον ἢ ἀκροπόλεον ἀπ-
εργάζεται. περικυλίσσεται δὲ,
πανταχρῶν μὲν τὴν Νῆσον,
δοτὸν μείζονα δὲ τὴν μέγαν
χερρόνησον, ἢ ἡ ἰσθμὸς τῇ
ἡπείρῳ [μεσσηνίᾳ] συνά-
πτεται.

ν. Αἱ ἀτμίδες ὑδατῶδες
ἀνω φέρονται, αἷς παχυ-
δέντ[α] τῷ αἰέρι, συννεφεῖν
λέγεται. Τὸ δὲ νέφος, ἢ πῶς
ὁ ζόφος [ἢ ἀχνός, ὀρενὴ]
ἐξ ὧς τῆς γῆς πυκναίεται, ὁ-
μίχλη γίνεται, (ὅθεν δευσι-
ζει.) ἀνώτερον ἐπαρθεῖς, νε-
φέλη (ὅθεν ὕει, νίφει [χευ-
ζει] χαλαροβολεῖ) ἀέθρατος
πῶς, δὲ δία [αἰθερία].

να. Ἡ ἀναθυμίασις μὲν
ἡμέραν ἐξαισταμένη, καὶ τῇ ἐν-
νυχίῳ ψυχρότητι πυκναμένη,
ἐσταυρωμένη [προσπολλω-
μένη] τῇ ποταμῷ, τὴν δεύσον [ἐρ-
σιν] δίδωσιν, ἢ μελινδὴν ἔ-
σαν, καλεῖται μάννα· πεπηγμένη,
πάχυνται ἢ δὲ ἀτμὶς μᾶλλον
ἐπὶ ἀνακρυφθεῖσα, καὶ μείζονα
τῷ ψυχρῷ [ρίγῃ] πηλὴν εἰς ἀ-
φροδίτας σαγόνας οἰομένη κροκί-
δας [γνώφαλα] τὴν χροῖαν, χρο-
ρηγεί.

κβ. Ὁ κατέσχευμα τῆς
cloud

cloud resolved into water, if it be leisurely, it is call'd a drizzling dew: if gently, rain: if close and thick, a shower: if fiercely, a storm: if the drops as they fall are congeated, hail: if they grow hot, a blasting, scorching the plants with mildew.

53 A drop dripping from the rain, is stilla [a falling drop,] which falling into the water, maketh a bubble: the gathering round of the smallest bubbles, froth: but when the dropping stiffens with cold, then are made isicles: and when the water freezeth (either standing still or running,) Ice.

54 The whitest circle in a dewy cloud near [over against] the Luminaries is call'd Halo (or circle about the moon:) the solar image (about the Sun's sides) parelius (or counterfeit sun): the lunar, parafelene (or counterfeit moon.) The rainbow is a particular d'bow, sometimes set over against the Sun: whose palenes is the token [foreteller] of rain a coming, its clearnes and brightnes of rain going away.

resoluta in aquam, si fit minutatim, dicitur roratio: si lente, pluvia: si dense, imber: si impetuose, nimbus: si guttæ inter delabendum congelantur, grando: si incalecunt, uredo, adurens plantas rubigine.

53 Gutta stillans è pluvia, stilla est; quæ decidens in aquam, facit bullam: conglobatio bullarum minutissimarum, spumam: sed cum stillatio rigescit, fiunt stiria: cum aqua congelascit (stando vel fluendo) glacies.

54 Circulus in roscida nube albicans (ob luminaria) vocatur halo: solare simulacrum (ad solis latus) parelius: lunare, parafelene: iris est versicolor arcus, contrapositus quandoque soli; cujus pallor index est venientis pluviae, claror & serenitas abeuntis.

νεφέλης εἰς ὕδωρ ἀναλυομένην ἂν λεπτομερῶς πέσῃ, λίγελαι ψεκὰς [ραῖς,] ἐὰν ἡρέμῳ ποταμῷ, ὑετὸς [βροχῇ,] εἰς πυκνὰς μεταχέῃ, ὁμβροῦς μὲν ὁρμῆς καταρραγεῖς, ἐν νεφίᾳ [λαίλαψ,] ὑετὸς βροχάει [ῥ] ὃ ὑδατόδων ἐν τῷ μεταπίπτειν δόπη γυνυλάν μὲν, ἢ χαλαρὰ ζα' πυκνὰν ὃ σφοδρὰ, καυθμὸς τὰ φύλα τῇ ἐρυσίῃ ὅππῃ φλέγων.

γ'. Ἡ ὕδαλις ἐξ ὑετῶ εἰσέζεσα γίνεσθαι σαγῶν, ὅσπερ εἰς τὸ ὕδωρ μεταπίπτων ἢ ποταμὸν φόλυα ποιεῖ ἢ δὲ ἢ ποταμολύβων συνείλησις [συνάδροσις] λεπτοτάτων γα, ἢ ἀφρόν' τῇ δ' ὕδαλιδ' [ραλιδ'] παλαιαί γείσις, στελαγμοὶ γίνονται δόπη γυνυλάν δὲ τῷ ὕδαλιδ' (ἐν τῇ εἰσέσει ἢ καὶ ῥόσει) παλαιαί γείσις.

γδ'. Ὁ κύκλος ἐν δροσερῷ τῷ νέφει ὑπὸ λυκῷ (κατὰ τὴν ἑναντίαν τῇ φωστέρων) ἄλλως καλεῖται τὰ εἰκὼν ἡλιακὴ (πορὸς τὴν ἡλίου πλωθεῖν) παρήλιος· σελιωαῖα, παρσελιώη ἢ ἱερὸς τόξον ἐστὶ πολυχροῦς μάλοισι ἐξ ἑναντίας ποτε τῷ ἡλίῳ, ἢ ἢ μὲν ἀχρότης ὑπὸν ἐσόμενον πορσημάνει, ἢ δὲ λαμπρότης καὶ τὸ ὅππῃ αἰπότης τα.

C A P. VII.

Terræ exteriora 55. & interiora 56. Pulvis & lutum 57. argilla, margareta, rubrica 58.

The Earth, with the minerals.

55 Now look down to the earth, how it hath here vast plains, there turps and lofty bullocks; other where rugged places, yes and huge high mountains, and deep val-

Terra, cum mineralibus.

55 Despice nunc ad terram, quam habeat hic quidem vastas planities, ibi tumulos & eminentes colles, alibi fragosa loca, imo & altos mon-

Ἡ Γῆ, σὺν τοῖς ἑρμολοῖς.

γ'. Καθόρεα ἡδὲ ὅππῃ ἢ γλῆ πῶς ἂν ἔχῃ ἐνταῦθα μὲν ἐσόμεναι τὰς πεδινὰς. ἐνταῦθα δὲ τῶν βουνῶν καὶ πορσημάνει κόπας γυλόρες [κολωνοῦς] ἀλλὰ λαχόσι δὲ τεραχίαις τὰς χαλεαίς.

steep & cragged rocks,
head-long gaping holes:
grassy turfs, there dry
: elsewhere wet places
annually squeezing out
moisture: and how it is clayie
[clayey] here, elsewhere
dry, in other places stony.

tes. profundasque valles:
arduas & abruptas ru-
pes, præcipitesque hia-
tus: hic herbidos cespites,
ibi arida glabrata: alibi
udas uligines, humorem
semper eliquantes: & quam
sit hic argillofa, alibi areno-
sa, alibi saxosa.

56 If you could but be-
hind its inward parts, you
could see it full of passages
dens: which vapours
thorough, and moistures
thorough: of which, (se-
parately growing together)
metals and minerals are ge-
nerated.

56 Si queas intruerie-
jus interiora, videres ple-
nam meatuum & specu-
um: quos vaporatio-
nes perflant, & fluores
perfluunt: è quibus (di-
versimode coalescenti-
bus) generantur fossilia
& mineræ.

57 If you bruise or crum-
ple a clod, it will be dust: if
you mix it with water, mud
or clay: but jogled water
leaves mud behind it: we
find dirt [more] under our

57 Glebam si teris,
aut frias, pulvis erit: si
diluis, lutum: sed tur-
bida aqua deponit li-
mum: pedibus calcamus
cænum.

58 White clay is clammy
ough] fit for potters uses;
rich fat, good for dunging
ground: chalk and oker
ground, convenient for
paints: of this being burnt
with lead (ruddle) is made:
which are the beginning
of minerals.

58 Argilla est terra te-
nax, figlinis apta: marga
pinguis, idonea sterco-
randis agris: creta & o-
chra colorata, conve-
niens pigmentis: ex hac
exusta fit rubrica: quæ
omnes mineralium in-
ceptio sunt.

C A P. VIII.

Succi minerales unde generentur 59. Liquabiles sunt sal, alumen, &c. 60.
Inflammabiles, sulfur, &c. 61. friabiles 62.

Mineral juices.

Succi minerales.

59 Mineral juices are
of a various form and
if so be the mineral
moisture do but grow toge-

59 Minerales succi ge-
nerantur (varia formæ
& usus) si mineralis
fluor coalescit tantum

εἰδράς, καὶ μὲν καὶ ὑπὸ τὰ
ὄρη, βαθείας τε, τὰς κοιλάδας
[τὰ ἀγκυλὰ] ἀπερσπελάσας
[ἀνάντες] καὶ περὶ τὰς
πέτρας, καὶ ἀπόκριμνα [κατα-
κρην] τὰ χράσματα [καρ-
ματα] ποὶ μὲν χορτώδη ποά-
σεια, ἄλλη τοὶ καὶ ἀέρας φα-
λάκρας, ἐδ' ὅπη διυγρὰ τὰ
τέλματα, τὴν κλάδα αἰεὶ ἀνα-
διδόντα καὶ ὁποῖως μὲν ὅδε
ἀργιῶδης, ἀλλὰ χρὺς αἰεὶ με-
δης, ἀλλὰ χρὺς περὶ τὰς ἐσ-
αρχῆς.

15'. Εἰ τὰ ἐνδον αὐτῆς αἰ-
μια εἰσὶν ἰζήν, βλέποισ αὖ
πρόσθεν τε καὶ ὀπίσθεν μυσθὴν
ἔσαν, ἢ πνυμμένων διαπι-
όντων, καὶ ἢ πνυμμένων δι-
απρόντων ἐξ αὐτῶν ποικιλο-
πῶς συνημμένων γίνεσθαι τὰ
ἐρύσματα καὶ τὰ μεταλλεία.

15'. Βῶλ' πνυμμένων
καὶ πνυμμένων κοινῶς, κα-
ταβύρην μὲν δὲ πηλὸς ἔ-
σται· ἀλλ' ὕδωρ βόρβορον πᾶν
ἰλιὸν καὶ αἰεὶ πῶς ποτὶ
παῖμαν ἢ βόρβορον.

16'. Ἀργιῶς [ἢ κρεαμῆς]
ἐστὶ γῆ γλοιώδης, τοῖς κρεα-
μῆσις ὁπλήθει· πᾶσι
πᾶσι, πρὸς τὸ κοινῶς τὰς ἀ-
ερίδας ὁπλήθει [πρὸς κοινῶς
ἀερίδας πᾶσι] ἢ κρεα-
μῆς καὶ ὅχι γῆ ἐργασμῶν
ἢ ζωοποιίας πρὸς ποσὶν καὶ
ταύτης καυθείσης γίνεσθαι πολλὰς
τεκτονικὰς αἰεὶ ἐξυμπασαι ἢ
ὀρυκτῶν ἀρχὴ εἶσι.

Οἱ χυμοὶ ὀρυκτοῖ.

16'. Οἱ χυμοὶ ὀρυκτοῖ γῆ-
ν' ὁπλήθει ποικίλοι ὄντες τὴν τε μορ-
φὴν καὶ τὴν χρῆσιν, ἐὰν ἡ ὑπόθεσις
ὀρυκτῆ αἰεὶ ἦν αἰεὶ ἀποκατεμένη
thev

ther by any slight alteration.

60 Some there are which may be dissolv'd by water: wit, every salt thing leaping in the fire and crackling: as common salt every where known, (whether digged or boiled.) Alume, of an astringent sweetness: Vitriol [cop-peras] of an astringent sourness: Nitre somewhat sharp (otherwise call'd the salt of Nitre, and when it is clodded salt-peter.)

61 Others there are that will be inflamed by fire: to wit, any fatnes of the earth, as well concrete, as liquid: such as is petrol, brimstone, very hastily catching fire, and also flaming afar off: & clear amber, and the most fragrant amber-grease, and other hil-slims not of one sort.

62 Others that may be crumbled to dust, and turned into paint: white arsenick, yellow orpen, sandarack and sinoper, ruddy; and stibium (or antimony) bright with a leaden colour.

levicula alteratione.

60 Alii sunt liquabiles aqua: nempe omnis fallugo, dissiliens in igne, & crepitans: ut sal commune ubiq; notum, (sive fossitium, sive decoctum): alumen, dulcore adstrictorio: vitriolum, acore adstrictorio: nitrum, subacidum: (alias nominatum sal nitri, & quando concrevit, sal petra.)

61 Alii sunt inflamabiles igne: scilicet qualibet pinguedo terræ, tam concreta, quam liquida: ut est sulfur concipiens ignem celerrime: & naphtha, etiam depicul flammascens: & succinum translucidum, ambræque fragrantissima, & alia bitumina non unius generis.

62 Alii friabiles in pulverem, & convertibiles in pigmenta: arsenicum albens, auripigmentum luteum, sandaracha & cinnabaris rubicunda, stibiumque (seu antimonium) plumbeo colore nitidum.

συσή [σύσσωμι] & χύληται.]

Ξ'. Τούτων άλλοι μὲν πάλαι καὶ τῶν ὑδατῶν διαλύονται πᾶσι, ἄλλοι ἀναπνέουσι ἐν τῷ πυρὶ καὶ φοροῦσιν· ὅς ὁ αἷς κοινὸς πανταχοῦ γινώριμτος, (τε ὀρυκτὸς, εἴτε ἐφθόσι) σπινθὴρ, γλυκεῖά πως καὶ σπινθὴρ χαλκώδης, δειμνὴ καὶ συπικρὸς νίτρον, ὑποξύ καὶ ἄλλως ἀλόνιστον ἀνόμιστον, καὶ πεπηγὸς, ἀφρῶν τερν.)

Ξτ'. Ἄλλοι τῶ πυρὶ ὀπταίνονται· δηλαδὴ ἅπαντα πῦρ τῆς γῆς, συμπεπνυμένα καὶ τικτομένη· ὅς, τὸ θεῖον τὸ πυρρῶμενον τὰ χεῖρα, καὶ γὰρ φθὴ καὶ πύρρῶθεν φλογίζουμένη, καὶ τὸ ἡλεκτρὸν διαφθάνει, καὶ ἡ ἀμβρα λίαν βδελύσσεται, καὶ ἄλλα μὲν ἀσφαλτοειδῆ ἐν γῇ.

Ξς'. Οἱ δὲ ἄλλοι βδελύσσονται εἰς κόνιν καὶ τρεπτοὶ εἰς χυμὸν τρεῖς μάλιστα· ἀρσενικὸν λευκὸν, ἀρσενικὸν ξανθόν, σάμμιον δαμάχη καὶ κιννάβαρις [σινώπερ] ἐσθρῦθρον, καὶ τὸ σίμμιον μολυβδόχρον.

C A P. I X.

Metalla unde 63. plumbum 64. Stannum & ferrum 65. Cuprum 66. Argentum 67. Aurum 68. Talcum, & argentum vivum 69. Electrum 70.

Metalls.

63 When the mineral liquor (having bin sundry wayes strein'd) is hardned into such a solidity, that it doth not melt without a most vehement fire, yet by and by again it stands and thickens, from thence is made a flexil and ductil metall.

Metalla.

63 Quando mineralis liquor (percolatus multifariam) conduratur in tantam soliditatem, ut non liquefeat nisi acerrimo igne, mox tamen rursus consistat, confit inde metallum, flexile ac ductile.

Τὰ μέταλλα.

Ξγ'. Ἐκ τῆς ὀρυκτῆς ἱκμάδος πολυχρόνως διυλίζομένη καὶ ἐς τοσαύτῳ τῷ σπινθὴρ σκληρυνομένη, ὥς μὴ ἐπὶ μέτρα εἰ μὴ σφοδρῶ πυρὶ, καὶ ὁμοῦς διδύς πάλιν σμύσσειναι, δοιομένη καὶ μέταλλον, δειμνὴς τε καὶ ἐλατήριον.

Lead is the rarest, out of
which is got vermilion [red-
lead] for pictures: and Ceruse
[white-lead] for plasters:
Litharg for the glazing
of pots.

5 Tin [pewter] is more
refined, and a little harder:
it is the hardest, yet it is
filled with rust: but when
it is purifi'd, and is more
refined, it becomes steel.

6 Copper is cover'd with
green rust [verde-greas:] but
when mixt with oare is made
into a stone, better to be cast then
hammer'd; because of its
brittleness.

7 Silver is more pure
than those: yet nevertheless it
loses its drops.

8 Gold is the most pure,
before the most weighty
[heavy] especially the best &
lightest: which put in to the
crucible even an hundred
times, loseth nothing of it's
substance, nor doth it feel any

9 Talck is also of the na-
ture of metals, which yet doth
endure to be melted, nor
can be hammer'd because of its
inextinguishable hardness: when
on the other side quick silver
grows hard; for it is
always moist, although it
drieth or moisteneth nothing.

10 Electrum [amber] is
a mixture of metals.

64 Plumbum est cru-
dissimum; è quo paratur
minium, pro picturis; &
cerussa, pro emplastris;
& lithargyrum, pro in-
crustatione fistulium.

65 Stannum est exco-
ctius, & paulo durius:
ferrum durissimum, ai-
roditur tamen ferrugi-
ne: sed quando depura-
tur, magisque etiam e-
duratur, fit chalybs.

66 Cuprum obducitur
ærugine: eademque vero
commixtum fit orichal-
cum: melius fundi quam
tundi aptum, ob suam
friabilitatem.

67 Argentum est pu-
rius istis: habet nihilo-
minus suas scorias.

68 Aurum est purissi-
mum, idcirco pondero-
sissimum: præsertim ob-
ryzum: quod immisum
catillo vel centies, de-
perdit nihil substantiæ,
nec sentit ullam rubi-
ginem.

69 Talcum est etiam
metallaris naturæ, quod
tamen nec liquari pa-
titur, nec malleari ob
indomabilem duritatem:
cum ex adverso argen-
tum vivum nunquam du-
rescat: liquet enim sem-
per, licet nullam rem hu-
medet, aut madefaciat.

70 Electrum est mi-
stura metallorum.

ΞΔ'. Ὁ μόλυβδος ὡμότερος
ἐστίν, ἐξ ἧς παρακιννάβει [ζω-
γραφίαις ἢ στίλβουσιν] τὸ συρ-
κόν, [τοῖς ἐμπλάστροις τοῖς κε-
κρυμένον, ἐλιδάρκον τῇ τ' κερα-
μικῶν σκευῶν κοινά τ' ἀνέλεμον.

ΞΕ'. Ὁ χαλκὸς περὶ μᾶλλον
ἀπερθεῖ [καταρρότερος] καὶ
μικρῇ πληροτέρῃ. ὁ σίδηρος
πληρὺς τῇ μὲν, ἔμω: ὃ ὑπὸ
τῷ ἰού καταδίεται. κατὰ ρε-
υθίαν δὲ, καὶ μᾶλλον ἐπὶ πλη-
ροθείαν, γὰρ λυφθίεν.

ΞΣ'. Ὁ χαλκὸς ἰσὺς ἐνίχε-
ται: καδμὴ δὲ κεκαυμένη
[διάβροχος] ὁρεῖ χαλκὸς ἐστὶ
τυπίας μᾶλλον ἢ χρυτὸς, διὰ
τὴν αὐτῇ ψαδυσθῆναι [τὸ δὲ
δραυσον].

ΞΖ'. Ὁ ἄργυρος τοῦτων κα-
ταρρότερος [ἀμυέστερος], ἀλ-
λά γὰρ μὲν τ' σκωρίας [τοῖς ἑλ-
κυμα] αὐτῷ ἔχει.

ΞΗ'. Ὁ χρυσοῦς κατὰ ροῦτα-
τόν ἐστι, διὰ τὴν τῇ ὑπερ-
βειδέσθαι. μάλιστα δὲ τὸ
χρυσόν ὁρυζόν ὅσοις πελὶον ἐν
πυρελίῳ (κλιβάνῳ) ἐκατον-
τάκις, οὐδὲν τῆς οὐσίας ἀ-
χράντε ὑποβάλλει, οὐδὲ κατ-
ίσωσιν πῦρ ἀιδάνει.

ΞΘ'. Τάλκον μετὰ χαλκῷ: μὲν
ἐστὶ καὶ αὐτὸ τῆς φύσεως, ὅμως ἔ-
στι πελὶον ὑπερβαρὺν, ὅτι ἑλάν
διὰ τ' ἀδωμάσθον πληροθῆναι
ἀλλὰ τέναντιον [ὅτι τῆς ἐναν-
τίας] ὁ ὑπερβαρὺς οὐδέποτε
πληρὺς τυγχάνει αὖν. νερόν
μὲν γὰρ αὖν διατελεῖ, καὶ τὸ
οὐδὲν ὅλως ὑγραίνει, ἢ δια-
βροχῇ.

Ο'. Ἡλεκτρὸν ἐστὶν ἡ τ' μετὰ ἑλ-
κων σύγκρασις.

C A P. X.

Lapis quid 71. Vulgarium lapidum species 72, 73, 74. Gemmae 75, 76, 77.
Crystallus, margarita, corallium 78.

Vulgar and pretious
stones.

Lapides vulgares
& pretiosi.

Οἱ κοινοὶ καὶ αἱ τίμοι
λίθοι.

71 A stone is earth

71 Lapis est indurata

οἶ'. Λίθος ἐστὶ γῆ σκλη-
ραμένη.

77 The Sarda (now Cornelian) and the Garnet, both red; the Agate in manner saffron, are somewhat baser cheaper.]

78 Crystal is found in many holes, (in the form of six-corner'd isle,) Pearls the bellies of shel-fishes: Coral is a sea shrub, growing to a rock under the water, and being drawn forth into the aire, grows hard as stone, and red.

77 Paulo viliores sunt, sarda (nunc carniolus) & granatus, uterque rubens; achates quodammodo croceus.

78 Crystallus reperitur in lapidosis antris, (forma hexagonæ stiris,) margaritæ (uniones) in ventribus concharum: corallum est marina arbuscula, petraë subaqueæ adnascens; in aurasque protracta lapidescens, ac rubescens.

αζ'. Εὐπερίστερα δὲ ἐλίζον ἢ σάρδα (τανυώκαρνιολῶ) καὶ ἡ καριχιδνίτις, ἡκατέρω ἐρυθροῦσιν· ἀχάτης τρέπον τινα κροκοειδής.

οη'. Τὴν μὲν κρύσταλλον ὄρεσι ἀν' ἐν τοῖς λιθώδεσι τῶν ἀντρῶν, (ἐμφερῇ τῇ ἑξαγώνῳ σαγόνι) τὴν δὲ μαργαρίτας ἐν ταῖς τῶν κορχῶν κοιλίαις· τὸ κοράλλιον, δένδρον πεδάλιασθον ἐστὶν, πέτρα ὑφ' αὐτὴν πορροφύει· καὶ εἰς τὴν αἰέρα εἰλκυαδὴν, λιθεύεται καὶ ἐρυθρεῖται.

C A P. XI.

Stirps quid 79. Fungus quid 80. Tuber quid 81. Fungorum species 82, Stirps vera quid, & quatuorplex 83.

plant in general, and badstools in special.

79 A plant [stem] grows forth out of the earth, creto cleaving by its root, shoots out with the rest of body into the aire, and working in moisture by its pipes [strings,] & turns it into juice, and digests it, it thrives, looks fresh, grows green: wanting the juice, it fades, flags, withers, dries away.

80 The toadstool is the draught of a plant; it roots downward, but stalks upward, but doth not leave, but clusterd into a softish lump, straked [ridged] on the lower side.

81 A puff. (the lowest of the toad-stool) contains it self under ground, nor doth it swell above, nor root below it self, covering it self only with a round: whence it is called the braten of the earth.

Stirps in genere, & fungi in specie.

79 Stirps protuberat è terra, cui inharens radice, germinat reliquo corpore in aerem, imbibensque humorem fibris, eumque convertens in succum, & digerens, alescit, vigescit, virescit: destituta succo languescit, flaccescit, marcescit, arefcit.

80 Fungus est rudimentum plantæ: radicefcit deorsum debilitèr, caulefcit quidem sursum, non tamen frondefcit, sed concorporatur in orbicularem massam molliculam, inferne striatam.

81 Tuber (infimum fungini generis) continet se sub terra, nec extuberat foras, nec radicat infra se, obtegens se tantum corticella: unde dicitur callus terræ.

Τὸ φυτὸν καὶ γλῶσσαι, καὶ οἱ μύκητες κατ' εἶδος.

οθ'. Τὸ φυτὸν ὄργα ἐν τῇ γῆς, ἢ πορροφύει τῇ ῥίζῃ, εἰς αἶρα τῶν λοιπῶν σώματι βλαστάνει, καὶ διὰ τῶν ἰνῶν τὴν ἐκμαίσα πορροέλκον, καὶ εἰς χυμὸν [ὀπὸν] αὐτῷ τρέπον, καὶ διαπύπτον, ἀνάτρεφεται, ἀκμυάζει, θαλάτῃ τούτῃ δὲ σερηθέν ἀπανθεῖ [φυλλορρεῖ], μαρμαίρεται, σπένεται, ξηραίνεται.

π'. Ὁ Μύκης ἐστὶν ἀρχὴ πᾶς τῆς φυτῆς, ῥιζοβολεῖ κατὰ τὴν αἰέρα, καυλοῦται μὲν ἀνωθεν, ἀλλὰ οὐ φυλλιάει, συσσωματῶται δὲ εἰς κυκλοειδῆ τὴν ὄγκον ἀπαλὸν, καὶ τῶτον κατωθεν ἐξοχλᾷ ἐχοντα.

πα'. Ὁ γδνον (τὸ κατώτατον τῆς τῆς μυκήτων γῆρας) ὑπο τῆς γῆς λανθάνει, καὶ οὐ σαματῶν ἐξω, οὐδὲ ῥιζοῦται κατὰ τὴν γῆν, ἀλλὰ καλύπτει αὐτὸ μόνον φλοιόδιον· ὅθεν λέγεται τύλα τῆς γῆς.

B

82 Of

82 Of toadstools some may be eaten, (the best are mushrooms, goats beards, the reddish ones, the spongy ones, and the pepper-tasted ones, some mens dainties:) others poisonous and hurtfull, as fly-bane, fusi-bals, and several others.

83 A true plant hath a tawny root, a rindy stump, leafy branches, and those commonly armed: whereof the lesser sort (every year dying and springing out a new) are named Herbs: the greater sort (and that last the year about) Trees: those of a middle stature [talness, size] (and duration) [lastingness] Shrubs.

82 Fungorum alii sunt edules, (præstantissimi boleti, capreoli, rufuli, spongiola, & piperites, quorundam lautitia:) alii virulenti & noxii, ut muscarii, pulverulenti, & plerique alii.

83 Vera stirps habet radicem fibratam, stipitem corticosum, ramulos foliosos, plerumque brachiatos: quarum minores (quotannis emorientes & renascentes) nominantur herba: grandiores (& perennantes) arbores: medix proceritatis (& durationis) frutices.

πβ'. Τῶν μυκήτων οἱ μὲν ἰδιώδη μοῖ εἰσιν, (ὧν οἱ βέλτεροι βελίται, τραγοπόγωνες, οἱ πυρροί, σπογγία, καὶ πιπερίται, ἐνίαν τραγήματα ὄντες) οἱ δὲ ἄλλοι ὀφθαλμοφαλεῖς καὶ ὀλέθριοι, ὡς οἱ δότομοι, οἱ καὶ νιερτώδεις, καὶ τὰ λοιπὸν πλείους.

πγ'. Φυτὸν φερένυμον πλὴν ῥίζαν ἰκμάδι ἔχον, φλοιῶδι τὸν κορμὸν, (τὸ στελεχόν,) τὸν κλάδον, φυλλοειδές, ὅπῃ τὸ ἀπλείστον βραχυστέλει [πολυχτέλει] ὧν τὰ ἐλάσσονα (καθ' ἑκάστον ἔτη) ἀποθνήσκοντα καὶ ἀναρνούμενα) βοτάνην τὰ δὲ μέγιστα (μόνιμα καὶ διηνικαίσιζοντα) δένδρα ἀνόμενα τὰ δὲ μέγιστα πρὸς καὶ τὴν μήκην (καὶ τὴν ὀσμὴν), θάμνοι.

C A P. XII.

Herba quid, & quotuplex 84. Alimentaria 85. Gramina 86. Olera 87. quæ dant vel folia 88. vel radices 89. vel fructum 90. Fruges 91. Frumentum 92. Legumina 93. Additamenta frugum 94. Herbae condimentariae 95. Coronariae 96. Medicamentose 97. Venenatae 98. Aquaticae 99.

Herbs, and herby fruits.

84 An hearb leans upon its stalk (either single or several, whence it is said to be of one stalk or of many,) it either serveth for food, or for garlands, or for physick.

85 Those that are for food (for neither doe we use to eat all) are first grass growing of it self only green, not bearing seed: secondly things sown, pot-herbs and corn-fruits, yeilding seed & a flower.

86 Grassy herbs are, masse, good for stopping of chinks: Sedge, troublesome to mowers [hay-cutters]

Herba, herbaceique fructus.

84 Herba innititur cauli suo (simplici vel multiplici, unde unicaulis vel multicaulis dicitur) est vel alimentaria, vel coronaria, vel medicamentaria.

85 Ex alimentariis sunt (nec enim omnes esitamus) primo sponte nascens gramen, viridans solum, non sementans: dehinc sativa, olera, & fruges, ferentia semen & florem.

86 Gramineæ herbæ sunt, muscus, utilis opilandis rimis: carex, molestæ fanisecis acie sua:

Αἱ βοτάναι, καὶ τὰ ἐμφορεῖα βοτανικά.

πδ'. Ἡ βοτάνη τῇ καυλῷ [πρόβῳ] αὐτῆς ἐρείδεται (ἀπὸ πλὴν ὅντι ἢ πολυπλόκῳ, ὅθεν μονόκαυλόν ἢ πολυκαυλόν λέγεται) καὶ ἐστὶν ἢ ἰδιώδης, ἢ δὲ σεφανοπικὴ, ἢ δὲ φαρμακευτικὴ.

πε'. Ἐκ τῶν ἀρεπλικῶν εἰσιν (ὧδὲ γὰρ ἐξ ἀπασῶν εἰσὶν ἀνθρώποις τροφή) πρῶτον χορὴ αὐτοφυῆς [αὐτόματος], χλωρίζων μόνον, οὐ σπερματικῶν μετέπειτα τὰ σπειρώμενα, εἴτε λάχανα, εἴτε χυρήματα, δότοσπερματίζοντα καὶ ἀνδροεργώτα.

πς'. Πόμῳ χορτώδεις εἰσὶν βρώσιμους καὶ χρήσιμους εἰς τὸ ἐμφορεῖν τὰ κλειθεῖα [τὰς ὀπάς] ὅς τις χορτοκόποις διατρεφῶνται.

with its keen edge: knotgrass
creeping along the ground:
wisely, and infinite others.

87 Pot-herbs afford us
for eating, either leaves, or
seeds, or fruits belonging to
the herbs.

88 Lettice, orage, &c. yield
leaves, but especially cole-
wort: which first being sown,
then transplanted, becometh
headed: but shooting up in-
to a higher stalk and longer
leaves, is called a Cabbage:
the Spurge [asparagus]
has stalks, the artichoke
the heads.

89 The Rape [Turnip,]
Nave, and the Radish,
which are white; the Pars-
nip, which is pale; the Skir-
ret, which is yellow; the
Beet, which is red; afford
roots somewhat long: but
the Onion, Garlick, Leek
have balled roots: these of
the balled kind have shanks
instead of leaves; and the boll
of the Onion is resolv'd into
pulses [puls,] the little boll of
the Garlick and Leek into
pulses.

90 Pot-herb fruits, Cu-
cumbers, Melons, Pompions,
almost in the form of a
cylinder: of which the greatest
is a gourd: the straw-
berry-bush giveth strawberry-
fruits.

91 The fruits of the earth
being grains [kernels;] those
which are eared in ears,
those which are huld in bolls,
those which are shal'd in
sheaves: of which the first and
second are call'd Corn, these
Pulse.

92 Corn raiseth it self up
on a blade, jointed with

centinodium (polygo-
num) serpens humi: tri-
folium, aliaque infini-
ta.

87 Olera nobis præ-
bent ad comesturam fo-
lia, vel radices, aut fru-
ctus oleraceos.

88 Folia præbet lactu-
ca, atriplex, &c. impri-
mis vero brassica: quæ
prius sata, post transplan-
tata, sit capitata: succre-
scens vero in caulem al-
tiorē, & extēta folia,
dicitur crambe: sed as-
paragus dat thyrsos, sco-
lymus capitella.

89 Longiusculas radi-
ces suppeditant, rapum,
napus, raphanus, quæ
albent; pastinaca, quæ
pallet; fiser, quod fla-
vet; beta, quæ rubet:
at bulbosas radices dat
cepe, allium, porrus:
(hæ bulbaceæ habent lo-
co foliorum thallos:) re-
solviturque bulbus ce-
pæ in tunicas, bulbu-
lus allii & porri in nu-
cleos.

90 Fructus oleracei,
cucumeres, melones,
pepones, sunt fere cy-
lindræa forma: quo-
rum maximum genus,
cucurbita est. Fragaria
dat fraga.

91 Fruges adferunt
grana: spicatæ quidem
in spicis, paniculatæ in
paniculis, siliquatæ in
siliquis: quarum istæ &
illæ frumenta dicuntur,
hæ legumina.

92 Frumenta erigunt
se in culmum, interstin-

κλῶν αὐτῶν κόπας παρέχων· πο-
λύρονον ἐρπύον χαμαί· τετ-
φυλλον, καὶ ἄλλα πολλὰ πα-
ραπλήσια.

πζ'. Τὰ λάχανα ἡμῖν παρέ-
χ' ἰδωδὼν χρηγῆ ταὶ φύλλα,
ἢ τοὶ τὰς ρίζας, ἢ τοὶ τὸν καρπὸν
λαχανώδεις.

πδ'. Τὰ φύλλα παρέχ' ὄρι-
δαξ, ἀτρίπλεξ, κλ. μάλιστα
δὲ γὰρ καὶ μέν' ἢ πρὸς πρὸν μὲν
σπαρεῖται, ὕστερον δὲ μεταφυ-
τὸνθεῖται, κεφαλοειδὴς γίνεται·
ἔσπερα ἀνομήνη δὲ εἰς καυλὸν
ὑψηλότερον, καὶ ἐκτείνετα τὰ
φύλλα, καὶ μέν' κεφαλῶν κα-
λεῖται· ὁ δὲ ἀσπύραγος θύρ-
σος δίδωσιν, ὁ δὲ σκόλυμος
κεφαλίδια.

πε'. Πομῖναις τὰς ρίζας
ἐκπορίζουσι γογγύλη, βενιάς,
ράφανος, λάκη, & σαρπυ-
νός· ὡς χεῖρ' οἷον σίσυρον ξανδόν·
τὸν πλὸν ἐρυθρόν· Ἀλλὰ τὰς
ρίζας κεφαλῶν δίδωσι, καὶ ῥι-
μνον, σκίροδον, πρὸς πρὸν ταύ-
τα γογγύλῳ βολβῶν θαλλοὺς ἀν-
τιφύλλων ἔχον, καὶ ἀναλύεται
ὁ μὲν πρὸς κρομμύς βόλβος εἰς
λοπούς [χτυπίσκας·] ἡ δὲ πρὸς
σκορόδον καὶ πρὸς σκ. δαλὶς εἰς
ἀγλιδας [γέλιγδας·]

ζ'. Τὰ ἐκφορήματα λάχαν-
ωδῆ· σίκυες, μνησάπρονες, πρί-
προνες, σχεδὸν κυλινδρῶειδεις ὄν-
τες, ὧν μέγιστον γένος ἡ κολε-
κύνθη ἐστίν· ἡ κομῶσα τὰ κέ-
μερα δίδωσι.

ζα'. Τὰ σπείριμα [Ὀμ-
πνοι] κόκκους καρποφορεῖ· τὰ
μὲν ἐν τῷ σάχνῳ, τὰ δὲ ἐν τῇ
ἐνδέλῃ [τῇ καλύφῃ], τὰ δὲ ἐν
τῷ λόβῳ [λεπύρῳ·] ἐξ ὧν ἐ-
κείνη μὲν σιτηρὰ, ταῦτα δὲ
ὄσπρια καλεῖται.

ζβ'. Σῖτος σπείρεται μὲν
τῷ καλὰ μὲν διαφραθέντι, κα-
λεῖται

little knots, but it coppeth it self, either into an ear, which keeps the grain warm with husks, and fenceth it with beards (although there are also some naked, without beards [hawns]) as wheat, barley, bread-corn [spelt,] Indian maiz: or into a hulk [hose,] lapping-up the kernels as in a swath-band, as Oats, Rice, Millet, Panick, Beech-corn [buck,] Turkey wheat.

93 Pulse hath a weaker stalk, although knotted too; and in stead of ears, shales closing in the grain in cods, as we may see in the bean, pease, oare [the red-pease,] vetch-pease, lupin, vetch, lentil, chit-pease.

94 Flax, hemp, and the nettle are appurtenances of corn-fruits, commendable for yarn.

95 To those that are for food pertain such as are for sauce: which afford for cookery, either leav; as sorrel, endive, water-creffes, &c. serving for sallats; or little grains, as mustard, cumin, caraway, dill, anis, fenil, coriander; or flowers, as saffron; or roots, as the carrot, calamus, galingale, zedoarie, ginger, &c.

96 Garland-herbs are flowry and sweet, of which they wreath garlands, [coronets,] chaplets, and nosegays for posies: to wit, violet, piony, gilly-flower, flower-gentle, majoram, the lilly, tulip, &c. woad, (out of which is made Ipdico)

ctum geniculis, cacuminant vero se, aut in spicam, foveantem grana glumis, præmunientemque aristis (quanquam sunt & muticæ) ut triticum, hordeum, ador (spelta, zea) triticum Indicum: aut in paniculam, complectentē granula fasciatim, ut avena, oryza, milium, panicum, fagopyrum (frumentum Saracenicum.)

93 Legumina habent scapū debiliorem, tamen etiam geniculatum; pro spicis autem filiquas, includentes grana valvulis, ut videre est in faba, piso, ervo, phaseolis, lupino, vicia, lente, cicere.

94 Additamenta frugum sunt, linum, cannabis, & urtica, flamine commendabiles.

95 Ad escarias pertinent condimentaria: quæ conditioni dant aut folia; ut acetosa, endivia, nasturtium, &c. acetariis servientia; aut granula, ut sinapis, cuminum, carum, anethum, anisum, fœniculum, coriandrum; aut flores, ut crocus; aut radices, ut raphanus major, calamus aromaticus, galanga, zedoaria, zingiber, &c.

96 Coronariæ herbulæ sunt floridæ & odoratæ, è quibus vient ferta, corollas, servias, pro olfactoriis: nimirum viola, pæonia, caryophyllus, amaranthus, amaracus (majorana,) lilium, tulipa, &c. ifatis, (ex qua

ρυφούται δὲ, εἴτε εἰς σείλιον, ἢ εἰς ἐλὺττον τοῦ κόκκου συν-
έχοντα, καὶ τῇ ἀδέρει [ἀνδέ-
ρει] περιεβάλλοντα. (καὶ τῷ
εἰσι καὶ κολοβοῖ) ὅς πυρρός,
κλεινὴ, ζέα [ὄλυρα,] ἐρύσι-
μον [μάζα·] ἢ εἰς ἀνθέλιον
συμπλέκουσιν τοῦ κόκκου οἰ-
νεὶ σπαραγάνω, ὡς βρομό-
[ἀκρόσπελον,] ὄρυζα, κίγ-
χρον, μελίνη [ἐλυμνόν,] φη-
γοπυρον.

43. Ὁσπερία [χέδραπα] ἀδενέστερον ἐχὺν τὸ θυρσόν, καὶ τῷ θυρσῷ διηρθρωμένον· ἀλλ' ἡ δὲ σείλιον δὲ τοῦ κόκκου ἐγκλείου-
ται τοῦ κόκκου θήκαις [κισσώ-
τιοις] ποτίν, ὡς σκοπεῖν ἐστὶν ἐν-
κυσάμω, πίσω [κικίθω,] ὀρέ-
βω, φασιόλω, δέρμω, βικίω,
φακῇ, ἐρεβίνθω [λαθύρω.]

44. Λίγον, κάρναβιν, καὶ ἀκαλύφω [κνίδω] σήμονα [κρόκη] ἐπαινεῖα, τοῖς σπορί-
μοις προσδετέον ἐστὶ.

45. Τοῖς ἰσώδημοις [τρω-
ξήμοις] προσθήκασιν αἱ ἐμ-
βαμμετικαὶ, αἱ τῇ ὀψοποιίᾳ
διδασιν, ἢ τὰ φύλλα ὅς ὀξυ-
λις [λαπάδιον,] στέρις, κάρ-
δαμον, κλ. τοῖς ὀξύδαφοις ἐπω-
θεῖν ἢ τοῦ κόκκου, ὡς σίνυπι-
κύνινον, κάρθον, ἀνθον, ἀνι-
σόν, μέραθρον, κόρεον [κορίαν-
νον·] ἢ τὰ ἀνθή, ὡς περ κρό-
κον· ἢ τὰς ῥίζας, ὡς ῥάφα-
νον, κάλαμον, ἀρωμαλικόν
[μυρρικόν,] κύπερον, βαλάν-
τινον, ζάδαρα, [ζεδω-
ρία,] ζιγύβερι, κλ.

46. Αἱ στεφανώματα καὶ πύα-
εισὶν διαθείς τε καὶ διώδεις
ἐξ ὧν πλέκον· ἐκ τῶν σέφα-
νοι, στεφανώματα, ἀμμάτι-
εἰς τὰ ὀσφραντήρια· δηλοῦν-
ότι, ἴον, παιωνία [γλυκὺν
σίδη,] χαρυσύλλον, ἀμμά-
ρανον, ἀμμάρανον [σάμ-
ψυρον,] κέρινον [λείριον,] τι-
ανον

and madder, belong to
ers.

conficitur Indicum) &
rubia, tinctoria sunt.

97 Of the medicinal
herbs, some are garden ones,
hyssop, lovage, mint, &c.
the wild herbs, as angeli-
the lily of the vallies,
newort [finger-fern,] &c.
rest generally field-herbs;
ony, centory, succory, em-
campana, hony-suckle,
antain, &c.

97 Medicamentosa-
rum aliquę sunt horten-
ses, ut hyssopus, levisti-
cum, mentha, &c. ali-
quę sylvestres, ut ange-
lica, lilium convallium,
scolopendrium, &c. Ca-
terę fere campestris, be-
tonica, centaurium, ci-
chorium, enula, melissa,
plantago, &c.

98 Aloes, hellebore
teez-wort,] rhabarb, sene,
the purging; Libbards-bane,
amlock, wolfs-bane, are
noxious, to be plucked up
the roots: the head of a
black poppy being wounded
[cast] distilleth Opium.
which hath the power to
make men sleep, to benum
the senses, yea to kill out-
right.

98 Aloë, helleborus,
rhabarbarum, sēna, sunt
purgantes: aconitum, ci-
cuta, napellus, venenata,
radicitus eruncandæ: ca-
piculum nigri papaveris
vulneratum, destillat o-
pium, quod vim habet
soporandi, & stupefa-
ciendi, imo & enecan-
di.

99 Lastly, som herbs
grow in the water, and
stem on the top: as sea-weed,
lucks-meat, reits; but the
dry sponge, growing on rocks
partly under water, being
also taken thence, is a soa-
er.

99 Postremo, quædam
herbæ innascuntur aquis,
& supernatant: ut alga
marina, lens palustris,
tribulus aquaticus; sed
fistulosa spongia, suba-
queis saxis supernata, et-
iam inde exempta, bi-
bula est.

λίπη, κλ. ἰσάπε, (ἐξ ἧς διαγι-
νέ) τὸ Ἰνδικόν) καὶ ἐρυθροδα-
νόν, βαφικαί εἰσι.

97. Τῶν ἰατρικῶν αἱ μὲν
εἰσιν ἡμέραι [κηπταῖαι,] ὡς πο-
ύατος, λεγυστικόν, κύνου, &c.
(ὡς δὲ,) κλ. αἱ δὲ ἀγροίαι, ὡς
πάνικας [πανακεία,] σολη-
νιον [σφοδύλιον,] σκολοπέν-
δριον, κλ. αἱ λοιπαὶ σχεδὸν
πεδινᾷ, βεπτονική, κενταύ-
ριον, κικώριον, ἐλένιον [μω-
λυ,] μελισσόφυλλον, ἀρόγλασ-
σον, κλ.

98. Ἀλόη, ἐλλέβορος, ῥα-
βάρβαρον, σένα, καὶ διαρπηκῆ
εἰσιν ἀκόνιτον [ἐκατὴς,] κώ-
νειον, βενίσις, θανάστιμος πό-
αι, ὡς δὲ ὁλορρίζει ἐξορύττειν.
κωδεία πρῶθεῖσα ὅποι [μυ-
κώγιον] ὑπνωτικόν τε καὶ ναρ-
κωτικόν, πορσέπη [ναὶ καὶ]
φονικόν [διαρπαρτικόν] ἐμ-
βλύζει.

99. Τέλει, τῶν βοτανῶν
πνεύσιν ἐμρύνται, καὶ
ὅτι πολάζειν ὡς φύκας θα-
λάσσιον, φανὸς τελευτῶν, &c.
τέλει, ἔνδρον ὅδ' ἐπὶ πο-
λύτρητον ἀπὸ γῆς ὑφ' αἰ-
πείας ὅπου οὐκ ἐστὶν, καὶ ἐκ-
εἶθεν ἐξηρημαί, πῶς οὐκ ὦν
διατελεῖ.

C A P. XIII.

Frutex quid 100. Corylus, sambucus, &c. 101.
tonia 103. Balsamum 104. Gossipium 105.
suffrutices 107.

Vitis, ribes, rubus 102. cera-
juncus, scirpus, arundo 106.

shrubs, and fruits be-
longing to shrubs.

Frutices, fruticeique
fructus.

Οἱ δάμνοι, καὶ οἱ καρ-
ποὶ δαμνωδεῖς.

100 A plant growing
wood, & sprouting out [bud-
ling forth] with several
stems is call'd a Shrub, of
which the more known ones
shall relate unto you.

100 Stirps lignescens,
& multiplici caudice
fruticans, appellatur fru-
tex, quorum notiores
tibi referam.

ρ'. Τὸ ῥιζόφυτον ξυλιζόμε-
νον καὶ πολυπλόκον τῷ στελέ-
χῃ δαμνίζον, δάμνω ὀνομά-
ζεται, ἐξ ὧν τῶν γνωριμωτέ-
ρας σοὶ διηγέσομαι.

101 The hazle tree bea-

101 Corylus fert nu-

ρα'. Ἡ χαρὰ ποντική [Κό-
B 3 reth

reth hazle nuts; the bullace tree, wild bullace; the elder tree, elder berries; the holly tree, holly berries; the rose tree, roses; the eglantine, wild roses [cankers] & afterwards eglantine berries [hips, haws.]

102 The wine-teeming wine yieldeth winish grapes; the goos-berry tree, goos-berries [scaps, sea-berries;] the barberry bush, barberries; the riberry bush [bastard currant-tree] S. Johns berries; the bramble, blackberries; the rasp-[hind-] berry bush, rasp-[hind-] berries; the capershrub, capers.

103 The bean-tree giveth sweet shales [carobs;] the cinnamon-tree, cinnamon-bark; the lycorish, a little root as sweet as hony: but the ivie climbing up the trees eateth out the hearts of them.

104 The Balm [bal-som-tree] a most sweet shrub, if it be cut [slit] with knives made of glass or bone, (for being gash't with iron it dyes) droppeth balsom, a juice more precious [dear] then gold.

105 The Cotton-tree bears somewhat not much unlike a nut, which gaping [opening] discovers about the kernels a little bottom [ball] of wool thrust into it [stampt in:] which to unweave [unravel] and of it to make cotton yarn [threads] is womans work.

106 Those fenny [marshy] ones are also shrubby: the rush, of a foot and an hand bredth in height: the bulbrush [cane] three cubits high, wearing on the top downy tufts or tassels, [cats-

ces avellanas; prunellus, pruna silvestria; sambucus, baccas sambuceas; paliurus, baccas paliuri; rosa, rosas; canirubus, agrestes rosas, & postea baccas cynosbati.

102 Vinifera vitis profert vinaceas uvas; spinifera vitis; uvas spinas, (crespinas;) oxyacantha, berberes; ribes, S. Iohannis baccas; rubus (humirubus) mora rubi; rubus Idæus, mora rubi Idæi; capparitis, cappares.

103 Ceratonia dat dulces filiquas; cinnamomum, cinnamum; glycyrrhiza, mellitam radiculam: sed hedera arbores scandens exedit eas.

104 Balsamum, odoratissima arbuscula, si inciditur vitreis offeifve cultellis, (nam ferro incisa emoritur) eliquat opobalsamum, succum pretiosiore auro.

105 Gossipium fert quiddam non abfimile nuci, quæ dehiscens, tegit circa nucleos glomum lanæ inculcatum: quem redordiri, & inde conficere lina gossipina, est muliebris labor.

106 Isti palustres etiam sunt fruticosi: juncus palmipedalis; scirpus (canna) tricubitalis, gerens in summitate typhas, qui cum sit enodis & mollicellus,

ρολῶ] φύει τὰ λεπτὰ κέρυα ἢ κοκκυμυλῆα, τὰ κοκκυμυλῆα, ἀγρία ἢ ἀκτὴ, τὰ ἀκρόδρυα ἀκτῆα ὁ παλιδρύ, τὰ ἔπαλιον ἀκρόδρυα ἢ ῥόδον, τὰ ῥόδα ἢ κινωσβάτι, τὰ ἀγρία ἢ ῥόδον, ἔπειτα δὲ τὰ τῆς κινωσβάτε ἀκρόδρυα.

ρβ'. Ὁ οἰνοφόρος ἀμπελῶ τὰς σταφυλὰς οἶνους ἐκρύει ἢ ἀκινδοφόρος ἀμπελῶ, τὰς σταφυλὰς ἀκινδίνους ἢ ὀξύακινδα, τὰς βερβέρεις, ῥίβεις, Ἰωάννης πῦ ἐν Ἀγίοις τὰ ἀκρόδρυα, ἢ βάτι [χαμαίβασις], τὰ τῆς βάτε μόρα [βάτινα] ἢ βάτι ἰδαία, τὰ μόρα τῆς βάτε ἰδαίας ἢ καππαρίς, τὰς καππαρίδας.

ργ'. Ἡ κεραιονία τὰ γλυκερά κερῆα διδωσιν τὸ κιννάμωμον, τὸ κίνναμον ἢ γλυκύρριζα, ἢ μελίρριζα ῥίζαν ὁ δὲ κινσὺς τὰ δένδρα ὀπιθαίνων κατεσθίει αὐτά.

ρδ'. Τὸ ξυλοβάλασμον, δένδρον ὡσεύεται, ἐν βαλίνους ἢ ἐν ὀσείνους ἐγκοπή τοῖς μαχαίρειοις, (συνήρη γὰρ κατεκοπὴν ὀποδότησιν) ὀποβάλασμον ἐκτῆς, χυμὸν χυμὸν πολυτελέστερον.

ρε'. Τὸ ἐροξύλον φέρει πικρὰ ἀνόμοιον τῇ καρπῷ, πικρὸν [ἀνεωγὸς] ἐμφαίνῃ πρὸς τὸν πυρρῆας οἶνον ἀπὸ κινεῖν ἐν τιτυλιγμῶν, ὃν ἀνυρῶν, καὶ αὐτὸ ἐροξύλον λῖνα ποιεῖν, ἔργον ἐστὶ γυναικῶδες.

ρς'. Καὶ ἔστι τὰ ἐν φιλῶντες ἐν τοῖς τέλει σὺν ὀδάλωντες δαμνῶδεις εἰσὶ χοῖν [ὁ ἀπιδαιμῶς] ἀχοῖν [δὲ νάξ, κῆννα] ὁ τετρίγος, ἐπ' ἀκρῶ φορῶν τὰς ῥόδας, ἔξ' ἀνάμμετε καὶ μελανίς ὄν-
tails]

ails] which seeing it is free
om knots & softish, pani-
ts, baskets, mats are made
ereof: and finally the reed
hich is hard like wood and
totty.

107 Whatsoever are som-
hat smaller then shrubs,
re called Under-shrubs: as
ce-holm [butchers broom]
nd other thistles; also wal-
ort, heath [heather,] spike-
ard, lavender, rue (or
erb-grass,) sage, rosemary,
ormwood, mugwort, and
yrtle, bearing black and
hite myrtle-berries [whur-
p-berries] or bill-berries.
c.

texuntur ex illo scirpea,
caniftra, mattæ: tan-
demque lignosa & no-
dosa arundo.

107 Quæcunque pau-
lo minora sunt frutici-
bus, suffrutices vocan-
tur: ut ruscus, & re-
liqui cardui; itemque
ebulus, erica, nardus,
lavendula, ruta, sal-
via, rosmarinus, ab-
sinthium, artemisia, &
myrtillus, ferens nigra
& rubra myrtilla seu
vaccinia, &c.

τῶ ἀπάρται, κάνισρα, σο-
ρέαι [καρδοποί,] ἑμπλέκον-
ται καὶ τέλῳ, ὁ ξυλθεϊδής
τε καὶ πολύπλοκῳ κάλα-
μῳ.

ρζ'. Ἀπὶα μικρὰ ἐλάσσω
τῶ δένδρων ἐστίν, ὑποδάμνοι
[θαμνία] λέγονται δὲ, ὁ ξυ-
μυρσίνη [τέρελίζ,] καὶ οἱ
λοιποὶ τῶ σκολύμων. ὡσαι-
τως χαμαϊακτὴ, ἐρείκη, νάρ-
δῳ, φιδδνάρδῳ, πήγα-
νον, ἐλελίσφακῳ, λιθαίω-
τις, ἀψίνδιον, ἀρτεμισία,
καὶ μύρτιλλῳ, φέρον τὰ
μύρτιλλα μίλανά τε καὶ ἐρυ-
θρὰ, ἥτοι αἰγίλοπας, κλ.

C A P. XIV.

Arboris partes 108. Differentia lignorum 109. & foliorum 110. Arbores
umbriferae 111. Steriles 112. Pomiferae 113. (fructum vel granatum vel
osiculatum edentes 114.) Nuciferae 115. Bacciferae 116. Aromatiferae 117.
Resinosæ 118. Fructificandi ratio 119. Sylvarum genera 120.

Trees, & fruits belong-
ing to trees.

108 A plant growing
upon high, and out of its
stock [stump] displaying
strong boughs [arms,] and
covering it self with green
leaves, is a Tree, covered
round with a bark: under
which you will find a rind
the peel, inward bark] and
a white sap; after that the
pulp [body, substance] of
the wood, and in the most
inward pulp the pith.

109 Some trees have
their wood [timber] parted
between with veins [grains]
and therefore such as may
be cleft; others pliant
[gentle] and limber; others
stiff [tough] and brittle, ac-
cording to their several uses.

110 All of them have

Arbores, arboreique
fructus.

108 Stirps in altum ex-
crescens, & è stipite
expandens robustos ram-
mos, obtegensque se
frondibus, Arbor est,
circumsecta cortice: sub
quo reperies librum &
alburnum; mox ligni
pulpam, & in penitissi-
ma pulpa medullam.

109 Quædam habent
lignum interveniis di-
stinctum, ideoque fissi-
le; aliæ lentum & fle-
xile; aliæ rigidum &
fragile, pro vario usu.

Τὰ δένδρα, καρποὶ τε
δενδρόδεις.

ρθ'. Τὸ φυτὸν εἰς ὑψὺ ἐκ-
ουόμενον, καὶ ἰσχυρὸς τοῦ κλά-
δος ἐκ τῆ στελέχους ἐκπεταγόν,
καὶ ὅτι καλύπτει αὐτὸ περίαλοις
[κλωπ] δένδρον γίνεται, τῷ
φλοιῷ περιγεφυρμέν. ὑφ' οὗ
λέπειται τε καὶ στέαρ ἀρήσεις,
αὐτὰ κατὰ τὸ ξύλον τῶ ἐντερειώ-
ντω, καὶ ἐν μεσαυιάτῃ αὐτῇ
τῷ μυελόν (τῷ μήτρων.)

ρθ'. Τὰ αὐτὰ ξύλον ἔχον με-
σοφλεβοῖς διακλωρεισμένον,
καὶ διὰ τῆτο ἁρσόν. τὰ δὲ
γλιχρὸν καὶ δίκραμπές. τὰ
δὲ σκληρὸν καὶ ψάθυρον καὶ
ποικίλων χρεῖαν.

110 Folia sunt omni-

ρθ'. Τὰ φύλλα πάντ φλεβοί-
leaus
B 4

leaves full of veins [streaks;] many mossy [downy;] the greatest part notched round about: they fall off a little before winter; they bud forth [grow] again in the spring, save only gummy ones, the box tree, yew tree, and others, which are always green.

III Some are shady, by reason of the great plenty of their verdant leaves, shadowing [darkning] the green bowers: as the linden [lime], the plane, the maple, the ash, the elm, and the rest that are broad-leav'd.

III2 The barren trees, either afford fuel for the hearth [fire:] as the alder, the birch, the wild ash, the white poplar, the ash: or timber [materials] for buildings: as the oak, the pine, the larch, the cedar, &c. or pliant twigs [osiers,] by wreathing of which together baskets and hurdles are made; as the willow [withie,] fallow, [privet] [prine,] &c.

III3 Of fruit-bearers the most noted are those that bear poma, having their fruit covered on the out-side with a little tender rind, ith' in-side either kerneld, or stoned.

III4 The poms cored [with kernels in them] are the fig, the pear, the apple (which is either the common one, or the orange, the pom-granat, the pom-citron, the guince) the medlar, the service: those with stones in them are the cherry, the prune [plum,] the peach, the appecock, the olive, the cornel.

bus venosa, multis lanuginosa, plerisque per ambitum crenata: decidunt sub hyemem, vere regerminant, præterquam gummosis, buxo, taxo, & aliis, quæ semper virent.

III Quædam sunt umbriferæ, ab exuberante copia viridantium foliorum, opacantes vireta: ut tilia, platanus, acer, fraxinus, ulmus, & cæteræ latifoliæ.

III2 Steriles ministrant vel pabulum foco: ut alnus, betula, fagus, ornus, populus alba, populus nigra; vel materiam ædificiis: ut quercus, pinus, larch, cedrus, &c. vel vimina, quorum contextione corbes & crates fiunt, ut salix, ligustrum, &c.

III3 Pomiferæ sunt notissimæ fructiferarum, habentes fructum extrinsecus intestum molli corticella, intus vel granatum vel officulatum.

III4 Granata poma sunt, ficus, pyrum, malum (quod vel vulgare est, vel aureum, citrium, Punicum, Cydonium) mespilum, sorbum: officulata sunt, cerasum, prunum, Persicum, Armeniacum, Oliva, cornum.

βωδὴ ἐστὶ, πολλοὺς ἐκλάδων [χνοάδων,] καὶ τοῖς πλείστοις κυκλόθεν γλυφιδωτά· ὑπορρεῖσι τὸ χειμῶνι, ἔαρ· ἀρχομένη ἀναβλάσκει, πολλὴν τοῖς κομμι- δώδεσι, πύξω, σμίλακι, καὶ ἄλλοις, ἃ αἰθαλῇ συνεργῶσιν ἀνθεῖ.

ρία. Τινὰ σύσκια καὶ φυλομενουῦτα τὰ ἄλλα ὅπ- σκιαζέ· οἷα δὴ φίλυρα, πλα- ταν·, σφένδαμν·, μελία, καὶ τὰ λοιπὰ πλατύφυλλα ὄντα.

ριβ. Τὰ ἀκαρπα ἢ τινὲς τροφῶν τῇ ἑαύτῃ ποιεῖται· οἷα δὴ κληῖτα, σημύδα, φη- γός, βεμελία, λώκη, αἰ- γεύρ· ἢ τινὲς ὕλων εἰς τὰ ἐ- οἰκοδομήματα· ὅς δρῦς, πί- τος, λάριξ, κέδρ·, κλ. ἢ τὰς λῦγες, ἀφ' ὧν συμπλε- κομένην συρρίδες [συρρί- χνία] καὶ γέρρα [παρροι] δοτογίνονται· ὅς ἐτία [οἰσία,] φιλυρία, κλ.

ριγ. Τὰ μνησφόρα γινω- ριμώτατα ἐστὶ τῶν καρποφό- ρων, καρπὸν ἔχοντα ἑξωθεν μὲν ἐγκυκαλυμμένον μαλδά- κω τῷ φλοιόφω, ἐντοδὲν δὲ κοκκῶδι ἢ ὁσώδι ὑπόαρ- χοντα.

ριδ. Τὰ κοκκῶδι ἐστὶ σύκον, ἄπιν [ὄχνη], μέλον (ὅπερ ἢ τὸ κοινὸν ὑπόαρχι, ἢ τὸ χρυσὸν [χρυσόμυλον] κίπειον, ροιὰ [σίδη,] κωδώνιον) τὸ μέ- σσιλον, ἔον· ὁσώδι ἐστὶ, κεράσιον, κοκκῶμυλον, ἀφρ- σιχόν, ἀρμενιανόν, ἐδαία, κεράσιον.

115 Next to the pomiferae are the nut-bearers, which under a hard shell hide a kernel shut up [in-] sed] in a peel [skin;] as the walnut, the almond, the chestnut: but from the palm-tree you will receive dates; from the fir firnuts, from the oak galls [oke-apples,] from the cork-tree and stone-oke acorns; from the beech, beech-les [mast.]

116 The berry-bearing trees are those which bear clusters of berries in clusters, the mulberry tree, the laurel or bay-tree, the wild service,

117 The spice-bearing trees have no names with which bring forth pepper, cloves, nutmegs shut up in mace, and other odoriferous [sweet-smelling] fruits, of which we provide mixtures [conserus.]

118 The pine, and pitch-trees are full of rosin [resin:]; out of which rosin doth come, out of which pitch and tar [greas] are melted; and the mastick tree, from which mastick is gathered; and the turpentine tree, out of which turpentine floweth: and those trees which sweat forth myrrh, frankincense, camphire, and the other gums.

119 Would you know how they bring forth fruit? first all the young grass [cyon] buddeth, then the gaping bud [knop] thrusteth forth the flower bloom, blossom; in a fig-tree the green fig breaketh forth without a blossom, in a hazle tree the leaf before the budding) at first the fruit (hanging [dan-

115 Proximè pomiferis sunt nuciferae, quæ sub cortice duro occultant nucleum inclusum putamini, ut juglans, amygdalus, castanea; sed è palma accipies datylos, ex abiete strobilos, è quercis gallas, è subere & ilice, glandes; è fago glandes faginas.

116 Bacciferae sunt, quæ racematim ferunt baccas molliores, morus, laurus, sorbus silvestris, &c.

117 Aromatiferae sunt nobis innominatae: quæ progignunt piper, caryophylla, nuces myristicas (seu moscatas) macidi inclusas, aliosque odoriferos fructus, è quibus condituras paramus.

118 Resinosae sunt pinus & picea: è quibus refina exstillat, ex hac autem eliquatur pix & axungia; & lentiscus, ex qua colligitur mastiche; & terebinthus, è qua fluit terebinthina: & quæ myrrham, thus, camphoram, cæteraque gummi exsulant,

119 Vis scire quomodo fructificent? Ante omnia surculus gemmat, tum gemma hians protrudit florem, (in ficu prorumpit grossulus sine flore; in corylo iulus ante gemmationem tandem fructus (petiolo pensilis) crescit, donec mature scat.

ριέ. Ἐχόμενα τῶν μηλοφόρων ἐστὶ τὰ καρυοφόρα, ἃ ὑπὸ σκληροῦ τῆ λεπίσματι ὑπεκρύπτει τὴν σφύρα, τῶν κελύφει ἐγκλεισθέντα· ὅν καρύα βασιλική, αμυγδαλή, κάσσινα· ἐκ φοινίκου δὲ δακτύλος λήφη, ἐξ ἐλάτης στροβίλος, ἐκ τῆς δρυὸς κηκίδας, ἐκ φελόδενδρου καὶ περίνε βαλλάνες, ἐκ φηγού βαλλάνες φηγίνες.

ρις. Ἀκροδρυοφόρα εἰσιν, ἃ βοτρυοδὸν ἀκρόδρυα φέει μαλακώτερά πως· μύρος [μορία,] δάφνη, ὁ ἀγρία, κλ.

ρκ'. Ἀρωματοφόρα ἡμῖν ἀνώνυμα εἰσιν, ἃ ὁπληγμένα πέπερι, καρυόφυλλα, κάρυα μυριστικά (ἢ μοσχαύρια) τῷ μακίει [τῇ μύκιδι] ἐγκλεισθέντα, καὶ ἄλλες δύοσμιες καρπές, ἐξ ὧν τὰ ἀρώματα παρασκευάζομεν.

ριή. Ῥητινώδεις εἰσὶ πῖτες καὶ πωδύκη, ἐξ ὧν ῥητίνη ὀπασάσθαι, ἐκ ταύτης δὲ πῖστα ξηράται καὶ ὕγια [ὁ ὕγιον] ἐκχυλίζονται καὶ ῥηίνου, ἐξ ἧς μασίχη συλλέγεται καὶ τερεβινθίνου, ἐξ ἧς ἡ τερεβινθίνη ἐκρεῖ καὶ ἃ σμύρναν, λίβανον, κάμφορον, καὶ τὰ λοιπὰ κόμμι ἀρωματίζονται.

ριθ'. Μῶν βοῦλη γινώσκει, ὅπως καρποφοροῦσι; πρὸ πάντων βλαστὸς ὀρθαλμίζει, τότε δὲ ὀρθαλμὸς χαίτων ἀνοίγει [ἀνθίσκει] ποσάλλει, (ἐν συκῇ οἱ ὀλιωδοὶ φύονται ἀνθὶ τῇ αἰάτι· ἐν τῇ κορύλλῳ ἱκλῶται πρὸ τῆς ὀρθαλμίζουσης) τὸ τελοδύαιον, ὁ καρπὸς ἐκ τῆς μίσχης κρεμαστὸς ἀνθίσκει, ἕως δὲ πεπαινίσθαι [πέ-
gling]

gling] on the stalk [stele])
groweth, untill it grow ripe
[mellow.]

120 A place thick set
with trees, is a wood: which
being pleasant and green, you
shall call a grove; being
thick and unpassable, a for-
rest; being lopped & crop-
ped, and growing afresh, a
copse; being shady and un-
cut, a thicket: but in parti-
cular a grove of oaks, a grove
of pines, a grove of birches,
a grove of willows [an o-
sier-ground] &c.

120 Arboretum fre-
quens, est silva: quam
amœne viridicatam, di-
ces nemus; densam &
inviam, saltum; dif-
raratam & intercisam,
recrefcentemque, silvam
cæduam; opacam & in-
cæduam, lucum: spe-
ciatim autem, querce-
tum, pinetum, betu-
letum, salictum, &c.

πειρος γήνηται.]

ρπ'. Δένδρον συχνὸς [χο-
εῖον μετὸν δένδρον] ὕλη ἐστὶ·
ὡς ἄλσος· χαλεπὸν ἔσται νά-
πλου ἔρεϊς· πυκνὸν καὶ ἀνο-
δόν, θρυκτόν· ἀραικόμενον καὶ
ἀναποθομένον, καὶ ἀναφυ-
μένον, τέμνον καὶ ἀσπίον· ὁ
ἀκοήθης, ἄλσος ἰδίως [κατ'
εἶδος] θρυμώνα, ποδωκώνα,
σημωκώνα, ἰτιάνα, κλ'.

C A P. X V.

Animal quid. 121. Generatio & sexus 122. Sensus 123. Motus 124. Cu-
batio, sessio, statio 125. Motus imperfectionis 126. in conchis 127. co-
chleis & limacibus 128. vermibus 129. insectis 130. serpentibus 131.
lacertis, &c. 132.

Living Creatures in ge-
neral, and in parti-
cular the more imper-
fect ones: that pant,
or crawl, or creep.

Animalia in genere, &
in specie rudiora: palpi-
tantia, repentia, ser-
pentia.

Τὰ ζῶα καὶ γήνητα, καὶ κατ'
εἶδος τὰ ἀτελέστερα· αἰ-
σθητικὰ, ἐρποντὰ, ἐρ-
ποντὰ.

121 That which is en-
dued with life, sense [feel-
ing,] and free motion, is a
living-creature.

121 Quod est prædi-
tum vita, sensu, & li-
bero motu, est ani-
mal.

ρκα'. Τὸ μετέχον ζωῆς,
αἰσθητικὸς τε, καὶ ἐλθιδέξαι
κινήσεως, ζῶον ἐστὶ.

122 They receive life in
being born, they continue it in
being nourished, they propa-
gate it by begetting their like:
and to that end they are dif-
ferenced by sex.

122 Vitam accipiunt
nascendo, continuant
nutricando, propagant
sui simile generando: i-
deoque sexu discreta
sunt.

ρκε'. Ζῶον λαμβάνει τὴν ἐν-
τὴν γήνησιν, διασωζέται ἐν
τῇ τρέφει, μεταδίδωσιν
ἐν τῇ γήνῃ τὸ αὐτοῖς ὁμοῦν
καὶ διὰ τοῦτο τῇ γῇ καὶ
εἰσμέτα ἐστὶν.

123 They exercise their
sense (especially for foods
sake) by touching, smelling,
tasting, hearing, seeing.

123 Sensem exercent
(potissimum alimenti
causa) rangendo, olfa-
ciendo, gustando, audien-
do, videndo.

ρκγ'. Τὴν αἰσθησιν γρηγοράζει
σι (ὁρᾷσι τὴν ἐν τῇ τροφῇ)
ἐν τῇ φαύλῃ, ὑποφαίνονται
γούονται, ἀκούειν, ὁρᾷν.

124 They use [employ] a
motion (for the prosecution of
good, and fleeing [avoid-
ing] of evil) those that have
wings by flying, those that
have fins by swimming, those
that have feet by going.

124 Motum adhibent
(ad prosequendum bo-
num & fugiendum ma-
lum) alata volando, pin-
nata natando, pedata
gradiendo.

ρκδ'. Χρησίζονται τῇ κινή-
σει κατὰ τὸ δυνάμει τὸ κα-
λὸν καὶ φεύγει τὸ κακόν, ἐν
πτερύγεσσιν ἐν τῇ πτερυγίᾳ [ἐν
πτερυγίᾳ] τὰ πτερύγεσσιν ἔχον-
τα, ἐν τῇ πτερυγίᾳ τὰ πτε-
ρύγεσσιν, ἐν τῇ πτερυγίᾳ.

125 (Where

125 When a living crea-
ture moveth not it self | stirs
[then it either lies down,
limbs being laid along
[or sits, the lower
[under] parts being laid
[nearest] the ground, and the upper
[fore-parts] lifted up;
stands, all on end
[straight upright,] con-
[necting] it self upon its feet,
[leaning] on some prop.

126 Yet some little living
creatures set themselves for-
ward only by panting, or
[crawling], or creeping [slid-
ing on their belly:] where-
[seeing] they are as it
were the rude draughts of
a living kind; as shell fish,
[and] worms [grubs.] ser-

127 A shell fish, being shut
in houses of shells (to which
flesh being blended and
[by] doth most closely stick
[being]) removeth it self by
[and] little (under the wa-
[ter]) by a slight panting; of
which the chief are the juicy
[oyster], the pearl-bearing shell
[and] the purple-fish, cast-
up a purple-colour'd
[shell].

128 The slow-pac'd cōckle
[snail] carryeth about with
its shelly lodge: it is thought
want eyes, as also the dew-
[drop] slug; but they have
[small] horns, wherewith they
[push] out their way.

129 Worms crawl [trail
[along] by the rolling up and
[down]. [riggling to and fro]
[out] their body, out of the same
[things] whereof they are
[made], seeking nourishment,
[they] gnaw upon them: the
[beetles] on wax, magots on
[filth], moths on garments
[and] clothes, [book-worms] on

125 Quando animal
se non movet, tum aut
cubat, prostratis mem-
bris; aut sedet, sub-
stratis inferioribus; ar-
rectisque superioribus;
aut stat, totum ere-
ctum, super pedes suos
se æquilibrans, aut ful-
cumento alicui conni-
tens.

126 Quædam tamen
animalcula, promovent
se palpitando duntaxat,
aut rependo, vel ser-
pendo: cum sint veluti
rudimenta animalis ge-
neris; ut conchæ, ver-
miculi, serpentes.

127 Concha, inclusa
conchis testaceis, (qui-
bus caro exsanguis &
viscosa artissime adha-
ret) dimovet se pau-
latim (sub aquis) levi
palpitatione: quarum
apprimæ sunt ostrea
succulenta, concha mar-
garitifera, & purpura,
purpureum succum evo-
mens.

128 Tardigrada cochlea
circumfert secum testa-
ceam suam domuncu-
lam; putatur carere oculo,
sicut & limax: sed
habent cornicula, quibus
prætentant iter.

129 Vermes repunt
convolutione & evolu-
tione corpusculi; è qui-
bus rebus gignuntur,
ex iisdem quærentes
nutrimentum, erodunt
eas: acari ceram, ter-
mites carnem, tineæ
vestes, blattæ libros,
teredines (cossi) ligna,

ρκ'. Ζῶν ἐαυτὸ μὴ κιν-
ουῦν, ἢ κατὰκειται, καταβλη-
θέντων τῶν μελῶν. ἢ κατὰ-
ζέει, ὑποστρεφόμενον τὴν κατ-
ωτέρω, ὑποκαταβέντων τῶν
ἀνωτέρω. ἢ ἵσησι, παντε-
λῶς ἀνορθωθέν ὅπῃ ποδῶν
αὐτῆς αὐτὸ ἱσοστασιάζον, ἢ
τῷ στήριγματι τινὶ ἐπιχειρ-
ῶν.

ρκς'. Τινὰ δὲ ζῷα παρὰ τὴν
ἐαυτὰ ἐν τῷ πάλαιον μό-
νον, ἢ ἐμπύζοντα, ἢ ἐρπιν-
όντα οἰοῦνται προσπαυδόμε-
ναι τῷ ἐμύχῃ ῥύθμῳ. οἷον
κόγχη, σκαλῆλαι, ἐρπι-
ταί.

ρκζ'. Κόγχη ὁστρακίνηαις
κόγχαις ἑκκλησιᾷ, (αἷς ἢ
σπέρμει ἑξαμῶς τε καὶ γλοιώ-
δης σπινῶς προσκολλητά, ὡς
ἐκκινεῖ αὐτῶν κατὰ με-
κρόν (ὑπὸ τῶν ὑδάτων) ἐ-
λαφρῶ σκαρδαμῶ. ὡς αἱ
περὶ πτερά, εἰσιν ὅστριον χυ-
λώδες, κόγχη μαργαριτοφό-
ρος, καὶ πορφύρα, ἢ τὴν πορ-
φυρεῶν χυμὸν ἐξιμύσκει.

ρκθ'. Βραδύπους ὁ κοχλίας
μὲν ἐαυτὴν περιεκύβηται ὁστρακί-
νον αὐτῆς οἰκίδιον. δοκεῖ μὲν ὁ-
φθαλμῶν στερεῖσθαι, ὡς ἄν καὶ ὁ
κοχλίας χερσὶ αὐτῆς [κόχλη,
στίλη] ἔχει πρὸς κινεῖσθαι τοῖς
τῆς ὁδοῦ περὶ λαμβάνεσθαι.

ρκθ'. Σκαλῆλαι ἐμπύζοντες,
συνελίσσοντες καὶ ἐξελίσσον-
τες τὸ σωματίον ἐξ αὐτῶν γίνον-
ται, ἐν τούτων ζήτουσιν
τροφὴν, δροσίζουσιν αὐτά.
ἀκαρεῖ κερά, σῆτες κρέας,
σῆτες ἐδάσματα, σίλαροι τὰς
βίβλους, τερηδόνες [δέρματα]
ξύλα, ἱερμίδες [ἐλμύδες]
καπερὸνας, ἱππὲς ἀμπέλικες,
books,

• books timber-worms [woodlice] on wood, earth-worms on moist [wet, oozy] ground, whirl-worms [the druels gold ring, caterpillars] on vines, pievels [bowds] on corn, canker-worms on plants, silk-worms on mulberry leaves, &c.

130 But insects [small vermin] are more quick [nimble,] which have little feet given them: as the lous, the begetter [fire] of nits; the flea, a skipper; the tike [teek] troublesome to dogs; the punie [wall-lous,] the scurvy-smelling creeper through of wals and lodgings (especially those that are made of deal-boards; the louse [blind-beetle] sticking to moist wals; and the furry-bear-worm (call'd hundred-legs, and forty-foot, by reason of its many feet:) finally the ants [pismires, emmets] alwayes busy [stirring] about carrying [hoording] provision; & spiders, weaving [knitting] most thin cobwebs, in which they lye in wait for flies.

131 The serpents [crawlers] having got a very long body, creep [crawl] on the belly, by an arch'd [crooked] winding [writhing] of the same body: as are, the common snake; the woodsnake; the watersnake; the most venomous [poisonous] adder; the dart-snake, throwing himself upon passengers from trees; the viper, which alone bringeth forth live young; also the two-headed serpent, which goeth forward and backward: and the cockatrice so hurtfull [mischievous, baneful,] that it killeth only with its look; lastly the dragon a winged serpent.

lumbriци uvidam terram, volvoces (convolvuli) vitem, curculiones frumenta, erucæ plantas, bombyces mori folia, &c.

130 Sed insecta sunt expeditiora, quibus dati pediculi: ut pediculus, (pedunculus) lendium progenitor; pullex, saltator; ricinus, canibus infestus; cimex, parietum & cubilium (præsertim abiegnorum) graveolens perreptator; oniscus, adhærens humescentibus muris; & scolopendra (dicta centipes, & millipeda à pedum multitudine,) formicæ denique circa victum comportandum semper actuosæ; & aranæ, tenuissima aranea nestentes, quibus muscis infidentur.

131 Serpentes, oblongum corpus adepti, serpunt arcuata ejusdem corporis sinuatione: ut sunt, anguis communis; coluber silvaticus; natrix aquatica; aspis venenonissima; jaculus vibrans sese ex arboribus in obvios; vipera, quæ sola parit catulos vivos; amphibæna item, porro ac retro gradiens: & basiliscus, tam nocivus, ut solo visu necet; draco denique alatus serpens.

τερόχες σίτον, κάμπαι τὰ φυτὰ, βόμβυκες τὰ τῆς μόρης φύλλα, κλ.

ρλ'. Ἀλλὰ δρακτικώτερον ἐστὶ τὰ ἱντομα, οἷς δέδονται σμικροὶ πόδες· οἷσι φθεῖρ τῆς κόνεων γονάδες· ψύλλα, ὀρχησῆς· κρύτων [κυνόμομα,] κωστὴν ἀνιέρχεται κόμεις, τευχῶν τε καὶ δυνῶν (υφίσταται ἐλατίνων) δυσώδους ἐρπυσῆς· ὄνισκος, ὑγροῖς τέλει χερσὶ περιεσφύδων καὶ σκοτεινῶν, μυριόπους λεγόμενον, καὶ πολὺ πᾶσι τῶν τῆς πασῶν πλῆθος· τὸ ὕψος αὐτῶν, οἱ μύρμικες, ἐν τῇ σκωτῇ ἀγέρας τῶν προφῶν αἰεὶ φερόμενοι· καὶ οἱ ἀράχνη, λεγόμενοι πῶταλα τὰ ἀράχνηα νήδοντες, ἐν οἷς ταῖς μέλαις ἐκείναις δρῶσιν.

ρλα'. Ὅφεις πορφυρεῖς τὸ σῶμα ὀπίτωχεντες, ἐρπυσσόμενοι κακρυτωμένη πρὸ σώματος αὐτῶν τῇ πλοκῇ· οἷοι δὲ εἰσιν, ὅφεις κοινὸς, κερχῆς [ὄφεις] ὑλικοῦ, ὑδρὸς ἐνυδρὸς, ἀσπίδος ἰωδεδάτη, ἀκοντίας ἐκ πινάων αὐτῶν ἐν δένδρεσσιν εἰς τὸ τυχεῖν, ἔχιδνα [ἰχθυοειδὲς] ἢ μόνη δόποτι κτεσται τῶν ἐμφύχων σκύμμεται· περιεσφύδων ἢ ἀμφοβαννα περὶ σὺν καὶ ἰσχυρῶς βαίνουσα, καὶ βασιλεὺς σκωτῶν βλαστέρων, ὡς τῇ ὀφθαλμῇ μόνῃ κτείνω· τὸ πᾶν αὐτῆς, ὁ δράκων ὅφεις πλεονεχῶς.

132 These use to be rec-
ed among serpents, al-
gh they are such as goe
by step; the lizard, that
h branny feet; the ever,
what like thus, but less; the
st (newt) pictur'd with
den spots [specks;] and
salamander, so cold that
wencherh [puts out] fire;
conclude, the scorpion, with
bending [crooked] tail
ving deadly strokes.

132 Solent serpenti-
bus adnumerari, tam-
etfi sunt gressiles; la-
certa, habens lacerto-
sos pedes; seps, huic
conformis, sed minor;
stellio, maculis aureolis
picturatus; & salaman-
dra, tam frigida, ut
extinguat ignem; scor-
pio denique, flexuosa
cauda infligens lethife-
ros ictus.

ρλβ'. Εἰώθεισιν τοῖς ὄφεισιν
ἐγκαταλέγεσθαι καὶ ἔτοι, βέλ-
δω πορῶντες· σαῦρ, βί-
σάρκως ἔχων τοῦ ποδάρε· ὁ
σῆψ, τοῦτω πορσόμενος, ἀλλ'
ἡστων· ἀσκάλαβος [ἀστέρων]
χρυσαῖς πησι σιγμαῖς γέγραμ-
μένος καὶ σαλαμάνδρα, οὐ-
τω ψυχρά, ὡς καὶ τὸ πῦρ ὀπο-
σβεσνύει· τὸ δὲ ὕδατον, ὁ
σκορπίος, καμπυλῶν τῷ κέρατι
θανάτηφόρος [καυρίας] πλε-
γὰς ὀπιπθεῖς.

C A P. XVI.

vis quid, ejusque partes 133. pedum usus 134. Alimentationis ratio 135.
Nidificatio 136. Avium species 137. domestica aves 138, 139, 140.
campestres 141. sylvestres majores 142. minores 143. minime 144. Psit-
tacus & Vanellus 145. Rapaces 146. aquaticæ 147, 148. Insecta volan-
tia 149. Cicadæ, locustæ, &c. 150. Cicindelæ, bruchi. 151.

birds, and other flying
creatures.

Aves, aliaque vo-
latilia.

Τὰ ὄρνεα, καὶ τὰλλα
πτερινά.

133 Birds are creatures
at live in the air, who by
the clapping [flirting] of
their wings and tail, fly whi-
ther they list: all of them
billed, feathered, & beaked:
except the bat [reer-mous]
which is hairy and toothed,
and hath leathern [skinny]
wings.)

133 Aves sunt ani-
mantes aëriæ, quæ vi-
bratu alarum & cau-
dæ volant quo vo-
lunt: omnes pennatæ,
plumatæ, rostratæque:
(excepto vespertilione,
qui pilosus & dentatus
est, alasque membrana-
ceas habet.)

ρλγ'. Ὀρνίθες ζῷα εἰσιν
αἴθρια, ἀ τὸ πάλμῳ ἥδ' τε
πτεροῖν καὶ τῆς οὐρᾶς ἰπτα-
ται, ὅποι βελομένοις ἀν ἡ-
ἀπασιν ὑπὸ πτεροῖ, πτερολαί-
τε καὶ ῥάμφοι ἔχουσιν (νυκ-
τερεῖς δὲ τερωδὸς τε, καὶ
ὀδοντώδης ἐστὶ, καὶ πτερὶ ἔχῃ
ὕμνῳδην.)

134 They are also two-
footed all, (even the bird of
paradise, which they gave
the but falsly to be footless
want-feet) but the bigger
not only walk; the lesser on-
ly hop; the middle ones use
both walking and hopping.

134 Omnes item bi-
pedes sunt, (etiam manu-
codiata, quam esse apo-
dem falso perhibebant)
sed grandiores ambulant
solummodo; minores
saltitant tantummodo;
mediocres utuntur & in-
cessu, & saltatu.

ρλδ'. Καὶ ἀπασὶν εἰσι δι-
πόδες, (καὶ μὲν καὶ ἡ ῥω-
τάκη, ὑπ' ἀποδα ἔῃ) μειώ-
θῳσιν) ἀλλὰ αἱ μείζους βα-
δίζουσι μόνον, αἱ μείους μό-
νον ἀλόνται, αἱ δὲ μέτρεται
καὶ βαδίζουσιν ἀμα καὶ πη-
δῶσι.

135 They pick up meat with
their bill [beak,] and stuff
[stomach] their crop: & though
they sip often, yet none doth
drink, because the moisture
passeth into their feathers,
which are full of vapour
[breaking-heat.]

135 Rostro petunt ci-
baria, refertiuntque in-
gluviem: & quamvis
pitissent, nulla tamen
mingit, quia humidi-
tas diffuit in plumas va-
pore plenas.

ρλε'. Συλλέγουσι τὰ ἐδε-
σματα τῷ ῥάμφει, καὶ πρη-
γοῦσιν αὐτὰ [πρόβουλον] πλεροῦ-
σι· καὶ πρὶν χελοποπίσιν,
οὐδεμία ὁμῶς οὖρεῖ, ὅτι ἡ ὑ-
γρότης διαρρεῖ εἰς τὰ πτεῖλα
μιστὰ ἀτμίδος ὄντα.

136 They

136 They commonly build
nests in such places, where
none comes; (the Kings-fisher
is said to nestle [make her
nest] in the very sea, it being
then a calm sea:) then they
lay eggs, (which under a
shell hide the white and the
yolk) and afterwards by sit-
ting [brooding] on them they
hatch [disclose] young ones
callow [unstedg'd;] which
we call whilst they peep
[cheep, yelp,] peeping chicks.

137 The *Estrich* is the biggest of fowls, who by reason of the greatnes of his body cannot fly up; the wren the least flying about hedges; the Eagle the most noble, who without winking looks upon the sun; the lapwing is the most despicable, crested [trufed] indeed, yet nasty [filthy,] because it feedeth on dung; the peacock the most beautifull, swinging [whirling] about her gallant train [tail] e're and anon, and brufsting [priding her self;] the owl the most ugly [deformed,] with the rest of the night-birds: as, the unlucky scritch-owl, the great-ear'd horn-coot, the dolefull howler, the deadly leech-owl.

188 The other birds are either home-bred, or out-comers [forreiniers;] field, or wood, or water-fowls.

139 Our home-bred birds [poultry] scrape the dunghills; as for example, the cock, crowing at certain hours, & setting up his combe & clapping his wings on his own dunghill, with the cackling hens, and the whole pullen [poultry] brood: then the turky-cock wearing on his head a fleshy fillet [snout,

116 Nidificant communiter in locis inaccessis; (haleyon dicitur nidulari in ipso pelago, tranquillo tunc æquore :) tum ponunt ova, quæ subter testa occultant albumen & vitellum) atque his postea incubando, excludunt implumes pullos; quos vocamus, dum pipiunt, pipiones.

137 Struthio est maxima alitum, ob vastitatem corporis haud subvolans; regulus minima, sepēs circumvolitans; aquila generosissima⁷, absque nictatione Solem intuens; upupa despicatissima, cristata quidem, foedaramen, quippe stercoribus victitans; pavo formosissima, speciosam suam caudam subinde rotans, & superbiens; noctua deformissima, cum reliquis nocturnis: ut, bubone ominoso, asione aurito, ulula flebili, alucone ferali.

138 Ceteræ volucres
sunt vernaculæ, vel adve-
næ; campestræ, vel fil-
vestres, aut aquaticæ.

139 Nostræ vernacula
ruspantur fimeta ;
exempli causa, gallus,
certis horis canitans,
& in suo sterquilinio
cristam erigens & cucu-
riens, cum gracillanti-
bus gallinis, totaque
gallinacea pullitie: tum
gallo-pavo, gerens in
capite carnosam vittam,

ρλς'. Ἀπονοεῖται (νοο-
 σοποιεῖ) τὰ ὄρεα ἐν τόποις
 ἀπερσπελάσους· (ἡ ἀλκυὼν
 λέγεται ἐν τῇ αἰλὶ κύνει, πε-
 λᾶγος τὴν κεφαλὴν γαλιεύων-
 τῃ·) τότε αἶα, τὸ χλωρόν
 [τὴν λέκκον] καὶ τὸ λευκόν
 ὑπὸ τῷ ὁσρέει [κελύρει]
 ὑποκρύπτονται, τίλη τε καὶ
 δάλη· μετέπειτα ἐπωάζον-
 τα, ἀφ' ὁπίσθας νεοστούς φύβ, δὲ
 ὀνομάζονται, ὅταν πιπύωσιν,
 ὀρινθάρια.

ρλζ'. Στεφάνος καὶ μὴλ [στεινός λιβερός] ἐστὶ τ' οἰον
 νῶν μέγας, διὰ τὸ μέγα τ' σώματος ἐδ' ὑποπλάς· τρέ-
 χων ἐλαχίστου τοιοῦτου φρε-
 γμοῦς περιπλάττει· αὐτοῦς
 διγχεύεται, τὸν ἥλιον ἀνδρὶ
 τῷ βλεφαρισμοῦ [χερὲς τῷ
 σκαρδονμύπειν] ἴσχυρ' ἐποφ-
 ὑδροποπταί [λίαν δύσκατα-
 φέρνῃ]· ὅλλοφ' αὖ, ἀλλ'
 αἰχρὲς [μαρρὲς] ἐκ τ' κόπερ
 δῆτα στυαίμους· ταῦς ὁ κάλ-
 λισ, τὴν ἔρην [πυγῶν]
 ἔπερ' ἡρεσμών τε καὶ πολυόμο-
 ματον ἐκτανύσαν, καὶ ὅπῃ τῇ
 κάλλει γαυρεῖν γλυκὴ δύσο-
 μοφοτάτη, κρατὺς καὶ αἰλου-
 πῶν νυκτερινῶν· ὅς, βεαὶ δύσο-
 οίωνις, ὅτ' ὡτοῖς, αἰζω-
 λὸς δακρυώδης, ἑλὸς θανά-
 σμ.

ρλή. Τα λοιπὰ ἔπεινεν.
 [πλεον] οἰκοκυῖεν, ἢ πα-
 ροικαπαδινὰ, ἢ ὑλαῖα, ἢ ἐνυ-
 δρα.

ρθ'. Τα οἰκογενή ημῶν τοῦ
 κοπρῶνας ἔρδυνά ἐξορῶντα
 [ἦ], ὁ ἀλέκτωρ [ἀλεκτρυῶν]
 ἦ ταυταῖς ὥραις ἄδων καὶ ἐν
 τῷ ἰδίῳ κοπρῶνι κοκκίζων
 [ἦ] πτέρυξι κροτῶν τὰς πολυ-
 ραῖς ἦ λόφον [κυρβάσιαν] ἀν-
 ἰσῆσι, μὴ ἦ κακκαρίζων ἀ-
 λεκτορείδων, καὶ πάσης τῆς ὀρ-
 νιθείας νοσέας· ἐπεὶ ταύτας
 ἰνδικός, φορεῖν ὅππῃ τῆς κραι-
 and

wood-pecker by pecking of trees, and pulling out thence little vermin lurking in them; thrush [mavis, thrushel] feeds on juniper berries, (he is said to dung [mute] himself a mischief, because misselden [birdlime] sprouteth forth from the bough which he bedungeth [defileth.])

144 The least are the singing birds: as the nightingale, the sweetest tuner; the titmouse, mincing [drawing it out] small; the chaffinch [sprink] chirping in the cold; the yellow witt-all; then the gold-finch living on poppy; the flax-finch [toad-flax] on flax; the linnet on thistle-seed.

145 The parrats [popinjays] stares [starlings], owzels [black-birds], use to imitate the voice of man; the lapwing [plover] hath a crest [tuffe] and makes a noise.

146 Ravenous birds [birds of prey] are carrion-eaters, & alone-flyers, which in preying with their crooked claws [talons] & beaks, tear to pieces other birds: as, the hawk, which with his face upward flies directly [towers, soars] toward heaven; & his kindred, the sparrow-hawk [the hobby]; the fine-eyed falcon; the sluggish buzzard; the kite [glead, puttock], a stealer of chickens; the vultur feeding only on dead things [carcasses], as also the raven.

147 Water fowls are whole-footed (because of swimming;) as the most white swan; the insatiate [greedy] cormorant (his crop streight

hendo, iisdem; turdus pascitur baccis juniperinis, (dicitur cacare sibi perniciem, quia viscum pullulascit è ramo quem conspurcat.)

144 Minima sunt cantrices: ut lusciniæ, suavissima modulatrix; parus, parum minuriens; fringilla, frigore fritin-niens; galbula flavescens; tum luteola, vititans femine papaveris; linaria lini; carduelis cardui.

145 Psittaci, sturni, merula, fuescunt imitati humanam vocem; vanellus est cristatus & clamosus.

146 Rapaces sunt carnivora, & solivaga, quæ prædando uncis ungibus & rostris, alias dilaniant: ut accipiter, qui resupinatus evolat recta cælum versus; eique congenere; nifus fringillarius; falco belle oculus; buteo ignavus; milvus pullastorum raptor; vultur, solis morticinis pascens, sicut & corvus.

147 Aquaticæ sunt pal-mipedes (natandi causa:) ut olor candidissimus; onocrotalus insaturabilis (ingluvie sub

τούτοις ἡ κίχλη τὴν ἀρκυδίαν σπρίζεται [παίρνει,] (καὶ τὸν ὀλεθρον χέζειν παρρημαζέται, ὅτι ἐν τῇ κόπῃ αὐτῆς ἡ ἰξὺς χυναίται.)

ρμίδ'. Τὰ ἐλάχιστα τῶν ὀρνέων ὡδικὰ ἐστὶν ὅς φιλομήλη (ἀηδὼν) μελοποιὸς ἡδύς· αἰγίσταλ' μικρόν τι μὲν νυέζων· ἀνίσταται πρὸς τὸν ἥλιον· χλωρίων ἐπὶ χλωρί· ἐπὶ χρυσόμετοις, τοῦ μήκωνος τὸ σπέρματι τρεφομένη· αἰγίσταλ' [λίχνης] τὸ τῷ λίγῃ· αἰγίσταλ' [δραυπὶς] τὸ τῇ τῇ σκολύμῃ.

ρμίδ'. Ψίττακοι, στῆρες, κόσσυφοι [κόρυνοι], ἐδίξονται τῷ ἀνθρώπῳ φωνῇ ἐκμιμῶνται· ταῦτα ἀγροὶ βλάτορος τε καὶ κρακίκοι ἐστὶ.

ρμίδ'. Ἀρπακτικὰ ἐστὶ κρεοφαγὰ καὶ μοναδικὰ [μονήρη], ἃ τὸν ἀρπάξιν ἀγκυλοῖς τοῖς ὀνύξιν, καὶ ῥύγκῃ τὰ ἄλλα διασπαραττῶν· οἷον ἱεραξ, ὃς ὑπὲρ τοῦ οὐρανοῦ ἀφίπταται· καὶ τοῦτο ὁμοχύτες, ὁ νῆστος· αἰγίσταλ' ὁ φάλακρον ὀξυδερκής· πελορχίς ἀγρός· ἐκ τῆν ὀρνέων νῆστος· ἀρπακτὴρ· γυφίς [αἰγυπὸς] τοῖς πλώμασι μόνον τρεφόμενος, καὶ τὸν κόραξ.

ρμίδ'. Τὰ ἐνυδρὰ [ὕδατος] ἐστὶν τετραπόδα ἐστὶ, πᾶσι γινώσκονται· ὡς ὁ ὄλος, ὁ ὀκροτάλος, ὁ ἀπληγός, ὁ κρηγορέωνος ὡς ἀπληγός hanging

hanging down under his
bill;) the broad-beak'd peli-
can [shoveller;] the bittourn
moving like a bull: the teal
trawes swimming; the di-
ppper often diving, as like-
wise the sea-gul [sen-duck;]

148 The other fish-eaters
yet not whole-footed, and
therefore only flying about
the water) are; the wry-
neck'd heron [hearn;] the
bird building nests of thorns
on the tops of houses; the fish-
gull [sea-cob; the wag-
tail, never weary of wag-
ging his tail.

149 Flying insects are,
with those with stings; Bees,
wasps, hornets; (the drones
without a sting;) & al-
so those that prick with a
stiff snout, as flies; among st
which are gnats, gad-bees,
& breezes.

150 The grasshoppers by
their noise show the time of
the harvest; the locusts are
destroyers [layers wast]
of corn; the butter-flies are
the blowers of magots
[mots;] the crickets creek
at night; fire-flies fly to
the candles.

151 Glow-worms, pal-
lar-worms chafers,] beet-
les, horned beetles, horse-
flies, &c. hide their wings
in sheaths [sheaths.]

ipso mox rostro pro-
pendula;) pelicanus, ro-
stro latissimo; butio,
bovis instar mugiens;
querquedula semper na-
tans; mergus crebro u-
rinans, ut & fulica.

148 Cateræ piscivo-
ræ (non tamen palmi-
pedes, eoque duntaxat
circumvolantes aquas)
sunt; ardea tortili col-
lo; ciconia exstruens
spineos nidos in tecto-
rum pinnaculis; gavia
piscatrix, motacilla in-
defesse motitans cau-
dam.

149 Insecta volantia
sunt, tum aculeata: a-
pes, vespx, crabrones;
(fuci carent aculeo:) tum
rostello fodican-
tes, ut muscæ; inter
quas culices, tabani,
& asili.

150 Cicadæ indicant
stridore suo fœniseii
tempus; locustæ sunt
populatricæ segetum;
papiliones dissemina-
tores camparum; grylli
strident noctu; hepioli
advolant lucernis.

151 Cicindelæ, bru-
chi, scarabæi, scarabæi
cornuti, canthari-
des, &c. integunt alas
vaginis.

C A P. XVII.

Cis quid, & partes ejus quæ 152. sunt squamosi vel glabri 153. Fluviali-
les 154. Piscinales 155. Marini 156. Belluæ marinæ 157. & mon-
stræ 158. Cancræ 159. Insecta aquatica 160.

fishes, and other swim-
ming creatures.

152 Fish in stead of feet

Pisces, aliæque
natantia.

152 Pisces habent lo-

τῷ ῥύχτι ἐκκευαμένῃς· πηλι-
κάς [ράμφος] ὅστις ἐστὶν ἔχων
τὸ ῥάμφος· ἀστέρίας [πτεπό]
βόος δὲ κλυμκάμενος· κερκίς
[βοσκὰς] διὰ πάντας ἐν χερσὶν
αἰθῆρα [πώγῃ, δὲ πῆλιν] δάμνη
καλυμβώσα καὶ ὑποδυσμένη
ὡς καὶ κίπρος.

ῤη. Τὰ λοιπὰ ἰχθυοφάγα
(ἀλλὰ ὁρῶμεθα, ἀντὶ αὐτῆς
περιπέτονται μόνον τὰ ὕδατα)
ἐστὶν· ἐσθδίας, ἐσθδὸν ἔχων τὴν
τρεχίλον· πελαγός, πηγὶνὸς
καλιὰς ἐξ ἀκρῶν ἐν τοῖς
τῷ δωμάτιον περιγίσις· καὶ
ἡ [λάρξ], ἰχθυολόγος· σεί-
στυγίς, τὴν πυγὴν ἀνινδύ-
τως ὑποκινούσα.

ῤβ. Τὰ ἐν τοῖς τὰ πηλὰ
ἐστὶν κερκίται· μέλιται, σφῆ-
κες, ἀνδρῶν (κερκίς κίνησε
σεροῦ) καὶ ῥύχτι ὁρῶμεθα
[κατακλύπονται] μύαι, ἐν αἷς
καὶ ὡπτες [κνίπες,] μύπτες καὶ
κίπρος.

ῤγ. Τέττιγες τὰ μὲν εὐρισκῶ
δοποεικνύσιν τὸν τῆς χορτοτο-
μίας καὶ ἐξόν· ἀκέρδης [κόρνω-
τες] τῷ λητῶν εἰσὶν ὁλοθρεσ-
ταί· σποδοκίδων [ψαλῶν]
ὅπασσιν αἱ κάρπαι· γρύλλοι
[κχ.] ῥύκτωρ ἔδωκε· πυ-
γώσιν [ἀπὸ κοινοῦ] περὶ πτε-
τοῖς λύχναις.

ῤδ. Πυγολαμπίδες [λαμ-
πυρίδες,] βροχῶν, κἀνθαρείς
καρχαροί, κἀνθαρείδες, κλ. κα-
λύπτουσι τὰ πτερά τῶν θήκαι·
[καλύπτουσι ἐστὶν.]

Οἱ ἰχθύες, καὶ τὰ ἄλλα
νῦντα.

ῤε. Ἰχθύες ἀντὶ πτερῶν
have

have fins, by the rowing [striking forth] whereof they swim up and down; instead of a neck gills, whereby they let out that water which was let in at the mouth, and so they doe as it were take breath: within them a swollen bladder, their swimmer,] that they may the easier float [keep above water;] which if it be broak, their ability to swim is utterly lost.

153 Most of them are scaly, and amongst these the females [shees] have spawn [frie,] the males [hees] milts [rows:]; others smooth, glib [slippery,] somewhat long, as the eel, conger, lamprey, lampern, the fresh-water eel-pout, and the rest of the snaky sort [kind.]

145 Among the fresh-water [river] ones, the greatest are, the wide-mouth'd flounder, the pointed sturgeon, the gristly lax, growing to the length of four and twenty feet: the least are the dace, the pointed cobitis, bearded cobitis (groundling,) gudgeon: next to these the bleak [blay,] the brook-perch, the trout, the smelt, the barbel, the mullet, the pollard, &c.

155 The pond-fish and pool-fish are, the carp, the broad bream, the tench, the gilt-head.

156 The sea-fish are; herrings, which being salted are brought to us in barrels; and plaice, which being dried are carried about; and the aberdine [stock-fish,] which is not fit to eat unless it be well beaten [bangd,] & the salmon, enlarging his walk

co pedum pinnas, quarum remigio natitant; loco colli branchias, quibus lympham ore inmissam emittunt, & sic veluti respirant: intus vesicam turgidam, ad facilius fluitandum; quæ si rumpitur, perit ad nandum habitas.

153 Plerique sunt squamosi; atque in his femellæ habent ova, masculi lactes: alii glabri, lubrici, oblongi, ut anguilla, conger, muræna, lampetra, mustela fluviatilis, & reliqui de anguino genere.

154 Inter fluviaticos maximi sunt, silurus bucculentus; acipenser mucronatus; huso cartilagineus, grandescens usque ad longitudinem viginti quatuor pedum: minimi veto, apua, cobitis aculeata, cobitis barbata (fundulus,) gobius; dehinc alburnus, perca fluviatilis, trutta, thymallus, barbus (mullus,) mugil, &c.

155 Lacustres ac piscinales sunt; lucius, carpio, ciprinus latus, tinca, coracinus.

156 Pelagiei sunt; haleces, quæ salitæ in tinis afferuntur; & passeræ, qui arefacti differuntur; & asellus, qui esui non est nisi contusus; & salmo in flumina exspatians; & raia, pinnis in orbem expan-

πέρυγας ἔχουσιν, ὧν ὑποπλάγῃ νύχονται· ἀντὶ τετραχίλων βράγχια, οἷς [δι' ὧν] ὑδὼρ ὀπρὸσφινδὲν ἀφιάσι, καὶ οὕτως οἰονεὶ ἀναπνεύσιν· ἐν τῷ κοίτῃ ἐξογκον, εἰς τὸ βάσιν ὀππὸς πολάζειν· ἢ τις ἀν' διαρρήχθῃ, οἴχεται ἢ γηκτικὴ δύναμις.

ργῇ. Οἱ ἀπλεῖστοι λεπιδωτοὶ εἰσι; καὶ ἐν τοῖς τοῦ μὲν δὴ πλάγῃ, τὸ δὲ ἄρρεν γὰρ λακτίδαι· ἄλλοι λεῖοι (μυλαὶ κόδεμοι,) γλοιοὶ [σφαλεροὶ] πορμάκει· οἱ, ἔρχαυς, κόλλι γος, μύραινα, μύραινις [ἐπὶ νεφθαλμοῖς,] γαλὴ ποταμίας, καὶ οἱ λοιποὶ ἐκ τῶ ὀριώδαι γένους.

ργῇ. Τῶν ποταμίων μέγιστα εἰσι, σιλύρ [γνάθων] ἰλλοῦ [ἀκίπινος] ὀξύρυγχος, ἀντακί [χοιδοῦ] πύ, ἀυξάνωφ [εἰς τὴν μήκην] εἰκοσι πωάρον πατῶν· ἐλάχιστοι δὲ, ἀφύνη, καὶ εἴτις κιντῆρη, καὶ εἴτις γήνη ἀπῆς, καὶ εἴτις ἑπειτα λυμυκοῖ [βάλλερ], ὁππὸς ποταμίας, τεράκτις, θύμαλ [λ], μυσὸς (τέγγα,) καὶ σπύλις, κλ.

ργῇ. Ἐν λίμναις καὶ κοίταις ἐνδραῖς εἰσι, λάβραξ, καὶ πείν [κωπείν] πλατ [ἀβραμῖς,] ψύλλαν, κορῆ καὶ.

ργῇ. Θαλάσσιοι εἰσι· μύτι νίδες πλαεχθιδωταὶ ἐν τῇ τῶναις, ψήπια δὲ καπνιστῆ ἢ δηλωθεῖσαι κομίζονται· ὀνίσκος, ὅστις ἐὰν μὴ τυφθῇ ἐδάδιμ [οὐκ] ἐστὶ καὶ ὁ μαν [σάλαγξ] εἰς ποταμῶν παρικαίαν· καὶ βάτ [πέρυγων] εἰς κύκλον ἐκπύεται.

into rivers : and the thorn-
back [skate] with his fins
spread out round : and some
flying fishes, &c.

157 All those are egg-
breeders [spawners;] but the
sea-monsters are live-breed-
ers : as the sea-calf, dol-
phin, the ork, the physeter,
and the whale; of which they
write there are found of three
hundred yards long : yet the
sword-fish is his enemy, who
rising up pricks him, with his
sharp-pointed snout, and at
last kills him [dispatcheth,
makes an end of him.]

158 There are also sea-
spiders, having neither blood
nor bristles [fins,] (they call
them soft water-creatures)
as the pourcurrel, who is to
be feared for his eight very
long clutches [claws;] & the
cuttle casting forth [throw-
ing out] an inky juyce, lest
he should be seen, & taken.

159 The crevisses are
swimming creatures crufted
[shell'd,] furnisht with ten
feet and two cleys; the lob-
bers are huge great cre-
visses, (of three cubits;) the
crabs round ones; the shrimps
and prawns are very little
raw-fish.

160 The insects of this
element are; the horse-leach,
fastning it self to the skin of
one that is bare-footed, and
sucking out the blood with
his two fang'd [forked]
tongue; the water-spider,
swimming or standing so light-
ly on the water that it sinketh
not; the water-bristle re-
sembling an horse-hair.

sis; & quidam volatici
pifces, &c.

157 Omnes isti sunt
ovipari; ceti autem vi-
vipari; ut phoca, delphi-
nus, orca, flator, & ba-
lana; quam scribunt
reperiri trecentarum ul-
narum: habet tamen ho-
stem xiphiam, qui assul-
tans, eam cuspidatissimo
rostro compungit, tan-
demque conficit.

158 Sunt & araneæ
marinæ; nec sangui-
nem habentes nec spi-
nas, (mollia aquati-
lia vocant) ut polypus,
octo brachiis prælongis
metuendus; loligo, e-
mittens atramentalem
succum, ne videatur, &
capiatur.

159 Cancrī sunt na-
tatilia crustata, denis
pedibus binisque chelis
instructa; cammari sunt
cancrī prægrandes (tri-
cubitales;) carabi ro-
tundi; squilla, minu-
tuli cancelli.

160 Insecta elementi
hujus sunt; hirudo, af-
figens se cuti nudipe-
dis, exfugensque lin-
gua bifulca sanguinem;
tipula, tanta levitate
super aquam cursans, vel
stans, ut non defidat;
fera aquatica, equinum
crinem referens.

νυβόρων· καὶ πτεροπόι πτερε
ἰχθύες, κλ.

ρλζ'. Πάντες εἰσι ὠτόκοι
εἰσὶ τὰ δὲ κήτη ζωοτόκα·
οἶον φάκη, δελφίς, φάκαι-
να, φυσιτήρ, καὶ φαλαίνα·
ὡς γράφεσι περιακοσίαν πη-
χῶν εἶναι πρὸς τὸ μέγιστον·
ἔχθρὸν δὲ ἔχθρον τὸν ξιφίαν, ὃς
ἐπιεσσηδὼν, αὐτῷ ὀξύτα-
τη τῇ τῷ ῥύγχος αἰχμῇ κα-
τανύσσῃ, καὶ μὴ καὶ ἀνὰ
κλίειν.

ρλθ'. Εἰσὶ δὲ καὶ ἀράχιδες
ἐνάλιοι [πελάγιοι] ἐθ' αἶμα,
ἐθ' ἀκάνθας ἔχοντες, (μαλά-
κια ἢ ἐνυδροβίων καλοῦσιν)
ὡς πολύπους [ἀρόστε] ἢ ὀκ-
τὼ ὑδρομήκιστοι πελεπάναις
[κοτυληδόσι] φοβεροί· τὸ δὲ
[σηπία] μέλανα χυμὸν ἐκ-
πέμπουσα, μήπως βλεπομένη
αὐτῇ.

ρλθ'. Καρκίνοι πλωτοὶ ὁσρέ-
κόδερμα [μαλακόσσερα] εἰσι
δέκα τοῖς ποσὶ καὶ δυοῖ
ἢ χήλαις παρεσθυσμέναι·
κάμμεροι [ἀσσερα] εἰσι
καρκίνοι παμμεγέθεις [τρι-
πύχεις] καὶ ἄλλοι ἐσθρὺλοι
καρέδες σμικρὰ καρκίνια.

ρλζ'. Ἐντομα πύγε τῷ εἶ-
χέει εἰσι βδέλλα ποροκολλω-
μένη τῷ χροπὶ γυμνόποδος
ἐκδηλάζουσα τῇ τῇ διχῶς
γλῶσση τὸ αἷμα· τίπελα
[ἀσκαρίς] ποσὶν τῇ κε-
φῇ τῇ ἐφ' ὑδατὶ ὅπως ἔχου-
σα, ἢ ἰστῶσα, ὡς μὴ καταδυ-
θί· ἔσται· ἢ τρεῖς ἐνυδροί·
ἰππεῖον τρέχα (τῆς σόνης)
ἀφομοιά· σται.

C A P . XVIII.

Quadrupes quid 161. *partes illius essentielles* 162. *genera* 163. *Pecora majora* 164. & *minora* 165, 166, 167, 168. *Iumenta* 169. *Canes, feles, mures* 170, 171, 172.

Four-footed creatures: first tame cattle and labouring beasts.

161 Four-footed creatures bring forth live young ones, and nourish them with the milk of their udders: the greater sort but one, & more seldom; the lesser sort more, and more often.

162 For covering they have either hairs, or shagged locks, or wool, or bristles, or scales; & feet either fingered, armed with nails [claws,] (as the dog (& bitch) &c.) or hoofed; and that either with a solid [whole] hoof (as the horse;) or cloven [parted] (as the ox.)

163 Some are horned, & want [are without] upper teeth; (because the matter [stuff] of them passeth into horns:) wherefore they chew the cud, and they have four ventricles contiguous [close together,] the cud, the paunch, the tripe, the hony-tripe the cawl; and at last the entrails [guts,] & sewet [tallow] instead of fat.

164 Some are tame, living under the care of men, as cattle & labouring beasts: others are savage [fierce,] wild beasts, flying from men, and seeking food for themselves in lurking places.

165 The bull is the biggest of cattle, remarkable for his dangling dewlap: a cow

Quadrupeda; primum mansueta pecora & jumenta.

161. Quadrupeda progenerant foetum vivum, aluntque lacte uberum; grandiora unicum; & rarius; minutiora plures, & frequentius.

162 Pro integumento habent; vel pilos, vel villos, vel lanam, vel fetas, vel squamas; pedes autem vel digitatos, armatos unguibus, (ut canis, &c.) vel ungulatos; & quidem ungula vel solida (ut equus,) vel bifida (ut bos.)

163 Quaedam sunt cornuta, carentque superioribus dentibus; (quia materia horum transit in cornua:) quocirca ruminant cibum, habentque quatuor ventriculos contiguos, rumen, reticulum, echinum, omasum; demumque intestina, & adipis loco sebum.

164 Quaedam sunt mansueta, sub hominum cura videntur, pecora & jumenta: alia ferocia sunt, ferae refugientes hominem, quaritantesque sibi ipsis pastum, & se abdeutes per loca latebrofa.

165 Pecorum maximus est taurus, paleari pendulo notabilis; vacca

Τὰ τετραπόδα * καὶ περὶ τὸν αὐτὸν τὰ ἡμέτερα βοσκήματα καὶ τὰ κτήνη.

ρξα'. Τὰ τετραπόδα ἑμψυχὰ τὸ κύμα ὀπλυνᾷ (ζωοτοκεῖ,) τρέφει τε τὸ γάλακτος ἡ μαστῶν γάλακτι· τὰ μείζω ἐν μόνον καὶ ὀλίγους· τὰ ἐλάτω πολλοῖα, καὶ πολλοὺς.

ρξβ'. Ἀντὶ τοῦ ὀπλισμῶν καὶ ἔχει, ὁ τεύχας, ἡ λάχας [κώδια, μαλλοὺς,] ἢ ἐριον, ἢ χείτας, ἢ λεπίδας· πόδας δὲ ἢ δακτυλαῶν, ὀνυξὶν ὀπλισμῶν (οἷον κύων κλ.) ἢ ὀπλιστοῦς, καὶ μὲν ὀπλῆ ἢ μώνυχ (οἷον ἵππος) ἢ διχίλω (οἷον βοῦς.)

ρξγ'. Ἐνία ἐστὶ κερατοφόρα, καὶ σερῆται γὰρ ἀνωτέρων ὀδόντων, ὅππῃ ἡ ὕλη αὐτῶν εἰς τὰ κέρατα μεταβάλλεται· πιναροῦ δὲ σερῶν μωρυαζῆ [ἀνατολεῖ,] καὶ ἔχει τὰ γαστέριον ἐχόμενα τέσσαρα, λαμόν [μήρυκα,] αὐτίον, ἔχον, ἡνυσθόν· τὸ ὕστερον τὰ ἐντέρα, καὶ ἀντὶ τοῦ μεγάλου σέου.

ρξδ'. Τινὰ δὲ χειροῦν [πιδαστὰ] ὑπὸ ἀνθρώπων φροντιστῶν βιολογῶντα [σωανθρωποδομήματα,] βοσκήματα [τρέμματα,] καὶ κτήνη· ἀλλὰ ἀγροῖα ἐστὶν, θήρες ἀνθρωποφύλακται, καὶ ζητοῦσι αὐταῖς βροσθὴν, καὶ αὐτὰς κρύπτουσι ἐν φώλεσι [σπηλαίοις.]

ρξε. Βοσκημάτων μέγιστος ἐστὶ ταῦρος, ἀνδρεῖον κρεμνὸν ὀπίσθιον· φορεῖ [ἐγκυλῶν]

big with young is called a
cow with calf; one that was
never yet with calf, a he-
ifer; a calf growing big, a
callock, or steer.

166 Of the lesser cattle
are the fleecy [woolly] sheep,
with their sucking and wean-
ed lambs, and the butting
rams, who being vex'd [an-
ger'd] doe butt [run at one
with their heads,] although
they are maimed of their
horns, such are the cut
[geld] bell-wethers.

167 A buck-goat by
gelding is made a cheverel,
not to be look'd at for his
beard here & there; the wan-
dering kids run about the she
goat.

168 Pigs [swine] are
whifflly, who being not yet
gelded are call'd boor-pigs;
being lib'd [spaid] barrow-
pigs; the little pigs, sucking
the teats and boistings of the
cow that hath farrowed,
are wees; being weaned they
are shotes.

169 A jument is a beast
for work or burden [car-
riage;] amongst which, the
hunch-backt camel is the
heaviest, which they use in
stead of a wagon: the next to
this is the hofs, fair to see
[goodly] with his mane, al-
though fierce [metald,]
[kicking, jerking out
his heels] unbridled and un-
tamed, yet is tamed [broken]
to obey his rider: especially
when made a gelding, when
he gives over neighing; but
when shrinking [saddle-backt,
hunch-backt] as servus for the
[carrying bearing] of bur-
den, and brayeth when he is
driven by the driver [mu-
ver.]

prægnans dicitur forda;
nondum foeta, juvenca;
vitulus grandescens, bu-
culus, vel bucula.

166 Minorum pecu-
dum sunt, oves lanosæ,
cum agnis subrumis &
abrumis, arietibusque
petulcis; qui vexari a-
rietant, etsi cornibus
mutili, quales sunt fe-
ctarii verveces.

167 Hirsutus hircus
castratione fit caper,
hic & illic arunco spe-
ctabilis; petulantes hœ-
di circumcursitant ca-
pram.

168 Setosi sunt por-
ci, qui necdum castrati
vocantur verres; exse-
ctii, maiales; porcelli,
sugentes scrofæ fumen
& colostram, nefren-
des; depulsi à mamma,
delici.

169 Jumentum est
pecus operarium seu ve-
terinum; inter quæ
maximus gibbosus ca-
melus, quo vehiculi vi-
ce utuntur: huic pro-
ximus equus, juba in-
signis, licet ferox, cal-
citrans, effrenis & in-
domitus, domatur ta-
men, ut fessori obtem-
peret: præsertim can-
therius factus, ubi &
hinnire desinit; sed
pandus asellus servit o-
neri bajulando, rudit-
que cum ab agasone va-
pulat.

ἡ ἐγνώμων βῆς. βῆς ὁ πῖτος
λέγεται· ὡς πο κυφορεῖται·
δαίμαλις [βοῖδιν]· μέχθ
αὐξαιόμθ, ἥνις ἡ σόρπης.

ρξς'. Ἐλασσόνων βοσκημά-
των ἐστὶν ἐριώδη· πρὸ βατα
μθ πρὸ ἀρνῶν [ἀμνῶν] ὑπο-
μαζίων [γαλαθίων]· τι καὶ
δομαζίαν, καὶ κριῶν ἀσελ-
γομεσθῶν, οἱ πρυχρόμθοι κο-
ρόπισσι, καὶ αὐτοὶ τοὺς κίρασι
κολοσοὶ, οἷοι οἱ τῆς ποιωνῆς
ποροπομοτοί, κίλοι [κριοὶ
ἐκτετμημένοι.]

ρξξ'. Ὁ τευχώδης [λάστοις]
τευχθ τῇ ὀρχοτομία· τευχ-
θ ἐκτομίας γίνεθ, ἐνθα καὶ
ἐνθα πρὸ ἡρώθω [τευχθ πώρω-
νι] ἀξιοδέατθ· ἀσελγῆς οἱ
ἐριθοὶ αὐτετέχισσι τὴν αἶγα.

ρξη'. Καλὴντες οἱ χοῖροι εἰ-
σιν, οἱ οὐπω ἐκτετμημένοι [ἐ-
π' ἀτμητοί]· σύαροι λέγονται
ἐκτετμηθέντες, δέλφακις [χλῆ-
ναι]· τὰ χοιρίδια τὸ ἥτερον καὶ
τὸ μῆρισρον τῆς γρονάδθ
[γρονάδθ]· δηλαδὸντα ὕες
γαλαθῖνοι [κόλαβεσι]· δομα-
λακπιδέντα, σιχαλοὶ σῦες [λα-
εινοί.]

ρξβ'. Τὸ κτῶθ, βόσκημα
ἐργαστικὸν ἢ φορτοφόρον, ὃν ὁ
κίμνηθ κυριῶς ἐστὶ μέγ-
ςθ, ἑαυτὸν οἶον ὄχημα παρ-
έχων· τούτω δούτεθ ἵπποι,
τῇ λορία ὁπσίσηθ καὶ γορ-
γούμνηθ, λακίζων, δυσή-
νιός τε καὶ ἀδάμαςθ [δυσ-
άγωγθ]· ὅμως δαμάζεται
[χαλιναγωγείται, πωλοδα-
μείθ], ὡς τῷ ἵπποβάτῃ πεί-
τεται· μέλισσι ἵπποθ ἐκτο-
μίας γρονάς, ὁπλύνει καὶ
τὸ χρηματομοῦ λίγθ· ἀλλὰ
ὁ ὄνθ [ἀσελγῆς, κίνδων]
ὁπκαμπῆς πρὸς τὸ βασιζέαν
τὰ βάρη ὑπεργεῖ, καὶ ὡς
ὀνηλάτε ῥοπάθ τυρβεῖς ὀγ-
κάται.

I A N V A T R I L I N G V I S .

170 Dogs and cats are our house-keepers ; those of our cattle , against thieves ; these of our provision [victuals ,] against mice .

171 The dog [or bitch] betrayeth [discovereth] the stranger by his barking ; and biteth him that unadvisedly [without fore-sight] draweth too neer . (especially being chained [the bandog]) or doth at least laugh ; if you anger him , he gurns [grins] with his chaps wide open ; if you strike [smite] him , he yelpeth [whineth moaneth :] but being mad with a bite he makes men to be afraid of water , and bark just like whelps [puppies .]

172 The cat creeping up and down the corners of the house by the mouse-dung scents out the mice (which the mouse-trap doth not take ,) then craftily [cunningly] catches them , tears them in pieces , devours [eats] them .

170 Canes & feles sunt nobis custodes : illi pecoris , contra fures ; hi penoris , contra mures .

171 Canis enim prodit advenam latratu ; im-provideque appropinquantem mordet , (præsertim catenarius) vel ad minimum baubatur ; si irrites , diducto rictu ringitur ; si percutias , quiritatur : sed rabidus morfu reddit hydrophobos , latrantes more catellorum .

172 Catus perreptans angulos domus odoratur ex muscerda mures (quos muscipula non capit ,) tum insidiosè captat ; discerpit , devorat .

ρο'. Κύνες καὶ αἰλῆρες ἡμῶν εἰσι φύλακες· ἐμὲν τῶν βρομμάτων καὶ τῶν κλεπτῶν· ἐπεὶ δὲ τῶν βρομμάτων κατὰ τῶν μῶν.

ροα'. Ὁ γὰρ κύων προδίδωσι τὸν ξένον τῇ ὑλαγμῷ, καὶ τὸν ἀπειροσέπῳ, ἐλπίσαντα δάκνῃ, (μέλισται ὁ αἰλουσίδη) ἢ τελευτήσον βαύζει· ἐρεδίζομεν σιτηροῦς ἀερίζει, τυπόμεν κνυζᾷ· ἀλλὰ λυσώδης τῷ δήγματι ὑδροφόβος ἀφ' ὧν τῶν σκυλακίων [κυναρίων] δίκην ὑλακτιώτας.

ροβ'. Ἡ αἰλὴρ ἀνατὰς τῆς οἰκίας γωνίας ἐρεψύσσα ἀφραίνεται ἐν τῇ μωσχέρῃ [μωκότρῃ] τῶν μῶν (ὅς ἢ μωγρεὺς οὐχ αἰλίσκη) τότε ὀπιούτως ἀναίρει, διασπασμένη, κατεπίσσει.

C A P . X I X .

Bellæ quid 173. Elephas 174. Rhinoceros 175. Bubalus, &c. 176. Unicornis 177. Alces & rangifer 178. Cervus 179. Dama, ibex, rupicapra, caprea 180. Bestia quid, Leo 181. Pardus 182. Tigris & lynx 183. Vrsus 184. Lupus, vulpes 185. Onager & aper 186. Simia 187. Lepus, cuniculus 188. Erinaceus & hystrix 189. Gazela & zibethus 190. Catæ sylvestres 191. Sciurus 192. Mures sylvestres 193. Amphibia 194.

Four footed wild-creatures : and those that live as well in water, as on land .

Quadrupeda fera : & amphibia .

Τῶν τετραπόδων τὰ ἀγρία· καὶ τὰ ἀμφοβία.

173 The bigger beasts are called great beasts ; the more cruel ones savage beasts .

174 The elephant , the biggest of great beasts , is said to be affrighted at the sight of a little mouse , and the

173 Fera majores dicuntur bellæ ; crudeliores , bestię .

174 Elephas , maxima belluarum , dicitur terreri aspectu musculi , grunntuque porcino :

ρογ'. Τῶν θηρῶν αἱ μὲν μείζοντες λέγονται μεγάλα· αἱ δὲ ὁμότεραι θηρία.

ροδ'. Ἐλέφας τῶν μεγάλων μέγας, ἐκφοβείται λίγῳ τῇ ὀφθ. τῇ μυαρίου μόνον, καὶ τῷ γρυκτισμῷ grunting

hunting of a hog: it hath
teeth of four cubits
length, which afford the whi-
te ivory, but he draweth
food [fodder] to him with
trunk [or long snout.]

175 The Rhinoceros [nose-
horn] is almost of an equal
bulk, clothed with bony
scales, and wearing on his
nose a sharp horn: wherewith
it is used to pierce [dig thro-
ugh] the belly of the ele-
phant, whilst he skirmageth
with him.

176 Next are the wild
beasts with two horns, the buf-
falo [buff.] the ox, and the
stag; but this hath horns
pointed to his eyes, useless for
fighting.

177 The Unicorn to be
look'd at for his one only
horn, inhabits the most hid-
den [retired] deserts [wil-
dernesses;] nor can he be ta-
ken, by reason of his incre-
dible swiftness.

178 Of those that wear
branched [knaggy] horns,
the elk [elk] is the biggest,
having a hide [back] that
cannot be pierced for hard-
ness; then the rangifer ma-
ined, of so great swiftness,
that it runneth in a days
space above eight hundred
furlongs, through snow and
ice.

179 The stag [hart] ve-
ry nimble, wearing horns
that shed [fall off] every
year, (for they grow again;
but the hind hath none) he
alone of all the brutes weeps
at his death [being about to
die.]

180 The fallow deers
[buck; or does] horns spread
wide: the ibex his horns
bend back upon his back: the

habet duos dentes qua-
dratricubitos, qui dant
candidissimum ebur, pa-
bulum vero attrahit pro-
boscidem.

175 Rhinoceros est
corpulentia fere aqua-
li, indurus squamis os-
seis, & gerens in naso
acutum cornu: quo so-
let transfodere ventrem
barri, dum cum illo præ-
liatur.

176 Dehinc sunt feri
boves bicornes, bubal-
lus, urus, & bonasus:
sed hic habet cornua ad
oculos flexa, ad pu-
gnandum inutilia.

177 Unicornis spe-
ctandus cornu unico bi-
cubitali, incolit abdi-
tissima deserta; neque
capi potest, ob incre-
dibilem pernecitatem.

178 Ex gestantibus ra-
mosa cornua, alces est
maxima, habens ter-
gum infecabile præ du-
ritie; tum rangifer ju-
batus, velocitateque
tanta, ut decurrat diur-
no cursu supra octin-
genta stadia, per nivem
& glaciem.

179 Cervus præagi-
lis, gestans cornua de-
cidua quotannis, (re-
gignuntur enim; sed
cervæ nulla sunt) solus
è brutis lacrymatur mo-
riturus.

180 Damæ cornua la-
tescunt: ibici in dor-
sum reflectuntur: rupi-
capræ sunt obuncæ, ut

ἔχει δὺο ἔχρη ὀδόντας τι-
τραπήχεις, οἱ λεγόμενοι κί-
ρας ἐλεφαντίνου περιζύουσι, τὴν
δὲ φορέων, τῇ περὶ τοσοῦτον
[περὶ τοσοῦτον] περιστάσει [ὅτι
σπᾶν.]

ροβ'. Ὁ ρινόκερος κατ' ἴ-
σον σχεδὸν κατὰ στήμα τῷ σώ-
ματι ὑπερᾶρχει, ὅσῳ δὲ λε-
πίδα περικλείεται, καὶ ὅτι
τῆς ρίνος ὅξυ κέρας φορεῖν.
ὃ τὴν γαστέρα τοῦ ἐλεφαντίνου
εἴωθε διορύττειν, αὐτῇ πο-
λεμῶσας.

ρογ'. Ἐπειτα δὲ ἄγριοι βόες
δικέρωτες, βοῦβαλοι [βίπων,]
ἔρως, καὶ βόνασος· ἀλλ' οὐκ
ἔχει κέρατα πρὸς ὀφθαλμοῦς
ἀνακαμφοθέντα, εἰς τὸ μά-
χεσθαι ἀχρηστα.

ροδ'. Ὁ μονόκερος ἐν τῇ
κίρατι διπλήν ὅπλησιν ἐν
πανήμοις χρεαται λανθάν-
ει, οὐδὲ ἀλῶναι οἶός τι ἐστὶ
διὰ τὴν ἀπύκτον αἰσθητικότητα.

ροη'. Ἐκ τῶν φορεῶντων
κλωνοειδῆ τὰ κέρατα [ἐκ τῶν
πλατυκέρωντων] ἡ ἀλκή με-
γίστη, δέρμα ἔχουσα ἀσπίδον,
διὰ τὴν σκληρότητα· τότε
τραχέλας χαυτίαι ἐς τοσ-
οῦτον αἰκνύσιν ὥστε δεξιμῶν δεξί-
μων ἐρημικῶν σπείρας ἢ ὀκλα-
κασίας σταδίους, διὰ χρόνον
καὶ χρόνος.

ροθ'. Ὁ ἔλαφος μάλιστα ὡ-
κνύς κέρατα φορεῖ κατ' ἔτος
ἐκπύπτοντα (ἀναρύεται γάρ
ἀλλὰ τῇ ἐλάφῳ αὐκ ἔστι)
μόνον ἐκ τῶν ἀλόγων περὶ τὴν
ξόμην διακρίνεται.

ροδ'. Ἡ περὶ πλατυκέρος
τῇ ἔβου [τῇ αἰγί ἑλάφῳ]
εἰς νότον ἀνακαμπέται τὰ
κέρατα· τῇ αἰγί γὰρ ἐστὶν ἡ γ-
wild

wild goat's are somewhat crooked [bowed] that by their help they may the better clamber up the craggy rocks, and leap [get] down without hurt; the roe-buck (with his doe and fawns) is the least of horned beasts.

181 The savage beasts have no horns; but are armed with claws and teeth, because they feed not on grass, but prey on flesh: of these the strongest [lustiest] the Lion, with his shag-haired shoulders, roars hideously.

182 The libbard gives over the prey, which he catcheth [overtaketh] not at three jumps; he hath a skin speckled with black spots: the panther hath one a little differing, with whitish specks betwixt.

183 Of all the Tigris most savage (and she spotted too) is said to be so enrag'd at the hearing of drums, that raving mad she tears herself: the lynx something less in body, not unlike in fierceness, & of a very quick [sharp] sight, and a colour'd skin.

184 The shaggy [rough-haired] bear during the winter keeps himself in dens without food; the she-bear fashioneth her whelps [cubs] by licking them over; because they are brought forth half-shaped.

185 The wolf, the most ravenous of beasts; being hungry howleth: the gluttonous and crafty fox is never tamed, in the spring time he sheddeth his hair, and groweth bald [pild.]

186 The wild ass is re-

auxilio horum infiliat rupes, desiliatque indemnis: capreolus (cum sua caprea & hinnulis) est minimus corniferorum.

181 Bestiæ non sunt cornutæ, sed armatæ unguibus ac dentibus, quia non herbaticæ sunt, sed carnivoræ: leo robustissimus harum, armisque hirtis, rugit formidolose.

182 Pardus dimittit prædam, quam non assequitur saltu terno; habet pellem distinctam maculis nigris: pardalis paululum diversam, interalbicantibus punctulis.

183 Tigris omnium fævissima, (& ipsa maculosa) dicitur adeo efferari sonitu tympanorum, ut dilaceret seipsam acta in rabiem: lynx aliquanto minor corpore, haud dispar ferocitate, & visus præacuti, tergoque colorato.

184 Ursus villosus continet se per hyemem in spelæis sine victu: ursæ refingit catulos circumlambendo, quia semiformes nascuntur.

185 Lupus, voracissima bestiarum, famelicus ululat: vulpes, gulosa & dolosa, nunquam curatur, verno glabrescit, ac fit depilis.

186 Onager perhibe-

κύλα, ὡς τῇ πύτων βοή-
θειά εἰς κρημνωρείας ἀσφα-
λῶς ἀναπιδᾶν τι καὶ κατ-
άλασιν ὄρυξ [δδ:ξ] μὲν δόρυ δ-
δὲ καὶ νεβρὸν [ἐλλῶν]
τῇ κρεατοφόρῳ ἐλάχους ἔ-
σι.

ρπα'. Τὰ θηρία οὐκ ἔχ-
κέρατα, ἀλλ' ὄνυξι καὶ ὀδὸν-
σιν ὀπλισμένα, ὅτι οὐκ ἐστὶ
χορτοφάγα, ἀλλὰ κρεοφάγα
[ἀμοβόρα]. ὁ λέων ἰσχυρό-
τατος τούτων, καὶ λασιό-
τερος αὐτῶν, φοβερότατος ὡ-
ρεύει.

ρπβ'. Ὁ πάρδος [πεν-
θήρ] τὸ πῶς τρέττω ἀλλοτρι-
οῦ δεδραγμένον δόσολεπεί· ἔ-
χῃ δὲ τὸ δέρμα τοῖς σκίλεισι
κελευνοῖς διαχρισμένον ἢ πέρ-
δελις [πάνθηρα] ἀλλοτρίον περ-
ὀλίγον, σιγμῆς ὑπολῶ-
κοις.

ρπγ'. Τίγρις ἀπασῶν θη-
ρῶν ἀγριώτατη καὶ σπείρης ὡ-
μότητος μέση· καὶ αὐτὴ ποι-
κιλή· λέγεται οὕτως ἀγριάζει-
ναι πῶς σμαράγῳ τῷ τιμπα-
νῶν, ὅτε ἐαυτὴν διασπασά-
τῃ, εἰς μανίαν τραπέσῃ· ἢ
λύγξ [δδὸς] τῇ ὡρὶ σάματι
μικρῇ ἐλάσων, τῇ δ' ἀγριότη-
τι οὐκ ἀνομοία ὑπάρχει σκῆ-
τις ἢ ὄλυν, καὶ ποικιλοδέρμων.

ρπδ'. Ἀρκὺς λάσιος [λα-
χνώδης] χειμερίζει ἐν σπη-
καίοις ἀνθ' ἡρώς· ἢ δὲ ἀρ-
κίος τοῦ σκύμνος πωλείχου
μεταμορφῶς, ὅτι ἡμίμορφος
ζῷον ἔσται.

ρπε'. Ὁ λύκος ἀρπαγίσαι-
τος τῇ θηρίαν, πεινῶν [πει-
ναλέος] ὀλοῦνται ἢ ἀλώπηξ
λείμερην τι καὶ δολερεῖ οὐδε-
πώποτε πιδασθῆναι· ἐαρ-
φαλακροῦται, καὶ ἀδρεῖ ζί-
νεται.

ρπς'. Ὁναγρος ἀνέμους νέ-
ported

verted to feed on wind, if
ere be no grass: the wild
ar eating roots, foams
th his snout, and gnashing
th his teeth strikes both
ounds and hunts-men, and
ometimes kills them too.

187 The ape [jackanapes]
lone of four-footed crea-
res without a tail) is a ri-
culous [apish] actor of
works [doings] of men: as
so the monkey [baboon,
armoset] who yet hath a
il.

188 The hare (then which
nothing is more fearfull)
eeps with his eyes open; and
any thing makes a noise,
e immediately being start-
pricks up her ears, or
ay she flings, and betakes
self to the thickets [bush-
] if she cannot get away
is taken, she squeaketh.
nothing is more fruitfull then
conie [rabbits] because it
th not only often kindle, but
so after the first young she
nceiveth another.

189 The hedge-hog [ur-
in] perceiving a danger
eth himself into a ball, &
up his prickles, that he
ay not be laid hold on: the
prcupine darts forth her
ickles like shafts, and
undeth the pursuing dogs.

190 The catamountain
eateth out the most fra-
rant musk: and the civet
doth the like to this.

191 The wild cats [pol-
s,] and the marten, and
le, are good for furs, as
the ermin, and fitchew,
d woolver; and the ferret,
el the house-weazel.

tur pasci vento, si her-
bæ defint: aper pastus
radicibus, spumat ro-
stro, frendensque den-
tibus ferit vertagos &
venatores, interimit et-
iam quandoque.

187 Simia, (sola qua-
drupedum expers cau-
dæ) est ridicula imita-
trix operum humano-
rum: ut & cercopithe-
cus, qui tamen cauda-
tus est.

188 Lepus (quo ni-
hil timidius) dormit
oculis patentibus; ac si
quid strepit, mox ter-
ritus arrigit aures, vel
proripit se & confugit
ad dumeta; si non po-
test aufugere, & capi-
tur, vagit. Cuniculo
nihil fecundius; ut qui
non tantum crebro fœ-
tat, sed & superfœ-
tat.

189 Erinaceus, viso
periculo, convolvit se
in globum, erigitque
aculeos, ne prehendi
queat: hystrix ejacula-
tur suos aculeos veluti
spicula, vulneratque in-
sequentes canes.

190 Gazela exsudat
fragrantissimum mo-
schum: nec dissimilem
huic catus zibethicus.

191 Cati silvestres, &
martes, martesque Scy-
thica, valent ad pellicea:
sicut & mustela Alpina,
& mus Ponticus, & mus
Noricus, & viverrâ, mu-
stelaque domestica.

μεδται ἀγεται, ἀν χρε-
ελαίτην ὁ καπρὸς ῥί-
σιαις ἀσείζει τὰ ῥύχτι,
βρύχων τε τοῖς ὀδοῦσι τοῦ κῶ-
νας ἰσοθυπικοῦ καὶ τοῦ κυνηγῆς
παύει [πατάσας], καὶ εἰσὶ
ἀνακλίνει.

ρπζ'. Πίδηκε ἡ μιμῶ (μό-
νη τέρεπτόδων ἀκερκῶ) ἐστὶ
θελίον γελοῖος μιμητικὸν ἡδ
ἐργῶν ἀνθρώπων· ὡς καὶ
κερκοπίδηκε [κῆς] ὁ καὶ
κερκοφόρος ἄν.

ρπη'. Ὁ λαγὼς (ὃ οὐδὲν
ὄλως δειλότερον) ὀφθαλμοῖς ἀ-
νεωχέριαν καθεβύθει· τὰ ὅσα
φοροῦν ἀνίστησι, τὴν τα-
χέϊα πορὶς κασιγῶνας ἡ φε-
γμῶνας ὑποπιδεῖ· ἐκρύβηεν
καὶ δαυαλῶς καὶ ἄλλοις ἀ-
ρύεται· τὲ λαγῶδες [δασύπο-
δος] οὐδὲν γονιμώτερον· ὅς
οὐ μόνον συχνῶς γονιόκεϊ,
ἀλλὰ καὶ ἐσθ' γονιόκεϊ.

ρπθ'. Ἐχῖνος [χεῖρρυλ-
λος] κίνδυνον ἐωρακὼς πε-
αγὲ ἑαυτὸν εἰς σφίμερον, ἀνί-
σσει τε τὰ κέντρα [τὰς ἀκάν-
θας] ὥστε μὴ συλλαμβαν-
θῆναι· ὅς ἐστι [ἀκροδόχερος]
ἐξακοντίζει τὰ κέντρα αὐτῆς
ὡς περὶ ἀκόντια, καὶ τραυμα-
τίζει [βαλλεῖ] τοῦ κύνας διώ-
κοντας.

ρζ'. Ἡ δὲ ῥζ Λιζυκή ἐξ-
δερεῖ δίσμοτατον μόχρον· οὐ-
δέ γε τοῦτο ἀνόμοιον γαλῇ ζι-
σερ.

ρζα'. Τῶν αἰλουρέων οἱ ἀ-
γροὶ, καὶ ἡ ἱκτις [γαλῇ ἀγρία]
καὶ ἱκτις Σινδικὴ πορὶς διρθέ-
ρας τε ἐμαλλωτὰς χηῆσι μοῖ εἰ-
σι καθεὶς καὶ γαλῇ ἀλπειος, καὶ
μῶς σιντικῆς, ἐμῷ Νωρικῆς,
ἐμῷ ἱκτις, γαλῇ [σφινδύλη] τε
καλουμένη.

192 The squirrel makes himself a skreen by his shady tail, which he uses also in stead of a wing, whilst he skips from tree to tree: there is nothing more drowsie [sleepy] then the badger [gray, brock] & dormous.

193 The rat, field-mouse [screw], and all the micey flock, (foes to corn) delv themselves holes, wherein they make their abode in winter: the mole [wont, mould-warp] digging up the fields make hillocks [mole-hills.]

194 Finally there are four-footed creatures, that live as well by water as land; the beaver and otter hairy, and of a dogs size (but he has a scaly tail, and his hinder feet like a gooses:.) and the crocodile, moveth his upper jaw: and the shielded tortois, and the croaking frog, with the poisonous toad, and the harmles ruddock, &c.

192 Sciurus facit sibi umbellam umbrosa sua cauda, qua & utitur vice alæ, dum transvolat de arbore in arborem: mele & glire nihil somnolentius.

193 Sorex, cricetus, universusque murinus grex (inimici segetibus) cavant sibi foramina, in quibus hibernent: talpa suffodiens campos facit grumos.

194 Ad extremum sunt quadrupeda amphibia, incolentia pariter terram & aquam; fiber ac lutra pilosi, caninæque staturæ (sed ille habens caudam squameam, pedesque posteriores anserinos:) & crocodilus movens superiorē mandibulam, inter mandendum: & testudo clypeata, ranaque coaxans, cum bufone venenato, & calamita innoxia, &c.

ρζε'. Ὁ σκίερος ἑαυτοῦ σκιῶν ποιεῖ ἐκ σκιάδων αὐτοῦ τὴν κέρκην· χρητεῖ δὲ ἀντὶ πτεροῦ ἐν τῷ διαπύπτῳ ἐκ δένδρεα εἰς δένδρον· μωξὺς [ἐλαιοῦ] καὶ μελίττις οὐδὲν ὑπνωδέστερον.

ρζγ'. Ὑραξ, μυγῆλη, καὶ ἅπαντες ἢ τῶν μῶν ἀγῆλη (ἐχθροὶ τοῖς λήϊοις) ὑπὸ γῆς σπηλαδία ἑαυτοῖς τῇ χειμερίῳ ἐνεκα γλῶσσι· ἀσπίδα δὲ ὑποσπῆτων τὰ πεδία, τρεῖς ἐξέρχεται.

ρζδ'. Τὸ ὑστατον ἐστὶ καὶ τετραπόδα ἀμφίβια [ἑταμοφύη] πτερόντα, τὸ ὑδωρ ἐξίστησι καὶ τὴν γῆν κατοικοῦνται καὶ ἄστωρ καὶ ἐνδρείς [κύων ποδάμιος]· περὶ δὲ καὶ κυκλικὴς ἡλικίας (ἐκείνη δὲ λεπιδωτὴ ἔχων τὴν οὐρὰν, ποδῶν δὲ τῶν ὑποπόδιος χλωίης) καὶ κροκόδειλος, ὅστις τὴν ἀνω γνάθον μόνῳ μελὲϊ φέρων κινεῖ καὶ ὁ χελώνης ἀσπίδωτος, καὶ βάτραχος βατραχίων, μὲν τῶν φρυνοῦ [φυσάλης] ἰώδες, καὶ χαλαμίτις ἀβλαβὺς, κλ.

C A P. X X.

Homo generaliter spectatus 195. in sua nativitate 196. vite cursu & obitu 197, 198, 199. sine denique 200.

M A N.

195 Hitherto we have musterd [surveyd] the companies [sorts] of creatures, to whom seeing that the Creatour hath given a ruler fashioned according to his own image; come on let us view [take a view of] him! but heedfully, that whilst other things fall into your knowledg, you may not forget [be ignorant of] your self; made in body like the

H O M O.

195 Hactenus colustravimus classes creaturarum, quibus quia Creator dedit dominatorem, conformatum ad imaginem suam; hunc agendum speculemur! sed intente, ut dum alia veniunt in cognitionem tuam, tu ne ignores te ipsum; corpore brutis similem, mente ad an-

ἌΝΘΡΩΠΟΣ.

ρζε'. Μέχρι τῆςδε περιεβλεψάμεθα τὰς στρατιάς τῶν κτισμάτων, οἷς ἐπειδὴ ὁ κτίστης ἀρχόντα καὶ πορσεύτην καὶ ἐποίησε, σύμμορφον τῇ εἰκόνι αὐτοῦ ἄνθρωπον, κατὰ τὴν εἰκόνα τοῦ θεοῦ ἡμᾶς ἐποίησεν, ἵνα ὁ θεὸς εὖ ἴδῃ τὰ ἔργα τὰ ἑποίησεν· καὶ ὁ ἄνθρωπος ἀλλοτρίως παρὰ τὰ ἄλλα κτίσματα, ὅτι ἐκείνην τὴν εἰκόνα τοῦ θεοῦ εἰκάζει· καὶ ὁ θεὸς εὖ ἴδῃ τὰ ἔργα τὰ ἑποίησεν.

es, but in mind to the
of angels.

196 Man being concei-
in his mothers womb, is
an Embrio [shapeles
o:] being brought forth
the world, an infant
be:] being not yet grown
a boy: growing ripe, a
ling [springal, lad:]
g ripe [at full growth,]
having attained the
b of his stature, a young
; then a man: by and
in his elder age, an old
a: lastly (in his drooping
age) a toothless dotard.

197 So of a baby comes
ench [girl,] then a lasse,
ce a young-woman
id,] after that a wo-
e, at last an aged old-
man [crone.]

198 Thus the race of
as life is nothing els, but
e born, grow boy, lad,
ng man, man, old man,
dy.

199 If you mind [heed,
ard] the imployments of
age, infancy knows not
own self, child-hood is pas-
away [spent] in sports
stimes.] stripling age is
epred with curiosities,
th is delighted [taken
with vanities, man-hood
red [wearied] with la-
ys, old age falls back to
former weaknes, (hence
men are said to grow
dren again, and to be
ce boys:) until the decay
ld age consume and con-
mate [wast and finish]
alas how swift!

200 Nevertheless in the
on while there are great
gs put upon us here to
form, all which do tend
er, that we should prepare

gelicam excellitatem fa-
ctum.

196 Homo conceptus
in utero matris, dici-
tur embryo: editus in
lucem, infans: impu-
bis, puer: pubescens,
adolescens: puber, as-
sequutusque terminum
staturæ, juvenis: tum
vir: mox provectiore
etate, senex: denique
(in decrepita senecta)
edentulus senecio.

197 Sic è pupa fit
puella, tum adolescen-
tula, inde juvencula,
dehinc mulier, tandem
annosa verula.

198 Ita humanæ vitæ
curriculum nihil est, nisi
nasci, puerascere, adole-
scere, juvenescere, vire-
scere, senescere, mori.

199 Si attendas æta-
tis occupationes, infan-
tia seipsam ignorat,
pueritia ludicris trans-
igitur, adolescentia cu-
riosis tentatur, juven-
tus vanis oblectatur,
virilitas laboribus fati-
gatur, senectus relabi-
tur ad priorem invale-
scentiam, (hinc senes
dicuntur repuerascere,
& esse bis pueri:) do-
nec senilis marcor con-
summat & consuminet
vitam, heu quam fuga-
cem!

200 Interea tamen
demandantur nobis hic
magna peragenda, quæ
omnia eo tendunt, ut
preparemur æternita-

ρῆς'. Ἀνδρῶν ἐν γαστρὶ
τῆς μητρὸς συληφθεὶς, ἐμβρύον
λέγεται· πορὸς φάει· ἐρχόμε-
νον, βρέφος [νήπιον] ἀν-
εῖ, παῖς ἡδαισκων, μετὰ
ἀκμάζων, καὶ ὀπιτετυχηκῶς
τῆς ἡλικίας [τῆς μετέωρης]
περάτων [μέτρων], νεανίας·
τότε ἀνὴρ· οὐδὲν περὶ βελονῶς,
γέρον· τὸ τέλος παρήλθ' [ὁ-
πότε γέρον] ὦν, νυσταλογέρον
πικρὸν ἀνόδιον.

ρῆς' Ὡς αὖτως ἐν κορυμνίᾳ
γίνεται παιδίον, τότε με-
τακίση, ἔνθα νεανίς, ἔπει-
τα ἀνδρὶς, ὕστερον γράως ἀ-
φῆλιξ [γεραιδίων].

ρῆς'. Ὡς ἀνθρωπίνῃ βίᾳ
τὸν δρόμον ἔδεν ἄλλο τι, εἰ
μὴ χυναῖσθαι, νηπαῖσθαι, ἀλ-
δαίειν, νεανύειν, ἀνδρὶζεῖν,
γηράσκειν, ὀποθνήσκειν.

ρῆς'. Ἐὰν κατανόῃς [σκο-
πῇς] τὰ τῆς ἡλικίας ἐκείνης
ὀπιτηδύματα, νηπιότης ἐαυ-
τῷ ἀγνοεῖ· ἡ παιδίον παι-
γνίοις κατανάλισκει· ἡ ἐφη-
βία πολυπραγμονεῖ· ἡ νεότης
μαλακοπαθεῖ· ἡ ἀνδρική ἡ-
λικία ὀπιπῶς ἐκρέσσει ἀπ-
έρχεται· τὸ γῆρας πορὸς ἀρ-
χὴν ἐπανελθόν τὸν θάνατον
ἐκδέχεται· (καὶ διὰ τοῦτο οἱ
γέροντες ὀπονηπιούσθαι λέγον-
ται καὶ οὗτοι παῖδες τῆς)
ἔως
δ' γερνικὸς ὁ μαρασμὸς ἀνα-
λίσκηται, καὶ ἀναπληροῖ τὸν
βίον, φθὺ αἰς φθόκκον!

σ'. Ἐν τῇ μετὰ τὸν μῆρου
ὀπιτρέπεται ἡμῖν μέγα ἀτ-
τα διαπεράσασθαι, ἀ πάντα
εἰς αὐτὸ συλλεῖν, τὸ ἡμεῖς
τῇ αἰδιότητι προσηυμένους,
οὐκ

204 The eyes lye below fore-head, moving [rotating] every way, made of [transparent] and transparent humors; those which stand out, more darkly [dimly] more deeper the more [clearly]: but the eye-corners [tear] [soke, set out] tears [gumm] [spader] daily.

205 The apple [sight] of [eye] (compassed [envirom] with the white) is a [lens] in which the [re] [stances] of things presen[t] do reflect [glister] in the [shape] of babies; this [eye-lids] keep moist by [tearing] [twinkling] but [hairs] [growing] of the brim of the eye [together] with the eye [hairs], hinder any thing [falling in].

206 The laps of the ears [are] [fixed] to the ears; being [open] to beat back the [sounds], and hollow to turn [inward] by their [win] [dows].

207 The nose begins at [the] [face] between the brows, [comes] to fetch breath: it [goes] down between the two [cheeks], & and is parted [separated] into two breathing [nostrils], the nostrils, through [which] the snout [snivel] run[n]g down is staid [with-held] the nose-hairs, that it may [drop] down before it be [blown, snifed]

208 Beneath the nose [are] the ruddy lips, the mouth [open]; then the chin and [jaw-bones], in youth [are] covered over with [hairs], in men with a beard; [upper lip] is covered with

204 Oculi subjacent fronti, mobiles quoquo versum, facti è tunnicis, & transparentibus humoribus; prominuli cernunt obscurius, profundiores clarior: sed hirci sudant, sape lacrymas; quotidie gramias.

205 Pupilla (circumfusa albo) est speculum, in quo imaguncula rerum objectarum resplendent, in forma pupularum: eam humectant palpebrae nitendo, cilia vero; (è crepidine palpebrarum enata) una cum superciliis, prohibent ut ne quid incidat.

206 Auriculæ sunt adaptatæ auribus; patulæ, ad repercutiendum; sonos, & cavatæ, ad introvertendum anfractibus.

207 Nasus incipit ad intercilium; datus respirationis causa: demittit se inter duas genas, discriminaturque in duo spiracula, nares, per quas demanans mucus detinetur à vibriflis, ut ne defluat ante munitionem.

208 Infra nasum sunt rubicunda labia, aperite os; tum mentum & malæ, ephebis lanugine, viris barba intactæ; superius labrum tegitur mystace bipar-

σδ'. Οἱ ὀφθαλμοὶ ὑποκείνται τῷ μετώπῳ, κινητοὶ [δύσεσθαι] πανταχοῦ, ἐκ τῶν χρωμάτων τε καὶ τῶν ὑγρῶν διαφανῶν ὄντων συριστάμφοι· οἱ μὲν ἐξέχοντες ἀμυροπτεροὺς βλέπεσι, βαθυτέρῳ δὲ ὅντις φαιροπτεροὺς· οἱ δὲ κἀνδοὶ [ράκτῆρες, παροπτα] πολλὰ καὶ μὲν τὰ δάκρυα σείζουσιν, καὶ τὰ ἡμέραν [ὀσμύματα] ὅτ' αὖτε γλῆμας.

δε'. Ἡ κόρη (τῷ λευκῷ περιχυθεῖσα) καὶ τοπὸν ἐστίν, ἐν ᾧ τὰ εἰδώλια τῶν βλέπομένων ἐκλάμπει, κορεσασαί ἀπεικονισμῶν. τούτῳ τὰ μὲν βλέφαρα σκαρδαμύποντα ὑγραίνει [δαίνει]· αἱ δὲ βλέφαροι (ἐξ ἀκροῦ τῶν βλέφαρων ἐκπεφυκῆς) σκίαμα τῶν ὀφρύων, ἀναπερὶρυσιν ὅτε μὴ ἐν ἐμπόπῃ.

σε'. Τὰ ὅπια [οἱ λοβοὶ] τοῖς ὠσὶν ἐφαρμόζουσιν ἀνεωγῶτα μὲν εἰς τὸ ἀνπτυσθῆναι τὸν ὕπνον, καὶ κοιλωτὰ τῶν ὤρων τοῖς ἐπιγμοῖς.

σζ'. Ἡ ρίς ἐκ τῆς μεσορῆς ἀρχῆς λαμβάνει, τῆς ἀναπνοῆς χάριν ἐνδεδέσθαι· καταβαίνει ἀνὰ μέσον [ἐν τῷ μετὰ] τῶν δύο παρειῶν, καὶ ἀφορίζεται [διαχωρίζεται] εἰς δύο φυσιστήρια, τὸν μυκτῆρα· δι' αὐτὴν ἡ μύξα ἐκρέσσει ὑπὸ τῶν ἐν τοῖς ῥινοῖς τριχωμάτων κατέχευται, εἰς τὸ μὴ καταρρεῖν ὡς τὸ δόρυ μύξαται.

ση'. Ὑπὲρ δὲ τῆς ῥίος ἐρωδραῖα ἐστὶ τὰ χεῖλη· ἀνοικτὴν τὸ στόμα· ἀπὸ τούτου ῥήματα [ῥῆμα, ἀνθεραῖν] καὶ γνάθοι ἐν τοῖς ἰσθμοῖς [μετακινῶν] χροῦ [ἰσθμῶν] τοῖς ἀνδράσι πώγωνι ἔχεται· τὸ ἀνὰ χεῖλος a pair

a pair of mustachoes; but some are beardles.

209 The former part of the neck is the throat, the hinder part the nape [crag.]

210 The breast strutteth out with nipples [paps, teats] (in hot-natured men hairy;) the navel is in the midst of the belly; below it the lesk [groin] with the adjacent privities, which shame as well forbids to name, as to uncover.

211 The back hath shoulders, a ridge, loyns, and a breech, bewrapped about with buttocks, to sit on: on the sides are, the armpits & the flanks.

212 From the shoulders hang down the branny arms; hence the bending elbows (on which we are wont to lean;) also the arms [next the hand;] & the hands very pliant, that we may turn and wind [fashion] any thing at our pleasure; whereof the left hand holdeth, the right worketh; although with left-handed folks this is quite contrary, with those that can use both hands alike indifferently.

213 The bowing hand is call'd the hollow; being spread open, the palm; being clutcht, the fist: and it hath five fingers, & every finger three joints; and as many knuckles: the last of which end at the nails, wherewith we claw, scratch, tear, rend in pieces, (with the thumb we crush [twink],) with the fore-finger we point at, with the middle-finger we jeer, on

tito; sed quidam sunt imberbes.

209 Iugulum est pars colli anterior, cervix posterior.

210 Pectus turgit papillis (calidioribus maribus hirtum:) umbilicus est in medio ventris; infra hunc inguen, cum adjacentibus vendis, quæ, ut nudare, ita nominare, pudor vetat.

211 Tergum habet humeros, dorsum, lumbos, & nates, obvolutas clunibus, sessionis gratia: ad latera sunt, axillæ, & hypochondria.

212 Ab humeris dependunt torosa brachia; hinc flexibiles cubiti, (quibus inniti solemus) & lacerti; manusque perquam versatiles, ut quidvis pro lubitu versare ac informare valeamus: quarum sinistra tenet, dextra operatur; quamvis hoc se habet apud scævolas contrarie, apud ambidextros indiscriminatum.

213 Manus concava dicitur vola; diducta palma; contracta pugnus: habetque digitos quinque, & quisque digitus articulos tres, totidemq; condylos: quorum postremi exeunt in ungues, quibus scabimus, scalpimus, lancinamus, laceramus, (pollice premimus, indice monstramus, ver-

διχαδύνῃ τῷ μύστικι πᾶσι χαλύπεται· ἱνιοὶ δὲ καὶ ἀγνῆνοι εἰσι.

σθ'. Τὸ τῷ τετραχίλῳ προσσω μέρει σφαγὴ ἐστίν· τὸ δὲ ὑπὸ σῶ, ἀνχίλῳ.

σδ'. Τὸ στήθος μαστοῖς [θῆλαις] ἐξογκοῦται (τοῖς θερμότεροις ἢ ἀρρένων λάσπῃ οἷ) ὁ ὀμφαλὸς ἐν τῷ μέσῳ τῆς σφῆκται· ὑπὸ τούτῳ ὁ βελών, καὶ τῶν αἰδιδίων περισκελῶσαν, ἀὶ οὐ μόνον ὁπορμυῖν ἀλλὰ καὶ ἐπονομάζειν, ἡ αἰδὶς ἀπαγορεύει [καλύπτει].

σια'. Ὁ νῶτος τῶν ὀμῶν τὸ μετὰ σφῆρον, καὶ τῶν ὀσφυῶν καὶ τῶν πυλῶν τῆς καθίσσεως χωρεῖν τοῖς γαστροῖς περιχαλᾷ· προελπίλῳ ἔχει· πρὸς τοῖς πλάθεσι εἰσιν αἱ μαχαλαὶ καὶ τὰ ὑποχόνδρια.

σιβ'. Ἀπὸ τῶν ὀμῶν ἐκκρεμαῖται μυῶδεις οἱ βραχίονες· ἐνθὺθεν δὲ οἱ ὀγκυμπεῖς πρὸς χεῖρας, (οἷς ἐκτρέφεται εἰσὶν ὀμφαλῷ) οἱ τε ἀγκῶνες, καὶ αἱ χεῖρες δι' ἐπελάττωσι [πολύς ἐστι·] αἷς ἀντὶ τῶ πᾶν, καὶ ἐν ἡμῖν διάρρυσιν, οἷοι τε ὀμφαλῷ πρὸς σφῆρην καὶ ἐκτυποῦν· ἐν ὀμφαλῷ ἀρεστερὰ δέξασθαι τὰ καὶ ἔχει, διὰ τὴν δέξασθαι τὴν δὲ νάμφῳ ἐκπονεῖ καὶ ἐπεξεργάζεται πάντα· καὶ ἄλλο παρὰ τὰ σκαλοῖς τῶτο ἐναντίως ἔχει παρὰ τοῖς ἀμφιδεξίοις ἀδελφότερος.

σιγ'. Ἡ κοίλη χεὶρ γυμνασίου [δέναν] ὀνομάζεται [λέγει]· ἐν τῇ εἴσῃ παλάμῃ συσταλῇ γρόνθος [δραξ, πίτυλ] καὶ δακτύλος πᾶντι τῷ ἀνθρώπῳ ἐχρῆ, ἔκαστος δὲ τῶν δακτύλων τρεῖς κονδύλους [σκαταλίδας]· καὶ τὰ τὰ δέξασθαι· ὧν τὰ ἔχματα [ὑστάτα] εἰς τῶν ὀνυχῶν ὁπλήσις κνηδόμην, κνίζομεν, νότιμιν, ξαίνομεν (τῶ ἀντίχειρι πίεζομεν, τῶ δὲ κληκῶ)

ring-finger we wear
s, the lisle- [ear-] finger
s in stead of an ear-pic-
)

po ludificamus , annu-
lari annulos gestamus ,
auricularis pro auriscal-
pio est.)

χανῶ] ὀπιδεικνύομεν , τῷ κε-
ταπύρονι καταπαίζομεν [σκε-
μαλίζομεν ,] τῷ δακτυλιώτῃ
[παρχαμίσῳ] δακτύλια φο-
ροῦμεν , ὃ δ' αὖτίς ἀντὶ αὐ-
τογλυφίδος ἐστίν.)

214 So below the hips
the thighs ; under the
the shank [legs ;] un-
the ham the calus of the
at the pasterne [hough] is
lowest foot, containing the
les and the heel, the ball
ellow bottom] of the foot,
the sole , and the great
tooth the other toes , on
ch standing [on tip-toe]
are raised higher.

214 Sic infra coxas
femora sunt ; sub ge-
nibus crura ; sub po-
plite suræ ; à suffragi-
ne est imus pes , con-
tinens talos & calca-
neum , convexam plan-
tam , & solum hallum-
que cum digitis , qui-
bus subnixi eminentius
protollimur.

σιδ' . Ὡς αὖτως ὑπὸ τὰ γό-
νατα ἀκνήμα , ὑπὸ τὰ ἰχθα-
οὶ μηροί , ὑπὸ τὴν ἰγνύαν τὰ
γαστροκνήμια πέτται . ὑπὸ τὸ
μισοκνώϊον , τὸ πῆλμα πο-
λύσαν ἀσφαλτοῖς , πῆρ-
να τῇ περιφέρειᾳ τῆ πέλμα-
τος , καὶ τῇ κοτύλῃ συναφθὲν
ἐστίν .

C A P . XXII .

ium divisio 215 . Offa capitis 216 . Trunci 217 . Spine dorsi 218 . Pecto-
ris & laterum 219 . Offa sessibuli 220 . Offa artium 221 . Manuum 222 .
Pedum 223 . Offium medulla & membrane 224 . Innecturaeque & liga-
menta 225 .

The bony parts of
the body .

Partes corporis
osseæ .

Τὰ ὀστέα τῆ σώματος
μέρη .

215 Have you a mind to
into the inner parts ? you
see a more wonderfull
pos'd frame of the micro-
be [little-world ,] whose
parts are the Bones , about
the hundred ; divided into
bones of the head , of the
of the limbs .

215 Libetne introspi-
cere interanea ? vide-
bis mirabiliorē stru-
cturam microcosmi , cu-
jus fulcra Offa , circiter
trecenta sunt ; divisa in
ossa capitis , trunci , ar-
tium .

σιδ' . Ἄρα σπουδουεὶ ἀρε-
σθῆναι τὰ ἐνδον ἰσχυρὰν [ἐμ-
βλέπειν] ἰδοὺς αὖν [ὅψῃ] ταυ-
μαστὸν τῆ μικροκόσμου τὸ δι-
μήρημα ἔτι τὰ θέμεθλα ὅσα
αὐτῇ περικύβητα ἀριθμὸν
ἐστίν· εἰς ὅσα τῆς κεφαλῆς , τῆ
κόρμης , τῆς ἀρθροῦ , διηρημέ-
ναι .

216 The skull [brain-
] of the head is as it were
[packed] together like
b-teeth of severall bones:
two jaws contain in them
two teeth , in as many
parts : of which the fore-
are called the fore-teeth
[ter-teeth ,] the next to
on both sides the dog-
teeth , then the five jaw-teeth
grinders ,) finally the two
k-teeth .

216 Capitis calvaria
est pectinatim veluti
confuta , ex pluribus os-
sibus : duæ maxillæ con-
tinent triginta duos den-
tes , in totidem alveo-
lis : quorum anteriores
quaterni vocantur inci-
sores , utrinque illis
proximi canini , dehinc
quini maxillares (seu
molares ,) postremo ge-
nuini bini .

σις . Τὸ τῆς κεφαλῆς κρε-
νίστον κλεινοειδὲς ὡς εἰ συρρά-
πται , ἐκ πολλῶν ὀστέων ἀ-
δύο σαγῶνες [γνάθους] τρι-
κοντα καὶ δύο ὀδόντας ἐν τοσ-
ούτοις ὀλμίσκοις· ὧν οἱ ἐμ-
πρόσθιοι τέσσαρες , τομῆς [δι-
χαστῆρες , τομήται] καλεῖντο .
ἑκα- [χμφο-] τέσσαρες αὐτοῖς
ἐχέουσιν κνωόδοντες , ὑπὸ ταύτων
μύλοι [γομφιοὶ] πάντες , τὸ τέ-
λος δὲ δύο κρητῆρες , [ὀψιμοί ,
σφραγιστῆρες .]

217 These make up the

217 Truncum consti-

σις . Τὰ κόρμην καὶ τὰς
τεμνῆς .

either sixteen.

223 But in the feet there are no more but thirty : one of the thigh ; two of the (the shin-bone and face;) seven of the heel ; one of the instep ; fourteen of the toes ; and moreover [besides] the whirl-bone of the

224 The greater bones of the hollow i' th' in-side and the marrow in them ; the lesser are not indeed mar- rowy, yet juicy : all of them covered on the out-side with the skins.

225 The joyntings of the bones are glew'd together by plain clapping together, where they are without bend- ing : but where they ought to bend, they hang together by joynt, by the head of the thrust into the hollow of the other, yet with a gristle being put between (as a pil- low [bolster]) least the bones rubbing and fretting one against another) should feel pain : and lest the bones should by violent motion be luckt asunder or loosened out of joynt, each joynt is bound about with most strong

junctim sexdecim.

223 Sed in pede non nisi tricena sunt : os femoris unum ; cruris duo (tibia & fibula ;) tarfi septem ; metatarfi quin- que ; digitorum qua- tuordecim ; & insuper patella genualis.

224 Majora ossa sunt cava intrinsecus , conti- nentque medullam ; mi- nora, non quidem me- dullofa, succosa tamen : omnia cuncta extrin- secus membranulis.

225 Iuncturae ossium simplici commissura glu- tinantur, ubi sine flexu sunt : sed ubi debent fle- cti, coherent articula- tim, per insertum ca- put alterius cotylæ al- terius ; interposita ta- men cartilagine, (velut culcitella) ne ossa (mutuo contactu & attritu) dolorem sentiant : ac ne etiam violento motu os- sa divellantur, aut lu- xentur, quilibet articu- lus circumligatur liga- mentis firmissimis.

συνάμα ἐκκαίδεκα.

σκγ'. Αὐτὰρ ἐν τοῖς ποσὶ οὐκ ἔστιν εἰ μὴ τριάκοντα· τὴν μηρὸν ὀστέον ἓν· τῇ σκέλει δύο (κνήμην καὶ πτέρην)· τὰ ποσὶ ἑπτά· μέγα δὲ πέντε· ἑτά δακ- τύλων δεκά τεσσάρων· καὶ περισ- σῆτι ἡ κόγχη ὀπιθονατὶς.

σκδ'. Τὰ μείζων ἢ τῶν ὀστέων ἵνδοδε κοῖλά ἐστι, συνέχοντα μωλὸν τὰ ἐλάσσων, οὐ με- μωλαμένα μὲν, ὑπλωδὴ ὁ- μως· πάντα ὑμένιους λεπτοῦς ἔχοντες περιεσπόμενα.

σκε'. Τὰ ῥόγμια [συν- θέσεις] ἢ τῶν ὀστέων τῇ ἀπλῇ συμπίπτει προσκολλάται ἀλ- λήλοις, ὅπερ ἀνὸν σερφῆς ἐστίν· ἀλλ' ὅπερ κάμπεται δέον, ἐν- ἄρδρας συμφύεται, διατέρας τῆς κεφαλῆς τῇ διατέρας ποτυληδὸ- νι ἐγκνηριθεύουσιν· παρεμ- βάλλεται ὁμως χόνδρος, (οἰ- σάνει σερμῇ) ὥστε τὰ ὀστέα (τῇ προσσπλήκῃ συναρτία καὶ τριβῇ) μὴ ἀλγεῖν· καὶ ἵνα μὴ τῇ βία κινήσῃ τὰ ὀστέα χαλασσοῦν ἢ ἐξαρθρωθῇ, ὁποῦ ἄρδρον σερειάτοις συνδέσμοις περιεσπόμενα ἀσφα- λίζεται.

C A P. XXIII.

in musculos divisa 226. Cerebrum & nervi 227. Septum trunci trans- versum 228. Thoracis viscera 229. & abdominis 230.

the fleshy parts of the body.

226 Thus is the skeleton [anatomy] of our body. The Flesh doth cloath it : yet not with one in- camp, but (by reason of several motions of the) parted as it were into

Carnea partes cor- poris.

226 Ita est scēletos nostri corporis, quem Caro circumvestit : at non continua massa, sed (ob diversas motio- nes membrorum) dis- pertita velut in funes,

Τὰ σαρκώδη τῷ σώματι τῷ μέρῃ.

σκες'. Οὕτως ἐστὶ ὁ σκελετὸς τοῦ σώματος ἡμῶν, ὃν ἡ ΣΑΡΞ περικαλύπτει· ἀλλ' οὐ συνεχεῖ τῷ ὅγκῳ, ἀλλὰ (διὰ τὰς ποικί- λας ἢ μολὸν κινήσεις) δια- μεριθεύεται ἀσφραεῖς εἰς χεῖρας, ἥεν ἀλλήλῃτας, ὥς οἱ ἀνάλο- ροι.

D

ropes, or gut-puddings [links,] which the Anatomists [dissectors] call muscles, and reckon four hundred & five of them; which, when the skin is took off [flead,] appeare thus. (See the brazen type.)

227 The brain is the highest [chiefest] among the entrals, covered over with a double skin [film,] within the hollow of the skull: but in it self divided into four little cells (they call them ventricles,) and the fifth under the hinder part of the head, the brain-pan, out of which proceeds the marrow [pith] of the back-bone [chine,] and from this again the branches of the nervus [sinews] disperse themselves through the whole body.

228 The cavities of the trunk are divided into two stories [lofts, floors,] parted from one another by a fleshy partition [travers,] lying overthwart the midriff: above which is the brest, below it the belly.

229 The brest contains in it the upper entrals: to wit, the heart shut up in the heart-purse from whence proceedeth the great artery [aorta] the stem [stock] of the [arteries] beating [paunting] pulses to be branched through out the whole body; and the lungs [lights] surrounding the heart, with thin flesh, as if it were frothy, and with two flaps.

230 The bowels of the paunch are seven: the stomach (with the guts lying under it) cover'd with the cawl [kell:] at the right side of which lieth the liver, with

aut farcimina, quæ anatomici vocant musculos, & numerant quadringentos quinque: qui, detracta cute, sic apparent. (vide typum æneum.)

227 Cerebrum est summum inter viscera, convellatum gemina meningē, intra cavernas cranii: in se autem divisum in quatuor cellulas, (vocant ventriculos;) & quintum sub occipite. cerebellum: à quo medulla spinalis exit, & ab hac rursus rami nervorum dividunt se per totum corpus.

228 Cava trunci sunt divisa in duas concavationes, dissepas ab invicem carneo septo transverso, (diaphragmate:) supra quod est thorax, infra illud ventex.

229 Thorax continet præcordia: nempe cor, inclusum pericardio, unde prodit aorta magna, truncus arteriarum dividendarum per omne corpus; & pulmonem circumdatum cordi, carne rara, seu spumea, ac bivalvi.

230 Viscera abdominis sunt septem: ventriculus (cum intestinis substratis sibi) circumtectus omento: ad cuius dextram jacet je-

μυκοὶ μῦας ὀνομάζουσι, καὶ πεσσεχοσίους καὶ πέντε ἀριθμοῦσιν· οἷον ὀπιδερματούμενοι οὕτω φαίνονται ἄν. (ὄρα τὸν τύπον χαλκοῦ.)

σκζ'. Ὁ ἐγκέφαλος ὑψίστατος ἐστὶ τῶν ἐντέρων, τῇ μέντι διπλῇ περικλυθείς, ἐν τὸς [ἔσω] τῶν κοιλαμάτων κεκρίσθαι· καὶ αὐτὸ δὲ εἰς τέσσαρας δοκίμας, διαχωρῶμενος, (γαστρίδα ἐπονομάζουσι· καὶ τὴν πέμπτην, ὑπὸ τὸ ἰνόνιον παρεγκεφαλίδι [ὀπικροκνίδα]· ἀφ' ἧς μύελος ραχίτις [ναιαπαί]·, διαυχέινθαι,] ἐξέρχεται, καὶ ἀπὸ τούτου πάλιν [αὐτίς] τῶν νέρων ρίξαι· ἅπαντα τὰ σῶμα διανέμονται.

σκη'. Τὰ κοῖλα τῶν κόρμων [σώματι] κολοβοῦν· εἰς δύο καμαρῶσεις διαίρεται, αἱ ἀλλήλων θρηγκίῳ σαρκαδῶ (διαφράγματι) διαφερόμεναι· τὸ ἀνω θώραξ ἐστὶ, κατω κοιλία [γαστήρ].

σκθ'. Ὁ θώραξ τὰ ὀπίσθια στήθεα περιέχει· δηλαδὴ τὴν καρδίαν, τῷ περικαρδίῳ ἐκλεισθῶν, ὅθεν αὐτῇ μετὰ τὴν ἐξέρχεται, ὁ κόρμος ἀρτηριῶν δι' ὅλας τὰς σῶμα τῶν καὶ τὸν πνέοντα καρδίᾳ περικυλλόμενον· ὁ ἀραιὰ [σπανία] ἡ σὰρξ σὲ ἀρροφῶς καὶ διδύμους.

σλ'. Τὰ σπλάγχνα [περὶ] τῆς τροφῆς ἐπὶ τῇ γαστρὶ (μὲν τῶν ἐνδοσπασίων ἐπὶ τῇ ὑποεσφομῶν) τῷ ὅτι πλόω περικυλλόμενα· τὰ δὲ ἐξίαν τὸ ἥπαρ, τῶν φλέων

long small bladder of the
all : & on the left the spleen
rule. and in the loins the
two reins | kidneys ; & last-
the bladder of piss : all these
read round about, [over]
with the rim of the belly, but
the whole frame of the body
with a skin, and little [thin]

cur . cum vesicula fel-
lis oblonga : ad fini-
stram vero lien , & in
lumbis duo renes : tan-
demque urinaria vesica :
omnia hæc circumtensa
peritonæo , tota vero
corporis compages curi,
& cuticula.

αρχή, καὶ κύστις χοληδόχου
ὀππλήκης καίται· πρὸς αρι-
στερὰν δὲ σπλῆν, καὶ ὀππὶ ὀτ-
φύων νεφροὶ δύο· καὶ τέλει,
ἡ κύστις οὐροδόχου· ἀπαντία
περιτοναίον περιβαλλόμενα· ὅλη
δὲ τῷ σώματι σωμαρεία
χρῶν, καὶ δερματίον.

C A P . XXIV.

Humores quatuor 231, 232. Complexio quadruplex 233. Spiritus trinus 234.
Functio trina 235.

The humors of the bo-
dy with the spirits.

Humores corporis cum
spiritibus.

231 Even as the bones are
compt up with flesh, so the
body is moistened with hu-
mors; and through these also
the spirits, the a-
gents of all things which are
done in the body.

231 Quemadmodum
ossa explentur carne, ita
caro udatur humoribus;
hos autem permeant spi-
ritus, effectores om-
nium, quæ fiunt in cor-
pore.

Αἱ ὑγροτήτες τοῦ σώματος μὲν
τῶν πνυδμάτων.

σλα'. Κατάπερ τὰ ὅσα τῇ
συνῆσει περιβαλλόμενα, ἔτι καὶ ἡ
σὰρξ ταῖς ἰσχυρίσιν ὑγραίνεται·
ταύταις δὲ διαδιώχεται τὰ πνυδμα-
τα, πάντων τῶν ἐν τῷ σώματι
γινομένων αἰτίων ὁργανοὶ ὑπάρ-
χοντα.

232 The chiefest moi-
sture is the blond, red and
white; then spiritile [phlegm]
somewhat white and with-
out taste; afterward choler,
hot and bitter; lastly me-
lancholy [black choler] black
and sour.

232 Humor primarius
est sanguis, rubens &
dulcis; tum pituita
(phlegma) subalbicans
& insipida; dehinc cho-
lera, bilis flava & ama-
ra; tandem melancholia,
bilis atra & acida.

σλαδ'. Ἡ ἰκμάς ἀρχικὴ τὸ
αἷμα ἴσιν, ἐρυθρὸν τι καὶ γλυ-
κύ· εἶτα τὸ φλέγμα ὑπολευκόν
καὶ ὀύχυμον· μετέπειτα ἡ χολή
ξανθὴ καὶ πικρὰ· τὸ τέλει, με-
λαγχολία, χολὴ μέλαινα καὶ
ὀξεῖα.

233 According to the
dominance of the humors
there is brought into us a di-
versity of tempers; that some
are said to be sanguin,
hot and moist and cheerfull;
others cholerick, hot & dry
and fierce [teasty;] others
phlegmatick, cold and moist
and sluggish; others melan-
choly, cold and dry and sad.

233 Pro præpollentia
humorum inducitur no-
bis diversitas tempera-
menti: ut alii dicamur
sanguinei, calido-humi-
di & alacres; alii chole-
rici, calido-sicci & fe-
roces; alii phlegmatici,
frigido-humidi & se-
dones; alii melancholici,
frigido-sicci & tristes.

σλαγ'. Κατὰ τὴν τῶν ἰσχυρί-
ων δύναμιν καὶ πλῆθος εἰσάγα-
ται ἡμῖν τὴν ἰδιοσυγκρασίαν
πολύτροπον· ὥστε οἱ μὲν αἰ-
ματώδεις, ὑγροθερμεῖς καὶ ὀύ-
χυμοι· οἱ δὲ χοληρικοὶ, θερμοὶ καὶ
καὶ ἄγριοι· οἱ δὲ φλεγματι-
κοὶ, ὑγροὶ ψυχροὶ καὶ ναθεροί·
οἱ δὲ μελαγχολικοὶ, ψυχροὶ καὶ
καὶ ὀππλήκτοι δοσφαίνον-
ται.

234 But the Spirits are
of the most refined
kind, and spread themselves
through the whole body, to
enliven and che-
er: that which is the na-
tural one flows [issues] from
the liver through the veins;

234 Spiritus autem
fiunt è depuratissimo
sanguine, & diffundunt
se per corpus totum,
ad illud vivificandum &
vegetandum: naturalis
diffuit ex hepate, per
venas; vitalis disultat

σλαδ'. Τὰ δὲ πνεύματα
τὰ γίνονται ἐκ καθαρωτάτης
τῆς αἱματός, καὶ ὅτι πᾶν τὸ σῶ-
μα (εἰς τὸ ζῶσθαι αὐτὸ, καὶ
αὐξάνειν) διαχέεται· τὸ μὲν
φυσικὸν ἐκ τοῦ ἥπατος, ὅπως
ῥυτίζεται, διαρρέει διὰ τῶν σπλῆ-
νων· τὸ δὲ ζωτικὸν ἐκ τῆς καρ-
δίας.

the vital spirit sallies out of the heart, through the arteries; the animal spirit trickles from the brain, through the sinews.

235 Each of them dischargeth his own proper office: that which is natural distributeth nourishment to the members; that which is vital imparteth to the same a lively heat; the animal ordereth the sense and motion: each of which things after what manner they are done, learn.

ex corde, per arterias; animalis dimanat è cerebro, per nervos.

δίας, κατέλκε) δια τῶν ἀρτηριῶν. τὸ δὲ ψυχρὸν ἐκ τοῦ ἐγκεφάλου ἐκρέει δια τῶν νεύρων.

235 Quisque illorum fungitur munere suo peculiari: naturalis distribuit membris nutrimentum; vitalis communicat iisdem vivificum calorem; animalis dirigit sensum & motum: quæ singula, quæ ratione fiant, edisce.

σλῆ. Τὸ ἕκαστον αὐτῶν τὰ ἴδια καθήκοντα ὑποτελεῖ· τὸ φυσικὸν διανέμει τοῖς μέλεσι τὴν τροφήν· τὸ ζωστικὸν αὐτοῖς μεταδίδωσι τῆς θερμότητος ζωοποιῶν· τὸ ψυχικὸν αἰσθάνειν τε καὶ κίνησιν διδωσκέ· ὅ, πῶς ὅν τροφὴν γίνεται, ἵνα μὴ ἀγνοῇς, ἐκμάθῃς.

C A P. XXV.

Nutritio è sanguine 236. Sanguinis concoctio prima in ventriculo 237. Secunda in mesenterio 238. Tertia in hepate 239. unde excrementa serosa 240. turbida 241. densa 242. Ultima concoctio in membris 243. excrementum ejus sudor, &c. 244. Fames & sitis quid 245.

The natural function [operation.]

Functio naturalis.

Ἡ φυσικὴ ἐνέργεια.

236 All the members are nourished by blood: but the blood is made of food digested, in this course [order.]

237 The food [meat] (being minced [shred] with the fore teeth, and broak with the eye- [dog-] teeth, if any thing were hard) is champed [chawd] with the grinders, and being champed is let down out of the cheek-puff through the gullet [weazon] into the mouth of the stomach: where is made the first concoction, that is, the turning of the meat & drink taken in into a chyle, [white pappy substance:] if any thing is not here sufficiently concocted, it encreaseth flegme.

238 The chyle is carried down (through the lower

236 Omnia membra nutriuntur sanguine: sanguis autem fit ex concoctis alimentis, hoc processu.

237 Alimentum (incisum primoribus, atque contractum caninis, si quid durum fuit) manditur molaribus, mansumque demittitur è bucca, per gulam, in stomachum: ubi fit concoctio prima, hoc est, conversio ingesti cibi & potus in chylum: si quid hic non sufficienter percoctum est, auget pituitam.

238 Chylus defertur (per inferius orificium

σλῆ. Ἀπαντα τὰ μέλη τρέφεται τῷ Αἵματι· τὸ δὲ αἷμα ὅπο ἴδιον σμάτων περβέειται γίνεται, καὶ ταύτῃ τὴν μέθοδον.

σλῆ. Ἡ τροφή, τοῖς τομῆσι τρυφείσῃ (ἢν δὲ πικρὰ καὶ ἐτύγχανεν ὄν, πικρὰ καὶ τὸ κινώδεις) τοῖς μύλοις [γροφίοις] μασηταί· καὶ μασηθεῖσα ἐκ τῆς γνάθου διὰ τοῦ λάρυγγος καὶ ἀλάλκῃ εἰς τὴν ἀνὰ γαστέρα [κοιλίαν] ὅπως ἡ πρώτη χολωσις γίνεται, πῶς ἐστὶ, πῶς ἐμβαλλομένη ἐν στομάχῳ καὶ πῶς εἰς χυλὸν τροπῇ· εἴπερ ὅτι ἰκανῶς ἐπέσθῃ, τὸ φλέγμα ὅσον λαμβάνει.

σλῆ. Ὁ χυλὸς κατενεχθεὶς διὰ τοῦ κατωτέρου στόματος

passage] of the
into the little guts ;
the small guts are the more
tender entrails folded [roll'd,
trapt] up into several sorts
of rings, and lapt about [en-
wrapped] with the midriff)
and there it is strained more
thoroughly: the grosser dregs
being thrust along through
the greater guts, and being
divided & thrown forth a-
part (they are call'd ordure
and Sr reverence.)

239 But whatsoever re-
taineth in the chyle which
attaineth to nourishment,
the little mesaraick veins
suck it out, and put it into
the liver by the port-vein
vena porta] where the
second concoction is per-
form'd (that is, the changing
of nourishment into bloud.)
three severall excrements the
serous, turbid, adust being
carried away thence by three
passages.

240 For the wheyie part,
that, passeth from the liver
through the emulgent veins)
the kidneys [reins,] and
farther through the white
veins (urin-tunnels) to the
bladder: into which piss [u-
rine, lant] droppeth; and
from thence is let out by pis-
sing [making water.]

241 The muddy part in
bloud-making, the milt
[spleen] draweth to it self, be-
ing the receptacle of melan-
choly [black choler;] & let's
it in again to the great gut,
through certain little veins.

242 Lastly the bladder
of gall receives the more in-
flamed parcels (of bloud) &
in like manner conveys them
to the guts, which thereby
are goaded [stir'd] to throw

ventriculi,) in lactes,
(lactes sunt graciliora
intestina, convoluta in
multimodas spiras, &
obvoluta mesenterio)
ibique eliquatur purius:
protrusis fecibus cras-
sioribus per intestina
crassiora, egestisque &
ejectis foras. (dicuntur
oleta & merda.)

239 Quod autem nu-
tritivum inest chylo,
exsugunt venulae mes-
araicae, immittuntque
hepate per venam por-
tam, ubi peragitur con-
coctio secunda (hoc est,
sanguificatio,) amotis
inde per tres vias ternis
excrementis, serosis,
turbidis, perustis.

240 Nam quod sero-
sum est, id meat ex
hepate (per venas e-
mulgentes) ad renes,
ulteriusque per venas
albas (ureteres) ad ve-
sicam: cui urina instil-
latur, & exinde meien-
do emittitur.

241 Quod turbidum
est in sanguificatione, id
trahit ad se lien, rece-
ptaculum atræ bilis; im-
mittitque rursus inte-
stino crasso, per venu-
las certas.

242 Tandem vesicula
fellis receptat inflam-
matiores portiunculas
(sanguinis) & transmit-
tit itidem ad intestina,
quæ inde stimulantur ad

ἐπιγαστρὶδὲς εἰς τὰ λεπτότερα ἢ
ἐντέρων (τὰ εἰς πολυτρόπους
ἐλίκας συμπλεκόμενα, καὶ τῶν
μεσεντερίων περιελισσόμενα) ἐκ-
θλίβεται. ἥν τε παχυτέρων
περιττωμάτων διὰ τῶν ἐνδοδαίων
[ἐντέρων] πορευομένων, καὶ
ἐκκομιζομένων ἢ τοὶ ἐκκαλλο-
μένων κόπροι [δυσκοιναζό-
μενα] καὶ σκωρμινθοὶ λίθην-
ται.

σλθ'. Ὁ, πὶ ὃ ἀρεπτικὸν ἔν-
εστι τῆς χύλης αἱ φλέβες μετα-
ραϊκῇ ἐκωλύσσι, καὶ διὰ πυ-
λαίας φλεβὸς ἐμβάλλουσι τῇ ἡ-
πατι, ὅπερ ἡ δευτέρα χύλωσις
(αἱματοποίησις) ἐκτελεῖται. ἥν
τρεῶν περιττωμάτων (τῶν ὀρ-
ραδῶν δηλονότι, τῶν σκληρῶν,
καὶ τῶν περικαύστων) διὰ τρεῶν
ὁδῶν ἐκείθεν δύσκειννθέντων.

σμ'. Ὁ, πὶ ὃ ῥῥῶδες ἐστὶν
ἐξ ἡπατος ἐκρεῖται, διὰ τῶν φλε-
βῶν ἐξ αμειγνυσθῶν πορὸς τὰ νε-
φροῦς· παρ' αὐτέρας διὰ τῶν οὐρη-
τήρων εἰς τὴν κύστιν, ἢ πρὶν τὸ
ἔργον ὀπισθελαζέσθαι, καὶ ἐκεῖθεν
ἐν τῷ ὑρεῖν ἐκφέρεται.

σμα'. Ὁ, πὶ σκληρόν ἐστιν (ἐν
τῇ αἱματοποίησι) πορὸς τὴν
πορὸς αὐτὸν ὁ σπλῆν, τὸ τῆς με-
λαίνης χολῆς ὀδχεῖον, καὶ ἐκ-
πέμπει πάλιν, διὰ πινῶν φλε-
βῶν τῶν παχυτάτων ἥν ἐντέ-
ρων.

σμβ'. Τὸ τέλει, τὰς πρὶν
αἱματὸς μερίδας περικαύσας
ἐκδέχεται ἡ κύστις χοληδόχου
καὶ ἐκπέμπει ὡσαύτως διὰ πιν-
ῶν φλεβῶν εἰς τὰ ἐντέρα.
α' ἐντεῖθεν παροξύνεται εἰς
D 3 forth

forth [voyd] dung.

243 The blood being now thus cleansed, is carried through the [vena cava] hollow vein, shooting forth its little branches all about, where the third concoction is made: whilst each limb sips in that bloody dew dropping [trickling] through, and likens it to it self by a clammy clinging together, and so by this means imbodyes it.

244 The excrements of this third concoction, are the uncleanneses gathered from every limb, which are to be driven out through the pores of the skin, and other drainers: (as by sweat, spittle, snivel [snot], sneefing) that they may not cause [breed] putrid [rotten] diseases.

245 Therefore whatsoever part is wanting of nourishment, it calls on its small veins; those the greater veins; these the liver; the liver the mesaraick veins; these the marrow; but the marrow shrivels it self, if it hath nothing to give: and this is that which we call hunger; and thirst, when we stand in need of moist nourishment, and the chops are dry.

egerendum stercora.

243 Sanguis sic jam purificatus, digeritur per venam cavam, dimittentem ramusculos quoquo-versus, ubi fit tercia concoctio: dum quodvis membrum bibit rorem illum sanguineum exstillantem, & assimilat sibi lenta agglutinatione, atque sic accorporat.

244 Excrementa hu-
jus tertiæ concoctionis
sunt impuritates colle-
ctæ membratim , ex-
pellendæ per poros cu-
tis ; & alia emuncto-
ria : (puta per sudorem,
sputum, mucum, sternu-
tationem) ut ne faciant
putrescentes morbos.

245 Ergo quodcun-
que membrum est indi-
gum alimenti, sollici-
tat suas venulas; illæ ven-
nas; hæ jecur; jecur ve-
nas mesaraïcas; hæ ven-
triculum; ventriculus
vero corrugat se, si non
habet quod det: & hoc
est, quod vocamus esu-
riem; sitim autem, cum
opus est alimento humi-
do, faucesque aresunt.

τὸ ἐκφορεῖν τὸν πόωρον.

σμγ'. Τὸ δὲ αἷμα ἔτι· ἡ δὲ
καρδιαρεμίνον, διὰ τῆς κοιλίας
φλεβὸς διαπέπει, τῆς ἐν πεμ-
πούσης πανταπόσε κλαδίσκες
αὐτῆς· ὅπως γίνεται ἡ τε ἰτι χύ-
λωσις, ὅταν ἔκαστον τῶν μελῶν
πίνῃ τιλὴ δρόσιν ἐκείνῳ αἷμα-
τὸν δόσοιζέσσαν, καὶ ὁμοῦ
ἐαυτῷ τῇ γλιχρᾷ περσπολλή-
σῃ, καὶ ἔτω πρῶτωμα το-
ποῖ.

σμοί. Τα σκεπώματα ταυ-
τά της τῆς ἐχάτης χυλώ-
σεως ἐστὶν αἱ ἀκαθάρσιαι με-
ληδὸν συλλεχθεῖσαι, διὰ τοῦ πο-
θρον, καὶ τοῦ ἄλλων διαζώσαν
ἐξωσέαι, (ὅς διὰ τοῦ ἰδρυθῆαι,
πύλες, μύθης, πιαμοῦ)
ὥστε μὴ ἀφαιρέσθαι τὰς ση-
ποληρὰς νόσους.

σμε'. Ὅπου τὸ μάλ' ὅτι
 προῆς ἐνδεές, τὰ φλέβια αὐτῶν
 ὅπου πᾶσι καὶ ἐν ἰσότητι φλέβας· αἱ
 ὅ φλέβες τὸ ἥπαρ· τὸ ἥπαρ ἰσότητι
 φλέβας μεταχειρίας· αἱ δὲ τὸ ἐκ
 πηγάς εἰδὼν τὸ δ' ὅπου πᾶσι εἰδὼν
 αὐτὸ ρυπιδί, ἐὰν μὴ ἐχθρὸς, πᾶσι
 καὶ διδόνει· καὶ περὶ οὖτον, ὅτι πᾶσι
 πᾶσι ἐν ὀνόματι τοῦ ὁδίου· ὁδίου
 ὅταν δέομεθα τοῦ ὁδίου ὅτι πᾶσι
 φῆς, καὶ ὁ λαὸς ἐξ ὁδοῦ.

C A P. XXVI.

*Officina spiritus vitalis, cor 246. ardet semper 247. refrigeratur ad
pulmone 248. Trachea semper patente 249. sonosque edente 250.
Vox articulata 251. & inarticulata brutorum 252. hominisque 253.
Uvulae fusae 254. & tonsillarum 255.*

The vital function
[operation.]

246 The heart, the
fountain [Spring] of life,
doth boil up (out of the finest
parcel of blood) a little
flame, call'd the vital Spirit.

Functio vi-
talis.

246 Cor, fons vitæ,
excoquit (ex purissima
portione sanguinis)
flammulam, spiritus vi-
talis dictam, distribu-

Ἡ Ἐνέργεια ζω-
σική.

σμός. Ἡ καρδιά αὐτῆς ζωοποι-
 οῦσιν, ἐκφέρει (ἐκ καθαρὰ τὰ πνεύ-
 ματα) (μερὶς) φλό-
 γόν, τὸ πνεῦμα ζωοποι-
 οῦσιν, διὰ τῆς ἀρτηρίας
 which

which

which is to be imparted through the arteries into all members.

247 And it panteth & robbeth] by reason of its incessantly, as you may by the feeling of your wrist, & the beating [panting] of the arteries, especially at the wrists, and at temples.

248 The lungs [lights] therefore thatly next to it, draw (by stretching forth themselves like bellows [leather bags]) a cool aire, and fanning it to the heart refresh it; and again by pushing themselves and breathing [blowing] back the air being heated, discharge fiery vapours: which we call heating and fetching breath.

249 Which thing seeing since] it serves for the preserving of life, that channel which comes down from the lips of the mouth to the lungs) was made of gristly rings: that it might always open, never be shut, lest the breath should be stopped & hinder'd.]

250 But this wind-pipe also an instrument of the voice: because its top, the throat, hath a little cleft [rist] like a whistle, into which the air being forced soundeth; sharp [shrill,] or more flat [base,] according to the ring (upper or lower) of the reason thrusting it self forth makes a distance from the throatle.

251 The various dashing of the sound (at the tongue, palate, teeth) and the various shaping of the mouth makes a distinct voice.

dam per arterias in omnia membra.

247 Palpitat autem præ calore continenter: ut experiri potes ex contrectatu pectoris, arteriarumque pulsu, præsertim ad carpos, & ad tempora.

248 Pulmo ergo illi adjacens, attrahit (distendendo sese instar folium) frigidiusculum aerem, eumque afflando cordi refrigerat illud; rursumque se comprimendo, & tepefactum aerem reflando, egurgitat fuliginosos halitus: quod spirare & respirare vocamus.

249 Quæ res cum deserviat vitæ sospitandæ, factus est canalis ille (à faucibus oris in pulmonem descendens) ex cartilagineis annulis: ut posset patere semper, claudi nunquam, ne respiratio intercipiatur.

250 Sed hæc arteria aspera est simul vocis instrumentum: quippe cujus summitas, guttur, habet rimulam fistulæ similem, in quam aer impulsus sonat; acutius vel gravius, pro ut annulus trachæ se progerens (superior aut inferior) à larynge distantiam facit.

251 Articulatam vocem facit varius allisus soni (ad linguam, palatum, dentes) variaque configuratio oris.

εις ἀπαντα τὰ μέλη διανομντέον.

σμζ'. Ἀσπνίρει ὁ ὑπὸ θερμότητι ἀπαύσας· ὡς πείραν λαβεῖν ἐστὶν ἐν τῇ συστολῇ τῆς στήθους, κρείσας τι τῆς ἀρτηριῶν, μέγιστα ποδὶ τοῦ καρπούς τε καὶ κεφαλῆς.

σμη'. Ὁ πνύμων πόινω αὐτῇ προσεικνύει, φύσει δὲ κλῶ ἐκλαθεῖς, τὸν αἶρα ὑποψυχρον προσέλκει, καὶ τῇ καρδίᾳ ἐμψυσῶν, αὐτῷ ἀναψύχει καὶ πάλιν συσπνύει, καὶ τὸν αἶρα ὑποθερμῶν ἥδη ὄντα ἀναπνίαν, τὰ καρπνώδη τῆς ἀσμάτων ἐξωθεῖ· ὡς Πνύω καὶ Ἀναπνύω κελεύει.

σμβ'. Ὁ, πῆπειδ' ἐν ἐργῇ εἰς τὸ διασῶζειν τὴν ζωὴν, σωλὴν πείδ' οὗ τῆ λαμψ [τῆς φαργγύτης] πῶ σῶμα εἰς τὸν πνύμονα καταβαίνει πνύμεν· ἐν χονδρῶδ' πνύων κύκλῳ, ὡς ἀν' ἡ διαπαντὸς ἀνωγῆς, ἐδέποτε κεκλεισθῆς οἶός τε, ὑπὸς ἡ ἀναπνοὴ παρεμποδίζη.

σν'. Ἀλλὰ αὐτὴ ἡ ἀρτηρία τραχεία ἐστὶν ἄμα καὶ τῆς φωνῆς ὄργανον· ἐπειδὴ τὸ ἀκρον αὐτῆς, ὁ λάρυγξ [βρογχός], ῥαμίδα ἔχει τῇ σύριγγ' ὁμοίαν, εἰς ἣν ὁ αἶρ ἐμπύπῳν κλυπεί· ὁξύτερος ἢ καὶ βαρύτερος, ἐφ' ὅσον ὁ κύκλος τῆς τραχείας ἀνώτερος ἢ ἥττω κατώτερος, ὅπου τὸ λαρυγί διαέσσειν ποιεῖ.

σνα'. Τὴν ἑνὰ ὅρον φωνῆς ἀπεργάζεται ποιμίλη ἢ τῆ ἥχε ποδὶ τῇ γλώσσῃ, τῇ ᾠῃ, τοῖς ὀδόντι καὶ ποδὶ σφίσις, καὶ ποιμίλη ὁ τῆ σῶμα καὶ ματιμῶς.

252 Hence it is that the
voices of brutes are of many
sounds, and yet but of one
sound: for the snake only
hisseth, the eagle frilleth, the
stork chattereth, the crow
kaweth, the cow loweth, the
bull belloweth, the sheep
bleats, the hog grunts, or
whines, the fox yelps, the
bear grumbles, &c. fishes
have no voice, because they
want lungs and wind-pipes.

253 But man can make
severall sounds: whilst being
sad he sighs, sick he groans,
outrageously griev'd he
moans and wails, speak-
ing softly he mutters [mum-
bles] or whispers, speaking
aloud he balls, [cries out] &c.

254. But because the wind pipe cannot endure anything beside air (other wise it is troubled, and by coughing seeks [endeavours] to expectorate [to throw out of the breast] any thing that grievous it) the cover [flap] thereto joyned, the throat-pipe [guggle] stops the throtle then when the meat is carried down into the gullet [mouth of the stomack,] lest anything get in-
to it.

255 The almonds of the
ears are two ſpongy kernels,
ſeated there at the palat of
the mouth; as the ſprings of
ſpittle, to keep the tongue al-
ways moiſt and ſlith.

252 Inde est quod
brutorum voces multi-
fonæ, & tamen unifo-
næ, sint : anguis enim
tantum sibilat, aquila
clangit, ciconia glote-
rat, cornix cornicatur,
apis bombylat, bos boat,
taurus mugit, ovis ba-
lat, porcus grunnit, aut
quiritat, vulpes gannit,
ursus murmurat, &c. pi-
sces carent voce, quia
carent pulmone ac tra-
chea.

253 At homo potest
aliter atque aliter sonare;
dum tristis suspirat,
ægotus gemit, impatienter
dolens plorat & ejulat,
tacite loquens mussat aut
susurrat, sonore clamat, &c.

254 Quia vero trachea non potest tolerare aliud præter aerem (alioqui mox tumultuatur, tussiendoque expectorare molestam rem querit) additum ibi operculum, gurgulio, obturat laryngem tum, cum alimentum œsophago ingeritur, ne aliquid influat.

255 Tonfillæ sunt
dux fungosæ glandulæ,
ibi ad uvulam sitæ; velu-
ti fontes salivæ, ad lin-
guam semper salivan-
dum.

σνβ'. Ὁ θεν γίνονται αἱ πρὸ
ἀλόγων φανὰ ἔτω πολυθεῖα
καὶ πολυηχεῖς, καὶ ὅ καὶ μύ-
νονηχεῖς· ὁ γὰρ οὐρεὶς συρίζει μύ-
νον, αἰτὸς κλάζει, πύλαρι
πλάταγίζει, κόραξ κροαίει,
μέλιαι βομβεῖ, βῆς βοᾷ,
ταῦρ μυκάται, ἀμνὸς βλη-
χάται, χοῖρ γρίζει ἢ οὐρεῖ,
αἰλώπηξ ὑλακτεῖ, ἀρκί βρύ-
χεται κλ. Ἰχθύες φανέναι οὐκ
ἀφισπν, ἐφ' ὃ οὐκ ἔχει πνθί-
μονα καὶ τραχέαν.

σνγ. Ἀλλὰ διὰ τὴν ὁ ἀνθρώπου
πρὸς τοὺς τέ ἐστιν ἄλλως τε καὶ
ἄλλως ἢ ἔιν· ὅτι λυπῶνται
συνάξει, ἀρρώστων συνάξει, φ
δεινῶς ἀλγῶν ὁλοφύρεται [ὁλο-
λύξ] καὶ κλαυθμυρίζει, σῆκος
λαλῶν γογγύζει [μυρμυρίζει]
ἢ ψιθυρίζει, ἢ χαπτικός κρᾶ-
ζει, κλ.

συνδ'. Διότι δὲ ἡ τραχεία
ἐ πάντως οἶα τι ἐστὶν ἄλλο πα-
ρεσσεύεσθαι, εἰ μὴ τὸν ἀέ-
ρα μόνον (ἀλλως γὰρ ὡς
τάχιστα δορυεῖται, καὶ τῇ βί-
χῃ ὁποσηδίζειν τὸ λυπηρὸν ζῆ-
ται) παρσεδὲν ἐκεῖ τὸ πῶ-
μα, ὀπιγλωπίς. [κίαν, κίον-
μα,] ὀπισμύζῃ τὸν λαρυγγί-
αυτόν, ὅταν ἡ βίχη τῶ οἰσφάγῳ
ἐμφορεῖται, ὥστε ἄδεν ὅλα
ὀπιρρεῖν.

σιν. Αἱ παραδείγματα εἰς διὰ
σάρκα ποιεῖται, πρὸς τὴν
καρναλικὴν κείμην· οἷον τὴν
πυλὴν πηγὰς σου, εἰς τὴν πύλιν
γλῶσσαν διαπαντός διαβρῶ-
σαι.

usuū sedes ubi 256. numerus 257. tactus 258. gustus 259. olfactus 260. auditus 261, 262. visus 263. Differentia coloris albi & nigri 264. lutei & carulei 265. viridis & rubri 266. Sensus interni tres 267. illorumque officia 268. Motus quomodo fiat 269. Somnus quid 270. & somnium 271. Usus somni 272. accidentia dormientium 273.

ne animal function
[operation] with
sense, motion & rest.

256 The seat of animal
vits is in the brain: whence
by running out (of it)
ough little nervs [sinews]
the eyes, ears, nosethrils,
gue, and along the whole
ly) cause that whatsoever
pies near us, it is known
at it is.

257 For whether any thing
hot or cold, you shall find
[know] by touching it; wet
dry, by taking hold of
ripping it, hard or soft, by
ssing [crushing] of it;
gh or smooth, by handling
heavy or light, by lifting
iteing] it; where it is in
dark, by groping.

258 And this is the first
nse, Touching [feeling,]
erewith if we are pleas'd
ndly taken] 'tis pleasure;
troubled, pain; if with
tly fine-touches, tickling;
with little smart prickings.

259 The same spirit exa-
ms [tries] savours [tastes]
th the tongue; a member
of pores and nerus: and
th find hope to be sweet
escious,] gall bitter. vine-
r sharp [tart,] pepper keen
mart, biting,] ripe fruit
joury [well-relish,] green
it harsh [crabbed,] wild
uit sour, & many things
together unsavoury [fla-

Functio animalis, cum
sensu, motu, &
quiesce.

256 Sedes spirituum
animalium est in cere-
bro: unde illi excurren-
do per nervos, (ad o-
culos, aures, nares, lin-
guam, & per omne cor-
pus) faciunt, ut quic-
quid nos contingit, qua-
le sit cognoscatur.

257 Nam caleatne a-
liquid an frigeat, com-
peries tangendo; humi-
dumne an siccum sit,
prenfando; durum an
molle, comprimendo;
asperum an læve, attre-
ctando; grave an leve,
attollendo; ubi sit in te-
nebris, palpando.

258 Atque iste est pri-
mus sensus, Tactus, quo
si afficimur blande, vo-
luptas est; si moleste,
dolor; si blandulis pren-
sationibus, titillatio; si
minutulis compunctiun-
culis, pruritus.

259 Idem spiritus ex-
aminat sapes lingua,
poroso & nervoso mem-
bro: deprehenditque
mel esse dulce, fel a-
marum, acetum aci-
dum, piper acre, fru-
ctum maturum sapidum,
immaturum austerum,
labruscum acerbū, mul-
taque prorsus insipi-
da: estque hic secun-

Ἡ ἐνέργεια ψυχικὴ, καὶ
τῆς Αἰσθήσεως, Κινήσεως,
καὶ Ὑποχίας.

256. Ὁ αἰσθητικὸς πνευ-
ματικὸς τὸ πᾶν ἐν τῇ ἐγκεφα-
λῷ ἐστίν· ὅθεν ἐπεὶ διὰ τῶν
ὀφθαλμῶν ἐκθεαμένοντα, (εἰς τοὺς
ὀφθαλμούς, τὰ ὠτιά, τοὺς μυελί-
ους, τὴν γλῶσσαν, καὶ ἀνα-
πάν τὸ σῶμα) ποιεῖσιν, ἵνα, ἐπι-
ουὺ ἡμῶν ἐκείνηται, οἷον πᾶσι
εἶναι, διαγινώσκαι δυναίμεθα αὐτό.

257. Εἰ μὲν γὰρ θερμόν τι
ἢ ψυχρόν, τὸ ψαύειν· εἰ ὑ-
γρόν ἢ ξηρόν, τὸ δακτυλίσαι·
σκληρόν ἢ μαλακόν, τὸ συμπι-
εῖν· τραχύ ἢ λείον, τὸ ψηλα-
φᾶν· βεβρῶν ἢ κερῶν, τὸ αἰεῖν·
ὅπερ ἐν τῷ σκότειν αὐτῷ, τὸ χει-
ραπάζειν διαγινώσκει.

258. Καὶ αὕτη ἡ πρώτη τῆς
Αἰσθήσεως, ἢ Ἀφῆ,
πρὸς ἣν ἐὰν διαπιδώμεθα ἡδύως,
ἡδονὴ γίνεται· ἐὰν δυσερεῶς, ἀλ-
γὴ· ἐὰν ἡδέϊαις ψιλαφείαις,
γαστριμύθος· ἐὰν μικροτέρεαις
πρὸς κατανύξεσι, κνηθμός.

259. Αὐτὸ τὸ πνευματικὸν ἐξετά-
ζει [ἀνακρίνει] τὸν χυμὸν τῆς
γλῶσσης, πορροῦ δὲ καὶ νεύρου δὲ
τῷ μίλι· καὶ καταλαμβάνει
τὸ μὲν μέλι γλυκὺ εἶναι, τὸ δὲ
χολικὸν πικρὸν, τὸ δὲ ὄξυ
ὄξύ, τὸ δὲ πικρὸν δεινόν,
τὸν δὲ ὀρεκτικὸν καρπὸν ὀρε-
χτικόν, τὸν δὲ ὀρεκτικὸν ἐρυ-
φτικόν, πολλὰ δὲ πάντως αἰ-
σθητικὰ· αὕτη δὲ ἐστὶν ἡ δευ-
τέρα.]

ſhie] and this is the ſecond ſenſe, the Taſt.

260 The third is the Sent
[smelling,] discerning smells,
that is to say, the subtlest
vapours [breathings,] of
things: which by flowing to
the nostrils, affect [take] the
spirit, either with pleasure, as
sweet smell; or with trouble,
as a stinking smell; as when
flesh being scorched breaths
forth a reek [steam,] being
tainted, a stink; being
rank, a rankness; (such
as bacon and greas is wont to
be) carrion, a stench; for all
things that are mustie and
tainted with mould are na-
sty, and smell filthily.

261. In the ears is the
work-house of hearing, where
the spirit puts a difference
between sounds, that is, the
motions [to sings, jumbings]
of the air shaken about it,
which the instruments of
hearing perceiv (they are a
little skin stretched out; and
above [upon] it three small
bones, the stirrup, the anvell,
the hammer) where a noise
[out-cry] raiseth another
kind of motion [joggling]
then an hisse doth.

262 A sound being beat
back [reverberated] and re-
sounding, or recoiling, is call'd
an Echo; being tuned, a song
[tune;] proceeding from a
breach, a crash; from things
squeez'd, a crack; and if it
be more violent, a rumbling;
very small [fine,] a jingling
[tinkling.] &c.

263 By the Sight we put
a difference between colours:
whereof white and black are
the extremes [farthest asun-
der;] yellow and blew, green
and red intermediate [mid-
dling ones.]

us sensus , gustus.

260 Tertius est olfactus, internoscens odores, hoc est, subtilissimas exhalationes rerum : quæ permanendo ad nares, spiritum afficiunt, vel grate, suaveolentia; vel moleste, graveolentia: ut cum adusta caro exhalat nidorem; putida putorem; rancida rancorem; (quale esse solet lardum & arvina) morticina foetorem: omnia enim mucida & situ corrupta, putent, sordent, foetent.

261 In auribus est officina auditus, ubi spiritus discriminat sonos, id est, coagitationes concussi circa se aëris, quas percipiunt auditoria organa; (sunt membranula tensa; & super illam tria ossicula, stapes, incus, malleolus) in quibus aliud vibramen perciet clamor, quam sibilus, &c.

262 Sonitus reperi-
tus & resonans, au-
reboans, echo dicitur;
modulatus, cantio; è
fractura veniens, fra-
gor; ex elisis, crepi-
tus; & si vehementior
sit, fremitus; valde te-
nuis, tinnitus, &c.

263 Visu discrimina-
mus colores : quorum
albus & niger extremi
sunt ; luteus & caru-
leus , viridisque & ru-
ber , intermedii.

τίς τε τῶν ἀνθρώπων, Ἰδοὺς.

σζ'. Ἡ τείτη ὁσφρανοσί ἐστι,
τὰς ὁμὰς διακρίνεται, τὰς
ἐστὶ, λεητομερεστάτας τὰς ὁπο-
φορὰς τῇ χρημάτων· αἰσφ-
καταρτίσται εἰς τοῦ μυκλή-
ρας, τὸ πνεῦμα διαπιδέσιν,
εἰς ἡδέως, τῇ διωδία· εἴτε
δυσχερὲς, τῇ δυσωδία· ὅς ὅτε
τὸ ὅπλον κρέας κνίστω ἐξατμί-
ζει· τὸ δυσώδες δυσωδιαν· τὸ
ὀπίσσωρον [ταχόν] σπασσέπι-
τα (ὅς σπάρει χοιρέα καὶ πεμλὴν)
τὸ θνητοσύειον δύσσομον· ἀ-
παντα ἧ μυδαλέα καὶ βίρροδιη,
δυσωδεῖ, ῥυπαίνετα, σπασσέ-
ται.

σζα'. Ἐν τοῖς αἰσιν ἐστὶ τὰς
ἐργασίαις τῆς ἀκοῆς, ὅπως τοῦ
πνεύματος τοῦ ἵχως διαγιγνώσκῃ,
τί ἐστι τὰς συγκινήσεως δια-
σειαδόντες [παθημάτων] ἀποφ-
εαυτοῦ αἴρεσις. αἱ τῆς ἀκοῆς
ὄργανα ἀναλαμβάνει [ὑποδύ-
χεται] (τρεῖς δ' ἐστὶν ὁσά, ἡ
σαῖπρος, ὁ ἀκμων, καὶ ἡ σφουρα-
σιω τοῖς ἀκυστικοῖς νύκτεσι,
ἐν οἷς ἄλλον τινα δέχον διακρί-
νει ἡ κραυγὴ [βοή], ἡ συρ-
γμός, καὶ τ' ἄλλα.

σζς'. Ἡ γὰρ, δὲ π [κλ]θ
π [ε]ξ ἀκαλάσιος· ἐξ ἀρ
μονίας, μέλ [ε]ν ἐν τῷ συρρα
γμάτων, κλίπ [ε]ν ἐν τα
θλιμμένων, πάταγ [ε]ν
[ε]ξ, [α]φρο· καὶ σφοδρωτῆ
ρος ἢ, ροίζος [ροϊδος, φρυα
γμός·] λίαν κεπήδ, ἀλαλα
γμός [κωδονκερότ [ε],] κα
τ' ἄλλα.

σῆγ'. Τῇ οὖν τὰ χειρὶ
 7α ἀνακρίνομεν· τὸ μέλι κη
 λυκὸν ἐν τοῖς ἐξάτοις α.
 χαρὸν [κελυδοιδὲς] κ' γλα
 κόν, χαρὸν πκ' ἐρυθρὸν δ
 μέτρε βαίνε.

64 The degrees of white-

& blackness distinguishing
is: chalk is white, hair ho-
ivory milk-white, chaff
[pale,] an asf ash-co-
d (or of a mouse) [dun,]
ail carnation | flesh-co-
white-red: [pitch is cole-
ck, a black-more | negro.
or] is swart [tawny,] a
arrow brown [murry,] a
s of a dark-gray, a chest-
of a chestnut-brown, (a
ight bay.)

65 You will discern

et blew & yellow things,
on shall call gilly-flowers
dark-purple-blew, vio-
of a violet color [a deep-
ing blew,] the mark of a
is black and blew, the
b) blew-bottle of an a-
e [skie-colored, bright-
v,] cats eyes of a gray-
w [owl-ey'd;] but gold is
bright yellow, a carcase
[a dead yellow,] a she-
f tawny, an half-burnt
k a whinsh yellow [fal-
]

66 Between green and

things thus put a diffe-
ce: a grove of oaks is of
rafs-green, a grove of
ts of a leek-green, the sea
glafs-green, and when it
ves, a venice-green: of
things there are, scarlet-
n of a crimson [common
ble,] vermilion [red-
b] of a darkish red, flame
red [glittering-red,] a
reddish, a lion dun [yel-
-tawny, de roy.]

67 That a man may

to that he perceiveth
ings] three inward sen-
sars given us: 1. The
mon sense under the fore
e of the head: 2. the fan-
under the crown [top oth'

264 Albitudinis & ni-
gritudinis gradus ita di-
gnosce: creta est candi-
da, capillus canus, ebur
lacteum, palea pallida,
afinus cinereus (seu mu-
rinus,) unguis rufus:
pix est atra, Æthiops fu-
scus (furfus,) passer
pullus, anser aquilus,
castanea spadicea (ba-
dia.)

265 Inter carulea &
lutea discernes, si dices
caryophylla hyacinthi-
na, violas ianthinas, fu-
gillationem lividam, cy-
anum cyaneum, felinos
oculos castios (glaucos;)
aurum vero est flavum,
cadaver luridum, lupa
rava, later semicoctus
gilvus.

266 Inter viridia &
rubra sic discrimina:
quercetum est herbeum,
pinetum prasinum, pon-
tus vitreus, & cum un-
dat, venetus: è rubris
sunt, coccus purpureus,
minium puniceum, flama
rutilla, vulpecula ru-
fa, leo fulvus.

267 Vt autem sentias
te sentire, dati sunt
sensus interni tres:
1. Sensus communis sub
sincipite: 2. Phantasia,
sub vertice: 3. Memo-
ria, sub occipitio: illic

σξδ'. Τῆς λευκότητος καὶ
μελανότητος τοῦ βαθμῆς ἔτι
διαγνώδι' ἡ κίμωλός λευκή ἐστίν,
ἀρίξ πολεὰ, κέρας ἐλεφάντινον
γαλάκτειον, ἄχουρον ὄχεον,
ὄντος ἀπόδι, ὄνυξ κίρκου·
πίστε μελατόχερος, Αἰθίοψ
φαῖος, σκῆθιον καρύκινον, χλιδ
ζοφερός, κάσσιον φοινίκιον
[σπαδίμιον.]

σξε'. Ἐν τοῖς γλαυκοῖς καὶ
χλωροῖς διαγνώσεις, εἰάν
λέγῃς κερυόφυλλα ὑακινθίνα,
ἰα ἰάνθινα, ὑωπασμόν μο-
λιβδόχρου, κύανον κυάνεον,
γαλῆς ὀφθαλμοῦς γλαυκῆς·
χρυσὸς δ' ξανθὸς ἐστίν, πῶμα
πυλιδόν, λύκος γαρύπος,
σπλίνθον ἡμίερον κίρκας.

σξς'. Ἐκ τῶν χλωρῶν καὶ
ἐρυθρῶν ἔτι διακρίνει· δρυ-
μῶν ποσάδης ἐστίν, πίτυς ποσά-
στιν, πόντος ὑάλην, καὶ
ὅτε κυμαίνει καλαυγὸς, [ἕρεσι-
δής]· ἐξ ἐρυθρῶν ἐστίν, κόκκος
πορφυρεὺς, μίλτος φοινίκης,
φλὸξ πυρεσθῆς, ἀλωπεκίς πυρ-
ρὰ, λίων ὀπῆσθον [χρυσό-
ειδής.]

σξζ'. Ἵνα δ' αἰσθῶσι αἰσθῶ-
μενος, τρεῖς αἰσθησῆς αἰσθῶσεν
κείμεναί σοι δέδον· α'. ἡ αἰ-
σθησις κοινὴ ὑπὸ τοῦ κρο-
νίου· β'. ἡ φαντασία, ὑπὸ
τοῦ μεσοκράνους· γ'. ἡ μνήμη,
ὑπὸ τοῦ ἰνίου· καὶ κεῖ μὲν τὸ
head:]

head]: 3. the memory under the binder part: in that place the spirit standing as in a watch-tower [centry] layeth hold on the resemblance [catcheth the shape] of every thing seen, heard, smelt, tasted, toucht [felt;] in that other, viewing them judgeth of them; in this it storeth up those images [resemblances] for after-use, and as occasion sero's brings them out.

268 The duty therefore of the common sense is to attend [mark;] of the fancy, to imagin; of the memory, to remember; or if it have forgot any thing, to call it to mind.

269 The same animal spirit doth work [produce, cause] local motion: whilst running up & down through the nervus, and filling the muscles, it on this side stretcheth the tendons, on that side it pulls them back: upon which stretching and pulling back follows the motion of the part.

270 But being weary it seeks rest, and therefore (having left the organs of sense) hideth it self into its retirements, which thing we call sleep: and thus to sleep is nothing else, but to have the senses at rest from their out-ward operations [workings;] to the end that the same spirits being wearied [tired,] and scattered, and spent, may gather themselves again within themselves [recruit.]

271 For the natural spirit is then at most leisure for digestion; the vital repairs the in-bred heat; the animal

spiritus tanquam in specula stans, arripit simulachrum cujusvis rei visæ, auditæ, olfactæ, gustatæ, tactæ; isthic ea speculans dijudicat; hic illas icones in futurum recondit, & pro occasione depromit.

268 Officium igitur sensus communis est attendere; phantasiæ, imaginari; memoriæ, meminisse; aut si quid oblita fuit, reminisci.

269 Idem animalis spiritus operatur localem motum: dum discursans per nervos, & implens musculos, hinc intendit tendines, inde retrahit: quam intentionem & attractionem sequitur motus membri.

270 Fessus autem querit quiescere, ideoque (derelictis sensoriiis) occultit se in sua intranea, quod somnum vocamus: & sic dormire nihil est, nisi habere sensus quiescentes ab externis operationibus; quo iidem spiritus defessi, & dispersi, & dispersi, se intra se recolligant.

271 Naturalis enim spiritus maxime tunc vacat digestionem; vitalis reparat nativum ca-

πνῶμα ὡς ἐν τῇ σκοπᾷ ἰσθῶν νοήματα θεωρεῖ τὰ πάντῃ ὁρᾷ, ἀκουσῇ, ὀσφραίνεται, γούσῃ, ἀπῇ, καὶ ἐνθάδε αὐτὰ κατασκοπεῖ καὶ διακρίνει· ἐν ταῦτοισι δὲ τὰς εἰκόνας ἐκείνας ἡς τὸ μέλλον ἀναπίπτει, καὶ δικάζει εἰς χεῖρσιν ἐκφέρει.

σξη'. Τὸ κοροστικὸν οὐκ τῇ κοινῇ αἰσθητικῇ ἐστὶ κοροστικόν τῆς φαντασίας, φαντάζεσθαι εἰδὲν δὲ πνῶ καὶ ἐπὶ λατῶν μᾶλλον τῇ ἀναμνήσει ἀνακυκλεῖν.

σξθ'. Αὐτὸ τὸ ἐμφυτικὸν πνῶμα πῶς τοπικῶς κίνησιν ἐνεργεῖ· ὅταν διατρέχον διὰ τῶν νέρων, καὶ ἐμπληρωθῇ τῶν μῶσιν, ἐνθάδε δὲ ὁπτείνῃ τῶν τένοντας, ἐκείθεν ἀνασύρῃ· ὁπτείνῃ καὶ ἐλκυστικῇ ἡ κίνησις τοῦ μέλους παρέπνῃ.

σο'. Κεκομμένος ὁ πνευματικὸς ζῆτεῖ, καὶ διὰ τοῦτο (τὰ αἰσθητικὰ καὶ καταληπτικὰ) ἀποκρύπτει αὐτὸ εἰς τὸν ἑσω μυχῆ, ὅπου ὕπνον ὀνομάζομεν· καὶ ὅταν ἵπνῃ [κοιμηθῇ], καθόλου ἐξέρχεται, εἰ μὴ ἔχειν τὰς αἰσθητικὰς δυνάμεις τῶν ἐξωτερικῶν ἀντικειμένων· ἐφ' ὅτ' αὐτὸ πνῶμα ταχαίοντα, καὶ διασκορμιζόμενα καὶ καταναλασσόμενα ἀναλαβάνει.

σοα'. Τὸ γὰρ φυσικὸν πνῶμα μέγιστα τότε τῇ πείσῃ χοράζεται· τὸ ζωτικὸν τῇ ἐμφύτῳ θερμότητι δοσκα-

refit

thing it self in the brain,
running up and down
cells, upon what vain vi-
sions [phantasies] it lights,
reassumes them to be
what it would over, which we call
dream.

272 Seasonable sleep re-
fresheth us, because it in-
creaseth [further, improv's]
our strength; overmuch waking
[watching,] wearieth, be-
cause it exhausts [spends,
raises up:] neither doth want
food so exceedingly wear-
eth, as want [loss] of sleep.

273 He that is sleepy,
doth stretcheth: he
doth slumbreth [nappeth,]
winkles with the eyes, and
shakes with the head: he who
doth sleep, dreameth, & some-
times snorieth: he who hath
not soundly, is rowsed up
[wakes] of himself:)
and being wakend, wakens
[raises] others.

lorem; animalis sei-
psum in cerebro vege-
tans, & suas cellulas
transcursans, in quæ
phantasmata incidit, il-
la reassumit perspecu-
landa, quod somnium
vocamus.

272 Tempestivus so-
por recreat nos, quia
vires auctat; nimia vi-
gilia fatigat, quia ex-
haurit: nec tam impen-
se debilitat inedia, quam
insomnia.

273 Qui dormit, urit,
is oscitat & pandicula-
tur: qui dormitat, is
nictat oculis, & nutat
capite: qui dormit, so-
mniat, & aliquando
stertit: qui edormivit,
expergiscitur (seu evi-
gilat;) experrectusque
expergefaccit (seu exci-
tat) alios.

C A P. XXVIII.

mens quid 274. ratio, voluntas, animus 275. Intelligere, velle, conari 276.
Gradus intelligentiæ 277. inscitia 278. intellectusque & fidei 279. Sci-
entia, error, opinio, &c. 280. Voluntas vult bona per se 281. mala per
accidens 282. Affectus animi circa objecta bona 283. & mala 284.
Compassio 285. Conscientia 286.

the mind with the af-
fections, and con-
science.

274 Because the senses
perceive [take notice of]
those objects only that are
present (and indeed but su-
perficially too,) a mind was
given us; that is, a power
[force, ability] of piercing
into those things also which
are absent, of searching out
things hidden, of presaging
[inquiring at] things to come:

Mens cum affectibus,
& conscien-
tia.

274 Quia sensus per-
cipiunt præsentia tan-
tum objecta (& qui-
dem superficialiter,) da-
ta est mens; hoc est,
vis ad absentia quoque
penetrandi, abstrusa in-
dagandi, futura præsa-
giendi: cum arbitrio
petendi bona agnita,
& facultate audendi

σφ. τὸ ὅτι ψυχὴν ἐν τῷ ἐγκε-
φαλῇ ἡσυχῇ ἔχον καὶ ὅτι τὰ
ἐνδομυχα ὁπρὸς αὐτὴν, τῷ φαν-
τασματικῶν τὰ ἐμπεσόντα ἀνα-
λαβὼν ἐκ δούτερος σκοπεῖ, π
ὄνειρον [ὄναρ] ὀνομαζομένη.

σοφ. Μενουῆς ὁ ἱππὸς δ'-
καιρος ὡς ἀναδέλφῃ ἡμῶν,
ὅτι τὴν βίαν αὐτῶν ἡ δ'
ἐκπύρσις τῆς ἀγρυπνίας κά-
μνειν ποιεῖ, ὅτι κατανάλειψις
ἐστὶ τῶ σφοδρῶς ἡ ἀσπίς, ὡς
ἡ αὐπνία ἐξαδινύσκει αὐν.

σοφ. Ὁ ἰσχυρὸς, χαμπά-
ται καὶ σκορδινᾷ. ὁ νυστέλιος,
νυστάζει, τοῖς τε ὀφθαλμοῖς καὶ
τῇ κεφαλῇ ὀπνύων. ὁ καθύ-
δων ἐνυπνιάζει, καὶ ἐνίοτε ῥέγχι
ὁ ἐγρηγορῶς ἀνεγείρεται [ἐξ-
υπνίζει] καὶ διεγερθεὶς ἀνε-
γείρεται καὶ ἄλλους.

Ὁ νῦν μὲν τῷ παθῶν
καὶ τῆς συνειδή-
σεως.

σοφ. Ὅτι αἱ αἰδήσεις τῷ
χρημάτων τὰ παρόντα μόνον
ὀπνοῦσι (καὶ τὸ τοῦ ὀπνολῆς,
δέδοται ἡμῖν ὁ νῦν τῷ ἐστίν,
ἡ δυνάμεις αὐτῶν τὰ ἀπόντα
καὶ διαφῶσαι, πᾶσι τὰ ὀπνύου-
σα ἐξ ἐλπίδας, πᾶσι τὰ μέλ-
λοντα [ἐσόμενα] θεωρεῖται
συν' αὐτῶν εἰς τὸ ὀρέ-
σθαι τὸ ὅτι, καὶ ἀδέντων ἀγαθῶν,
καὶ δυνάμεις εἰς τὸ ὅτι χεῖρεν
αὐτῶν

with a will [choise] of desiring things acknowledg'd good, and an ability of venturing on the things desir'd.

275 We term that force of piercing into things, reason, which seeks out the understanding of things: that power whereby we desire that which is good, we stile the will, which doth earnestly require the choosing of things: we intitle the vertue of persuing those things which are desired the purpose [mind,] which courteth [canvasseth for] the power [mastery] of things.

276 These three make a man differ from brute beasts, yea men from men; whilst some understand, will, and busy [employ] themselves more, and better then others.

277 For he who inquires [searcheth] into many things, is industrious [painfull;] he who apprehends a thing readily [with ease] is ingenious [witty;] he that devises it [finds it out,] is cunning [skrewd;] he that knoweth it, skillful; he that hath settled his knowledge by practice, experienc'd [well-seen;] he that knows how to use things, is discreet [sage;] he that doth use them, is wise; he that abuseth [misapplieth] them, is crafty.

278 On the other side, he that regardeth nothing, is careless; he that perceiveth nothing, is blockish; he that spieth out but slowly, is a wul-lard [dunce;] he that weighs nothing, is unwary [without fore-cast.]

279 What any man takes in by sense, that he knows; what by reason, that he un-

concupita.

275 Vocamus vim illam penetrativam, rationem, quæ rerum intellectum quarit: vim boni appetitivam dicimus voluntatem, quæ rerum electionem exposcit: vim consecrandi desiderata nuncupamus animum, qui rerum potestatem ambit.

276 Hæc tria faciunt differre hominem à brutis, imo homines ab hominibus; dum alii plus aliis, & melius, intelligunt, volunt, satagunt.

277 Nam qui inquirat multa, est industrius; qui arripit rem facile, ingeniosus; qui excogitat, solers; qui noscit, gnarus; qui notitiam firmavit usu, expertus; qui rebus novit uti, prudens; qui utitur, sapiens; qui abutitur, astutus.

278 Contra, qui nihil curat, est socors; qui nihil percipit, stupidus; qui tarde perspicit, hebes; qui nihil perpendit, improvidus.

279 Quod quis sensu tenet, id scit; quod ratione, id intelligit;

τὰ ὀπθυμντά.

σοί. Τὴν δυνάμιν ἐκείνην τὴν διανοητικὴν, λόγον ὀνομαζομένην, ὅστις τῶν ὄντων τὴν συνείσιν [διάνοιαν] ζητεῖ· τὴν δυνάμιν ὀρεκτικὴν ἀγαθὰ βέλῃσιν ἀζηρομεν, ἢ τῶν ὄντων ἐκλογὴν [αἵρεσιν] ἐξαυτεῖ· τὴν δυνάμιν τὴν ἀπολαυστικὴν τοῖς ὀπθυμνείοις θυμῶσι περσσεύρομεν, ὅσπερ τῶν ὄντων ἐξουσίαν περποιεῖ.]

σοί. Ταῦτα τὰ τρία τῶν θείων ἀνθρώπων διαφέρειται ποιεῖ, καὶ γὰρ καὶ ἀνθρώπων ἀνθρώπων· ἀλλοι μὲν γὰρ σπουδαίοντες τῶν ἄλλων διανοῶσι, βέλονται, ἐργάζονται.]

σοί. Ὁ γὰρ πολλὰ ἐξεργάζονται, ὀπθυμνός· ὁ δὲ χροὸς πειρασμάτων, βίφους· ὁ ὀπθυμνός· ὁ αἰχίνος· ὁ εἰσὶν, ὀπθυμνός· ὁ τὴν ὀπθυμνίαν τῇ ἐμὲν πειρία βεβαιώσας, ἐμπερῶν· ὁ χρηστὴν δυνάμιν, φρονίμους· ὁ χρυσάμενους, σοφούς· ὁ ὀπθυμνός, πανεργός· ὁ ἀπειρητός [ὀπθυμνός] ἐστίν.

σοί. Ἐναντίας, ὁ μὲν νόος φρονιζών, νοθεός· ὁ μὲν δὲν ζωεύς, ἀβέλτερος [ἡλίθιος]· ὁ βραδέως ὀπθυμνός, βλαβὴς [ἀμαθής]· ὁ μὲν ὄλως καταισχύνων, ἀφρον [ἀβέλτος]·

σοί. Ὁ, τι ἀν τις τῶν αἰσθησέων γινώσκει, ὀπθυμνός· ὁ, τι τῶν λόγων, συνείσιν·

derstand.

stands; what by faith, the beleevs; but here the sort being likely causeth need;] a persuasion; being v'd, an assent; being en- lain'd without evidence, credulity [belief on trust.]

280 Those things, where- we understand not the son, we wonder at: such as it is a pleasure to know thoroughly we pry, narrowly into: but apprehension of a thing, if true, gives [pro-] [les] knowledge; if false, error; if weak, opinion [a guessing;] if proceeding from guess, a surmise; if doubting, a doubt; being hindered, a mistake; if none at- ignorance.

281 It is the propertie of will, to love and desire good things, to hate and re- fect the evil; if at any time will out [happeneth] that the (ill) things please, and the (good) displease, it is then the by [by meerchance:] then the outward appea- rance [semblance] deceiv- eth her, that she chuseth the false things, and slights the true.

282 For out of the mis- takes of the understanding, proceed the errors of the will; from thence (are) the truly endeavours, & vain undertakings of the purpose: because the not-knowing of a thing causeth its slight- [disregard;] too much of boasting [cloying;] an over- hot love, zeal [jealousy.]

283 Whence the other pas- sions of the mind, or affe- ctions, doe also proceed: if good things are away, desireth them. wisheth ho- ly for them, for the attain-

quod fide, id credit: sed hic relatio verisimi- lis facit persuasionem; probata, assensum; ad- missa sine probatione, credulitatem.

280 Quorum causam non intelligimus, mi- ramur; quæ pernosce- re volupe est, rimamur: sed vera perceptio rei dat scientiam; falsa, errorem; debilis, opi- nionem; ex conjecturis veniens, suspicionem; nutans, dubitationem; impedita, hallucina- tionem; nulla, igno- rantiam.

281 Voluntatis est, bona amare ac velle, mala odire ac nolle; si quando fit, ut hæc placeant & illa displiceant, est ex acciden- ti: tunc enim externa species decipit eam, ut eligat deteriora, & sper- nat potiora.

282 Nam ex aberra- tionibus intellectu- nis veniunt errata vo- luntatis; & dehinc a- nimi conatus enormes, moliminaque irrita: quia ignorantia boni af- fert ejus neglectum; sa- tietas, fastidium; præfer- vidus amor, zelum.

283 Vnde & reliquæ animi passionēs, seu affectus, veniunt: nam si bona absunt, deside- rat illa, optat, sperat, pro adipiscendis nihil

ὁ, πὶ τῇ πίστει, πιστεύει· ἀλλ' ὡς δὲ ἡ πᾶσαν δεικνύσας, πεποι- θήσιν· ὁποδεκτικῇ, σωθεῖσιν· ἀναπόδεικτον, ταχυπαίθειαν ἀπορρίπτει.

σπ'. Θυμίζομεν, ὡς αἰ- τίαν ἀγνοῦμεν· ἀ' ἡδὺ γνῶ- ναι, ἐρδυνῶμεν· ἀλλὰ ἡ τῶν ὄν- των κατ' ἀληθείαν ἀληθινή, ὁπι- στήμην δίδωσι· ψευδὴς, πλά- νη· ἀδυνάτος, ἐσώληψεν· σοχα- στικῇ, ἐσπεύει· ἀσαφὲς, ἀπο- ρεῖαν· ἐμποδίζομένη, ἀβλε- πῆεν· ἐδεμίαν, ἀγνοίαν.

σπα'. Πρὸς τῆς βελήσεως ἐστὶ τὰ χαρὰ φιλεῖν τε καὶ θέ- λειν, κατὰ ἡμῶν καὶ μὴ θέ- λειν κατὰ συμβεβηκός τα χαρὰ ὁπρὸς φορεῖν, σέργει τάναν- τίαν, ἐξ ἀπατωμένη τῷ ἐξω- εἶδη.

σπε'. Ἐξ ὁποτλανήσαντος τοῦ νοῦ [τῆς διανοίας] τῆς βε- λήσεως τὰ σφάλματα [παρε- πλάματα] γίνονται· καὶ ἐν τῷ δευ- τερῷ ἀνάμεικτοι τῷ θυμῷ ἀποδιδ- νάσκει· καὶ κινεῖται παρὰ σκοπιᾶν· ὅτι ἡ τῆς καλῆς ἀγνοίας, ὀλιγόρησιν· ἡ πλεονημονία, κόρον· ἡ δὲ ἐσπεύει· ἀγάπη ζῆλον φέρει.

σπγ'. Ὅθεν καὶ τὰ λοιπὰ τῆς ψυχῆς ΠΑ' Θ' Η ἐκχεταί· ὅτι γὰρ ἀπεισι τὰ χαρὰ, ὁπι- ποθεῖ αὐτὰ, βύχεται, ἐλπί- ζει, πρὸς τὸ ὁπιτυχεῖν πάν- των παρὰ λαμβάνει· αὐτο-
ing

ing [getting] of them tries every thing, yet for all that it feareth disappointment, and if it perceiveth a delay, it grows weary; if good things are present, it is jocund [frollicks], it rejoiceth, it applauds, and delighteth it self in enjoying them; yet being laded [glutted] again, loatheth them; if they are taken away, it is sad, it grieveth, complaineth, is afflicted with repentance, despairs.

284 But evil things do more disquiet it, which being to come, it abhors, fears, dreads; when they are coming on, it is afraid, shivers, or is astonished [agast]; after they are come [befallen], it is angry, it grieveth and mourneth.

285 In other men's good or ill fortunes, it is not alwayes after the same manner affected: for there, it rejoiceth, or envieth; here it pitieth [taketh compassion], or (if it be cross) it skips [leaps] for joy, and domineers.

286. The mind turned towards [upon] its own self, and actions, is call'd the Conscience: which, if it thoroughly perceiveth that she followed after the good things understood and chosen, and hath found the evils disliked, rejoiceth; otherwise, it shaketh [quivereth] and becommeth informer, witnes, judg, and executioner against it self.

non tentat; metuit tamen frustrationem, atque, si videt differri, habet tædium; si adfunt, gestit, lætatur, plaudit, oblectatque se se perfruendo iis; saturatus tamen rursus illa fastidit; si eripiuntur, tristatur, dolet, queritur, pœnitundine affligitur, desperat.

284 At mala inquietant eam magis, quæ ventura abominatur, formidat, tremiscit; adventientia horret, trepidat, aut stupefcit; postquam obvenerunt, irascitur, moeret, luget.

285 In alienis bonis & malis, non semper eodem modo affecta est: ibi enim gratulatur, aut invidet; hic commiserescit, aut (si perversa est) exultat & insultat.

286 Mens obversa fibi ipsi, & actionibus suis, dicitur conscientia: quæ, si pervidet se intellecta & electa bona secutam esse, reprobata vero mala averfatam, gaudet; sin, pavescit, & fit contra seipsam index, testis, judex, tor-

χάν δι' ἐδὲν ἡπὶ ὄν γε φοβέεται, καὶ ἐὰν ἀναβάλληται, ὀποδυσσεται· ὅτε πάρεστιν, ἐπ' αὐτοῖς ἀγάλλεται, ὀφθαίνειται, καὶ διὰ [κερτεῖ], τῇ χρήσῃ τέρπεται· κορεσθεῖσα ὃ πάλιν αὐτὰ βδελύσσεται· ὅτι οἴχεται φρεσὶ, πείλυται, πολυθρῶν ὀδύρεται, τῇ μεταβολῇ ἀνιάται, ἀπελπίζει.

σπδ'. Τὰ κακὰ δὲ μᾶλλον αὐτῷ διασπᾶ [τρυχῇ]· τὰ μέλλοντα δεινὰ βδελύσσεται, δειλιά, ἔρμει, τὰ προσερχόμενα κακὰ προσορᾷ φρίσσει, ἐκταρβέεται, ὀρρωδεῖ· προσεληλυθῶν παρίστασεν ὀργίζει, λυπεί, πενθεῖ.

σπέ'. Οὐχ ὁμοίως ἐν ἄλλοις τρεῖς διτυχεῖς τε καὶ δυστυχῖαις ἔχῃ· εἴτε γὰρ συγχαίρει, εἴτε φθονεῖ διτυχόντι, καὶ τὸν ἀτυχόντα ἐλπεῖ, ἢ πονηρεύεσθαι ὀπχαίρεται καὶ ἐστιν.

σπς'. Ὁ νῦν ἑαυτῷ ἀντίστροφῶς, καὶ τοῖς αὐτῷ ἐνεργήμασι, ΣΤ ΝΕΙ' Δ Η ΣΙ Σ λέγεται· ἡπὶ ἐὰν ὀπνοῖσῃ ἑαυτῷ τὰ ἐννοηθέντα τε καὶ ἐκλεχθέντα καλὰ διαύκσεν, τὰ δὲ ἀδύκμα κακὰ ὀποσρέψεν, χαίρει· ἄλλως, περφοβέεται, καὶ ἐαυτῇ κατηγρεῖ, καταμαρτυρεῖ, καταδικάζει, καὶ κολάζει.

C A P. XXIX.

Obesitas, macies, deformitas 287. Sanitas & morbus 288. Male figurati 289. male oculati 290. male linguati 291. male pedati 292. Vulnerum species 293. & ulcerum 294. Ozena, redutia, morbilli 295. luxatio, fractura, ruptura 296.

Things that befall the body beside nature, diseases; and first outward ones.

Accidentia preternaturalia, morbi; primo externi.

Συμβεβηκότα τὰ παρὰ τὴν φύσιν, αἱ νόσοι καὶ παθήματα αἰ εἰς τὸν ὄντι.

287 According to the outward look [complexion, appearance] some are gross [pursey] and plump [fat,] others slender, lean [meager] and lank starvings; some fair [beautiful,] others ill-favoured, and foul [for a bunch in the back, the Kings evil, and any swelling] knob [spavin,] do disfigure: in regard of the inward constitution [plight] some are strong [well-set,] others weakly [sickly,] and tender, [puling, crazy.]

287 Secundum exteriorem aspectum, quidam sunt corpulenti & obesi; alii graciles, macilentii, & strigosi; quidam formosi, alii deformes, ac turpes (gibbus enim, struma, & quodvis ruber, deformant:) secundum interiorem habitudinem alii sunt firmi, alii invalidi, ac teneri.

σπζ'. Κατὰ τὰ εἶδη οἱ μὲν ὀλίγωμοι τε καὶ κατὰ πλεονεξίαν [δυστροχοί] αἱ δὲ λιπώτεροι [λεπότεροι] σφικτώδεις, καὶ μονόγαρμοι: οἱ μὲν δὲ εὐδαίμονες, οἱ δὲ δυσδαίμονες καὶ δύστροχοι (κύρτωσις μὲν γὰρ καὶ χοιρᾶς, καὶ πᾶν ὄγκωμα δυσδαίμονος.) καὶ τὰ εἶδη οἱ μὲν δὲ ἀσθενεῖς, οἱ δὲ ἀσθενεῖς καὶ μαλακῶς ἐχόντες.

288 The Operations being intire caus health; being hurt [hindred,] diseases: whether the hurt be caused by the ill [undue] framing of the parts (as when they are greater or lesser then's meet, or ill-fashion'd, or placed amiss;) or by a disunion of parts (as in wound, ulcer [sore,] wrenching [putting a bone out of joint, breaking, bursting] or a faulty mixture [an evil temperature] of humours (as in diseases.)

288 Integræ functiones dant sanitatem, læsa morbum: sive læsio fiat à mala conformatione membrorum (ut cum majora & minora sunt iusto, aut male figurata, aut perperam sita;) sive à solutione continui (ut in vulnere, ulcere, luxatione, fractura, ruptura) sive à vitiata crasi humorum (ut in morbis.)

σπη'. Αἱ ἐνέργειαι ὁλοτελεῖς ὅσαι γίνονται [διδόξαν] διδῶσι, βλαπτομένην δὲ νόσον· εἴτε ἡ βλάβη ἐν τῇ κακῇ σχηματοποιίᾳ τῶν μελῶν γένοιτο (ὅς ἂν μείζων ἢ ἐλάττω ᾖσιν ἢ δέῃ, εἴτε παρὰ τὸ δέον σχηματίζομεθα ἢ καὶ κείμεθα.) εἴτε δὲ τῆς ἀναλύσεως (ὡς ἐν πῶς τρυμαπ, τὸ ἔλκεθ, τῇ ἐξαρρήσει, τῇ κλάσει, τῇ διαίρεισι) εἴτε δὲ τῆς τῶν ἰσχυρῶν καὶ ὀφθαλμοῦ διαρραγείας (ὡς ἐν τῇ νόσει.)

289 Those that are ill-formed [shaped] are, the hump-necked, down-lookt, houl heads [jobber-nouls,] capped-crown'd, high-fore-headed, chuffs [puff-cheek'd,] hump-lip'd, snaggie-

289 Male figurati sunt, obstripi, cernui, capito-nes, cilones, fronto-nes, buccones, labio-nes, dentones; & qui habent nasum aduncum, vel reduncum (resimam)

σθθ. Τῶν ἀσχημάτων εἶπν, ὀπισθοκυρτοί, λοφώδεις, μεγαλοκεφαλοί, φορῶν, ὀφθαλμοπώτοι, [μετωπάτες,] γνάθωνες, χείλωνες, προόδοντες, καὶ οἱ ὅτι ὀπίσθια ἔχοντες ἢ ὀπίσθιον, ἢ ἀνίστανται ὡς αἰὲν ὀπίσθιος.

tooth'd: and those that have their nose hook'd [crooked downward,] or crooked upward, or flat; also those that are crook- [camel-] backt, that have the King's evil, or Warts.

290 He that hath little eyes, is call'd pink-ey'd; he that hath but one eye, single ey'd [one-ey'd;] he that looketh with rolling eyes, goggle-ey'd; he that looketh askew, squint-ey'd; askew & assent, (& one eye lesser then the other) goggle ey'd; with eyes half-shut, and discerns things onely neer hand, purblind; not seeing by candle-light, and blinking, is a blinkard.

291 He that is dumb cannot speak, (from a naturall Deafness;) a lisper doth not pronounce R; a stammerer whisteth but ill; a bluffer stuts: one that is bottle-nos'd is suppos'd to smell [scent] well; one that is loll-ear'd to be a dolt, [dunce, block-head;] one that is blub-cheek'd, a glutton; he that is curl-headed, not easily to grow bald; he that is red-headed, to turn gray but slowly.

292 He that is maim'd wanteth a hand; he that is shrunk, hath it withered; he that is six-finger'd, hath a finger too many; he that is lame halts, [limps;] long-shank'd, hath feet extraordinary long; splay-footed, broad; crump footed, crooked; swollen-ankled, ankles standing too far out; bow-leg'd [shackle ham'd,] shanks stretcht out like a pair of compasses; Taylor-leg'd, bow'd out in the middle;

vel simum; item gibbosi, strumosi, verrucosi.

290 Cui sunt parvi ocelli, ocella dicitur; unoculus, luscus; cernens oculis contortis, cocles; distortis, strabo; obliquatis & limis (ac alterutro minore) patus; semiclausis, & tantum admodum videns, myops; non videns ad lucernam, & caligans, lusciosus.

291 Mutus est impotens fari, (à congenita surditate;) traulus & non pronuntiat; blasus male sibilat; balbus hæsitat; nasutus putatur odorari acriter; flaccus esse bardus, bucculentus ingluviosus; crispus non calvescere facile; rufus canescere tarde.

292 Mancus caret manu; ancus habet contractam; sedigitus redundat digito; claudus claudicat: pedo habet pedes longiores debito, panfa latiores, loripes incurvos; scaurus talos nimis exstantes; varus crura divaricata; varius in medio extorta; valgus præcrassas suras; compernis sibi atterit genua.

οὐ κῦρτος, βραγχώδεις, βενώδεις.

σ' 7'. 'Ο μικρὸς ὀφθαλμὸς ἔχων, μικρόμματ' ἔχεται· ὃ ἐξέχουσιν, ἐξοφθαλμ' ὃ ἐναμόνον ἔχων, μοιόφθαλμ'· ζωοσσεαμμένος βλέπων, ἐτεροφθαλμ'· διεσσεαμμένος, σεαβός· ὁ μῦαν τοῦ ὀφθαλμοῦ; καὶ ὁρῶν μόνον τὰ πολλοῖον, μύωψ· ὁ μὴ βλέπων πρὸς τὸν λύχνον καὶ σκοτυδιναῖον, ὑπόπυλ'.

σ' 7α'. 'Ο κωρὸς [ἄφων'· ἀρρήμων] ἀδύνατος λαλεῖν, (πρὸ τῆς ὁμιλῆως κωφότης;)· τραυλὸς πρὸς ἐκφωνεῖ· βλαυσὸς δυσουρίπ'· ψελλὸς μοχλαλεῖ· ὁ μετ' ὀφθαλμοῦ ὁρῶν ὁ σφραίνεσθαι νομίζεται, χαλαρὸς ἐπὶ ἀμαθιῇ γνάθων πολυφάρ'· τρέχων βραδέως μετ' αὐτῶν [φασματ'·] πυρρίχ'· ἐν τῷ χ' φολιεύεται.

σ' 7β'. 'Ετερόχειρ [μονόχειρ] μιᾶς στερεῖται χειρὸς· κυλλὸς σιωπεύει· ἔχ' ἐξ ἀδάκτυλ'· περιασύνει τὰ δακτύλα· χωλὸς [λιπόγυ'·] χαλαίπυς· χωλὸς· μακρόπυς μακροτέρως παρὰ τὸ δέον ἔχ' ἐπὶ πόδας, πλατύπυς δὲ ρυτέρως, κυλλόποδιον [ἐλαυσόπυς] ἀγκυλὸς [ὀπθαλμίας κῦρτος]· σκαυρ'· σφυραῖον [λίαν] ἔχ' ἔχοντα· σκαμβὸς [σεβλόπυς]· σιέλ'· διασεφονία· ραμβὸς [ραμβόσκελης]· ἐν μέσῳ ἐκβιαδύνει·

gouty

gouty leg'd, very thick calf; he that is baker-knee'd, wears away his own knees.

293 A wound is made by slashing [cutting,] or stabbing or biting, (by snips;) a blow, by smiting or crushing; a red wheal by a stroke [lash;] a waterish blister, by a burning [scalding;] a kibe, [chilblain] by chilneß; a brawn [thick skin,] by hardening; but black and blue is the mark of a blow; a skar remains after a wound is cured.

294 An ulcer is a corruption under the skin: whose gathering together of matter you shall call an imposthume; but it's middle a core dropping out filth, gore, and matter; but that which creeps from place to place, is a wolf [ring-worm;] that which eats out the flesh round about it, a canker; that which deadens the flesh, a gangreen.

295 The ozæna, is a sore in the nostrils; reduvia, at the nails; the meazels and smal pock, in any place.

296 A wrench is caus'd when the bones are removed out of their hollows; a breaking of them, when they are broke asunder; a rupture happen: to the thin skins; & makes a burstneß in the rim of the belly (that is) the falling down of the guts into the bod &c.

293 Vulnus fit cæsum, aut punctum, aut morsicatum, (mordicus;) plaga, percussione aut contusione; vibex verberere; pustula uestione; pernio gelatione; callus induratione: sed livor est signum plagæ; cicatrix superest à curato vulnere.

294 Vlcus est subcutanea putredo: cuius supurationem vocabis abscessum; centrum vero ejus vomica exstillantem pus, tabum, & faniem; at quod de loco in locum serpit, est herpes; quod circa se carnem exedit, cancer; quod eandem mortuam facit, gangæna.

295 Ozæna, est suppuratio in naribus; reduvia, ad ungues; varioli & morbilli, ubivis.

296 Luxatio fit, cum ossa emoveantur suis acetabulis; fractura, diffringuntur; ruptura accidit membranis; facitque in peritonæo herniam (ramicem) h. e. procidentiam intestinorum in scrotum, &c.

βλαυσός πυχτίος τὰς γαστροκνημίας· συμμηρός τὰ γόνατα ἀλλήλοις προσεβεί.

σζγ. Τὸ τραῦμα γίνεται ἢ τμησθ. ἢ νύξθ. ἢ δνξθ. πλῆγῃ τυτθ. ἢ θλάσματι· σιμωδίζ· μάχῃ· φλύκταινα, καύματι· χείμαλον, ἐκπήξθ. τύλθ., σκληροτητι· ἀλλὰ πελιδνότης τῆς πλῆγῆς τεκμήριον· σάλη· ἄλφθ, πιδεραπιδυμὸς τὰ τραύματα.

σζδ. Ἐλκθ· ἐστὶν ὑποδερματικὴ πῆξις· ἥ ἐμπύωσιν ἀπόστημα καλεῖσθαι· κίνθρ, δὲ ἐμπύημα, ὃθεν ἀποστρέφεται αἷμα σεσηπός, λυθόν τε ἐξ ἰχώρ· ἀλλὰ ὃ τὸ ἐφάρπον ἐνθα καίενθαι· ἐρπης ἐστὶ· τὸ ἄλφ· πελιδνὸν τὸ στίρχα καλεσθῆναι, καρκίνωμα· τὸ τλῶ στίρχα νικρὰν ἀπὸ γαζοῦ μόνον, γάγγραινα.

σζε. Ὀζαίνα, ἐν τοῖς μυσκλήροισιν ἐμπύωσις ἐστὶ παρονοχία, παρὰ τοῦ ὀνοχας· ἐξ ἀνθήματα καὶ ἐκδρασματα ἰκασταχόδι.

ςς. Ἐξάρθρωσις γίνεται, ὅταν τὰ ὀστέα τοῦ ποτεληθόντος ἐκδιάρθωσι· κλάσις, τε διαρρήσασθαι· ἢ διάρρηξις τοῖς ὑμέσι συμβαίνει, καὶ ἀπερρίζεται ἐν περιτονίᾳ τῷ κήλῳ [βελωνοκήλῳ, ἐνπερεκήλῳ]· τὸ ἐστὶ, παρέμπτωσιν τοῦ ἐντέρου εἰς τὸν ὀρχέα, καὶ τὰλλα.

C A P . XXX.

Series morborum 297. Morbi ventriculi 298. Intestinorum 299. Venarum mesaraicarum 300. Hepatis 301. Fellis & lienis 302. Vasorum urinae 303. Sanguinis exsudati 304. defluxionis variae 305. cordis & pectoris 306. sensuum laesorum 307. motus varie laesi 308. somni male affecti 309. Aliæ morborum differentiae, febriumque 310. Capitis & dentium dolor, moribundorumque symptomata.

The inward diseases.

297 Now I will declare [relate] the diseases of the temper in the order of the operations.

298 The Stomack if it desires no food [nourishment,] it is a want of appetite; if more then fit, an insatiable hunger [a greedy-worm;] if odd things, the green sickness [or longing;] if it digests those things which are taken but weakly, there arise rejolts [wamblings,] breaking forth upwards by hiccoks, or by belches; but downwards by foists, or also farts; if it digests badly, worms; if it doth not at all digest, but throws [casts] it out by the upper parts, it is loathing [turning of stomach,] and a vomiting [casting;] but by the lower parts, a loosness [scouring.]

299 If the Entrails doe not void, it is called the closing [coming together] of the paunch [the being hard bound:] if with gripings [frettings, wringings] in the small guts, the Lord have mercy upon me, (or the Iliack passion, and the knitting of the guts, when the meat is cast out at the mouth mingled [mixt] with the excrements;) if in the great gut, the colon, the wind.

Interni morbi.

297 Iam denarrabo morbos temperamentum, ordine functionum.

298 Ventriculus si nihil alimenti appetit, est anorexia; si plus nimio, bulimia; si absurda, pica; si assumpta coquit imbecilliter, fiunt fluctuationes; erumpentes sursum per singultus, aut per ructus, deorsum autem per flatum, aut etiam crepitus: si coquit prave, vermes: si plane non coquit, sed rejicit per superiora, est nausea & vomitus; per inferiora vero, lienteria.

299 Si Intestina non ejiciunt, dicitur constipatio alvi; si cum torminibus in ilibus, ileos (seu iliaca passio, & volvulus, ubi cibis stercoribus permixtus rejicitur ore;) si in intestino crasso, colica: si vero dejectio nimie crebra est, diarrhoea; si sanguinolenta, dysenteria; si pauca, & cum difficultate (aut inani conatu egerendi)

Αἱ ἔσω Νόσοι.

σ 43. Ἦδη καταλέξομαι τὰς νόσους τῆς συγκροτικῆς καὶ βλάστητικῆς ἐνέργειας.

σ 44. Ὁ στόμαχος εἰάν τι δειμᾶς ἔρῃς ὀρέγεται, ἀνορεξία ἐστίν· εἰάν τι περισσύτερας βελιμίας· εἰάν τι πικρῶν, κίττω· εἰάν τι ληρδέντα ἀδενῶς διαπίπτῃ, κυμάνσεις γίνονται· αἱ ἀνω ἐκρήσεις δια τῆς λυγμῶν, ἢ δια τῆς ἐρυγμῶν, καὶ τοῦ δια τῆς βδελύων, ἢ καὶ ποροδῶν· εἰάν τι κακῶς ἐψη, σκώληκες [ἐλμυντες]· εἰάν μὴ ὅλως ἐψη, ἀλλὰ δια τῆς ἀνω ἐξωθῇ, ναυτία ἐστὶ καὶ ἐμετός· δια τῆς κάτω, λεντερία.

σ 45. Εἰάν τι ἐντερεὰ ἐκ ἐκρένῃ, σίπτεται ἡ κοιλία λέγεται· εἰάν μὲν τῆς σερρῶν ἐν τῇ λαπαρᾷ, εἰλεός (ὅπερ τὸ βροχίμα τὰς κόπροις καὶ ἐκκρίνον δια τῆς στόματος ἐκβάλλεται)· εἰάν ἐν τῇ παχυτάτῳ ἐντέρῳ, τὸ κώλω, κωλικὴ διάθεσις· εἰάν δὲ ἡ ἐκβολὴ λίαν πυκνὴ τυγχάνῃ εἶσα, διάρροια· εἰάν αἱματώδης, δυσεντερία· εἰάν ὀλίγη, καὶ μὲν τῆς δυσκολίας (ἥτις κινῆς πείρας τῆ ἐκκρίνευ) τενεσμός colicæ.

colick: but if one goes to stool
[voids] too often, a lask
[lax;] if besmeared with
blood, a bloody flux; if but
litle, and with difficulty (or
a vain endeavour [striving]
to void,) costiveness; if up-
ward and downward, cholera
[vomit and looseness.]

300 The obstruction of the
Mesaraick veins, causeth
windy swellings, the hypo-
chondriack melancholy [the
spleen] and lingring agues.

301 The Liver if it breeds
waterish blood between the
skin and the flesh, makes a
dropsy; if half-raw, sickli-
ness, and paleness [a bleak
look;] if too tart [sharp,]
scabs and wheals; and if a
secret malignity mix it self,
the scurvy, French pox, le-
prosie.

302 The Gall infecting
the blood, doth cause the
Jaundis (to wit the yellow
jaundis, or black jaundis)
spareness, [lankness] & fall-
ling away; but the Milt ga-
thering many dregs, brings
to the left side a swelling &
a hard rising [knob;] but
transporting the same to the
passage of the fundament, the
Emerods: now and then with
the falling down of the fun-
dament, or the Pile.

303 Urine, kept too long
in the ureters [water veins]
maketh a pain [ach] in the
loins; in the reins and blad-
der, the Stone; but the urine
being kept, causeth a stop-
page of it: hard (to void,) a
difficulty of piss; issuing
out by drop meal, the stran-
gury [stranguition;] bloody,
pissing of blood; immoderate,
pissing a bed.

304 The assimilation of

tenasmus; si sursum &
deorsum, cholera.

300 Mesaraicarum vena-
rum obstructio, dat infla-
tiones, melancholiam hy-
pochondriacam, & len-
tas febres.

301 Hepar si generat
sanguinem aquosum in-
tercutem, fit hydrops; si
semicrudum, cachexia, &
pallor; si nimis acrem,
scabies & papulae; si que
occulta malignitas se ad-
miscet, scorbutus. lues
venerea, lepra.

302 Fel inficiens san-
guinem, efficit auriginem,
(flavam scilicet ictteri-
tiam, aut ictetum ni-
grum,) gracilitatem, ta-
bem: Lien vero multas
faeces colligens, inducit si-
nistro lateri tumorem &
scirrhum; eisdem autem
derivans ad ani exitum,
haemorrhoides: aliquan-
do cum procidentia ani,
aut fico.

303 Serum, detentum
diutius in ureteribus, fa-
cit lumbaginem; in re-
nibus & vesica, calculum;
suppressa vero uri-
na, excitat ischuriam;
difficilis, dysuriam; gut-
tatim exiens, strangu-
riam; sanguinea, cruen-
tam mictionem; immo-
derata, diabetem.

304 Assimilatio san-
E 3

ἐὰν ἀνω καὶ κάτω, χολέρα.

τ' Ἡ ἡμφορὰς τ' ΜΕΣΑ-
ΡΑΪΚΩΝ ΦΛΕΒΩΝ, ἐμρυ-
σήματα, [ἐλάσεις,] μελαγχ-
λίαν τὴν ὑποχονδριακὴν καὶ
χρόνικας τοῦ πυρετοῦς δίδωσιν.

τά. Ἡ παρ' ἐν γλῶττι τὸ αἶ-
μα ὑδατώδες ὁπσάρμιον, ὑ-
δροψ γίνεται· ἐὰν ἡμίερδον,
καχεξία καὶ ὡχρότης [ὡχρίαι-
σις]· ἐὰν ἄγαν ὀξύ, ψώρα καὶ
ἐξανθήματα· ἐὰν δὲ ἐλα-
θραία τις ποιηθεῖα συμμιχθῇ,
σφύλις, τὸ ἀφροδίσιον νόση-
μα, λέπρα.

τς'. Ἡ ΧΟΛΗ διαφθεί-
ρεται τὸ αἶμα, ἐκλήθην ποιεῖ (τ'
ξανθὸν δὴτα, ἥρουν τ' μέλανα,) ἰχθυότητα, φθίνον· ὃ δ' ΣΠΛΗΝ
πολλὴν ὑπόστασιν συλλέγων,
ἐπ' αὐτῇ τῇ ἀριστερᾷ πνεύματι
ὄγκον [οἶδημα, φύμα] καὶ σκίρ-
ρον παρέχων δι' αὐτὴν εἰς τὸ
τῷ πνεύματι ἐξοδόν, αἱμορροϊ-
δας καὶ πόδες μὲν τῆς πνεύματι
σεως τῷ πνεύματι καὶ τῆς συκώ-
σεως.

τγ'. Ὁ ὀρθὸς πολλὴν ἥδιν
χρόνον ἐν οὐρητῆσι κατεχό-
μενος, ποιεῖ τὸ τῆς οὐρῆς
ἀλγημα· ἐν νεφροῖς καὶ κύστι,
λίθιασιν· τὸ δ' ἐξ ὧν ἱμποδισ-
ζόμενον, ἰσχυρίαν τίητις δύσ-
κολον, δυσχερίαν· καὶ εὐα-
να ἰξερχόμενον, εὐαχερίαν·
αἱματικόν, αἱματώσαν οὐρη-
σιν· ἀμέδον, διαδότην.

τδ'. Ἀρρομίασις τῷ αἵματι

the blood convey'd to the limbs, being none at all, or but little, bringeth leannes [meagernes:] too much, windy swellings and inflammations, (which we call in the almonds of the ears the squinzies; under the tongue, the ranula; in the veins, a vein broke; in the skin any where, St Anthony's fire) being bad ringworms; in the face, tetters; elsewhere, pimples (freckles;) and in the head, scauls [scurfs:] but shedding of the hair, baldness, hoariness, are from the defect [want] of the radical moisture.

305 The overplus of digestions ascending to the head, and flowing down from thence to the parts underneath, make a distillation [catarrh:] which if it falleth [slideth] down to the eyes, causeth bleerednes; if to the jaws, the mumps; if to the wearand, hoariness; if it fretteth the lungs and there be a filthy spitting [hawking, the tick, lastly if a salt slime is thrust down to the joints, the joint-gout: which in the hand you shall call the hand-gout; in the foot, the foot-gout; in the knee, the knee-gout; in the hip, the hip-gout [Sciatica.]

306 The motion of the heart being intent, is term'd the beating [panting] of the heart; being none, a swooning [dying away;] a difficult fetching of breath pursues [a shortness of breath;] too thick, a wheezing; the breast being about to cast forth something that troubles it, by a violent commotion

guinis delati ad membra nulla, aut paulula, affert marcorem; nimia, inflammationes & inflammations (quas vocamus in tonsillis anginam; sub lingua, ranulam; in venis, varicem; in cute ubi, erysipelas;) prava, impetigines: in facie lichenes; alibi vitilignes (lentigines;) inque capite porrigines: sed alopecia, calvities, canities, sunt à defectu humidi radicalis.

305 Supramenta cotionum ascendunt ad caput, indeque defluentia in partes subjectas, faciunt distillationem (catarrhum:) quæ, si delabitur ad oculos, facit lippitudinem; si ad fauces, gravedinem; si ad tracheam, raucedinem; si exulcerat pulmonem, purulentamque excreatio adest, phthisin; si denique falsa illuvies detruditur ad articulos, arthritidem: quam vocabis in manu, chiragram; in pede, podagram; in genu, gonagram; in coxendice, sciaticam.

306 Motus cordis intensus dicitur palpitatio cordis; nullus, animi deliquium; respiratio difficilis, anhelatio; nimis frequens, asthma: thorax ejectionis aliquid molestum, excitat vehementi commotione tussim; cerebrum sternutationem: at qui dormiunt, supini

τῶ κατενεχθέντι εἰς τὰ μέλη ἐδεύει, ἢ ὀλιγίστη, λιπαρὰν ὀπιόρεσιν περὶ τὴν ἐμφυσήματα καὶ φλεγμονὰς (ἀς ἐν τῇ ἀνθρώπῳ συνάγῃ καλοῦμεν ὑπὸ τῆς γλῶττης, βαλερχιδιον ὅπῃ τῇ φλεβῶν, κυρτόν ἐν τῇ δέρματι ἐκαστοχθι, ἐρυσίπelas, [ἐρυθρόπelas]) κακὴ λέει χύας ἐν τῇ περσάπῃ, λειχύας ἀλλὰ χῶφακὰς καὶ ὅπῃ τῇ κεφαλῇ, πιτυρίασεις ἀλλὰ δὲ ἀλαπηνία, φαλακρότης, πολιάτης, εἰσὶν ὅπῃ τῆς ἐλλείψεως τῆς ἐμφύτης ὑγρότητι.

τέ. Τὰ περὶ τὰ δέματα τῶ πέψαν ὅπῃ τῇ κεφαλῇ ἀναβαινοῦσι, καὶ ἐν τῷ δέν κατὰ ῥέοντα ὅπῃ τὰ ὑποκείμενα μέρη, καὶ ἵκναι ποιεῖ ὅστις πορὶ τοῦ ὀφθαλμοῦ κατὰ πῖπαι, λήμει ποιεῖ πορὶ τὸν λαμόν, κούρυν πορὶ τῇ τετραχέαν, βερχίχῃ ἐλκῶν τὴν πνύμονα, ἀν πυάδης πῆς καὶ πύσας παρῇ, φθίσιν τὸ τέλῃ ἐάν ἀλμυρὰ ἴλως πορὶ τὰ ἄρδρα κατωθέτα, ἄρδρη πῆς ὡς ἐν τῇ χειρὶ καλίσας, χερσὶ γερὰ ἐν τῇ ποδί, ποδὶ γερὰ ἐν τῇ γόνατι, γονὰ γερὰ ἐν τῇ ἰσχίῃ, ἰσχί γερὰ [τὴν ἰσχιατικὴν νόσον.]

τς. Ἡ κίνησις τῆς καρδίας ἐν τῇ ἡσυχίᾳ, λέγεται παλμός [σπαρμός] τῆς καρδίας οὐδεμία, λειτοδυμία ἢ χαλπιτὴ ἀνάπνοσις, δύσπνοια ἀγαν συχὴ, ἀδμα. πῶρὰς ἀνιερὲς πῶρὰς ἀνιερὲς τῇ δεινῇ συκινῇ τῇ βήχῃ ἐγκύρα, πὺν πῶρῃ οἱ δὲ καθύδοντες, ὅπῃ οἱ ἡπνῆες ἀναπνέοντες, ῥαδίσσιν.

stirs up a cough; the brain, sneezing; but those who sleep lying with their face upward or downward, are easily troubled with short windedness.

307 Those that are maimed in their sense, are the blind and purblind; the deaf and thick of hearing; and those that have their smelling [sense] or taste dulled; and those that have no feeling, that they do not discern the thing touched: but in the inward sense to be able to conceive nothing, is blockishness; with difficulty, duncery; absurd [foolish] things, dotage; (but dotage with a fever joyned unto it, is a frenzy; with sadness, melancholy; with rage, madness;) to be able to remember [call to mind] nothing, or hardly, is forgetfulness.

308 An involuntary motion of one part, is a convulsion; if suddain and often, quaking [trembling:] but razing the skin, chilnes: shaking the body strongly, an epilepsie [the falling sicknesses;] waxing stiff in a limb, the cramp; taken away from the whole body, an apoplexie; from one side, the one-side palsey; from one limb, the palsey; all which proceed from the obstruction of the nerves [sinews,] and the flowing of the animal spirit being hindered; which if it be carried whirled about in the brain, is a giddines dizziness, meagrom]

309 No sleep, or but a little, is watching too much, drowsines; a continual one, Lethargie; with the breath stopped and a troublesome

vel proni recubantes, facile infestantur anhelitu.

307 Sensus laesi. sunt caeci & caecutientes; surdi & surdastris; & quibus est obtusus odoratus vel gustus; & qui stupent, ut tacta non dignoscant; interno sensu autem nihil imaginari posse, est stupor; difficulter, hebetudo; absurda, delirium; (delirium vero, cum adjuncta febre, phrenesis est; cum tristitia, melancholia; cum furore, mania;) nihil reminisci posse, aut ægre, obliviositas est.

308 Involuntarius motus unius membri, est convulsio; minutus & creber, tremor; cutem tantum stringens, horror; corpus valde jactans, epilepsia; obrigescens in membro, spasmus; ademptus toti corpori, apoplexia; uni lateri, hemiplexia; uni membro, paralysis: quæ omnia proveniunt ab obstructione nervorum, & prohibito affluxu spiritus animalis; qui si in cerebro ipso circumagitur, est vertigo.

309 Somnus nullus aut paucillus, est insomnia; nimius, somnolentia; continuus, veternus; cum respiratione inter-

ως περιπνιδμονιῶσιν.

τῇ. Οἱ τὰς αἰσθήσεις βεβλαμμέναι, εἰσι τυφλοὶ καὶ ὑπό- τυφλοι· κωφοὶ καὶ δύσκωφοι· καὶ οἱς ἀμειψία ἐστὶν ἢ ὁσφραγισ- ἢ γούστῃ· καὶ οἱ ἀναίσθητοι, ὥστε τὰ ἐφαπτόμενα μὴ διαγι- γνώσκειν· τῇ δὲ ἴσῳ αἰσθίσθαι δὲ οἶον τι ἐπὶ φανταζέσθαι, ἀναίσθησία ἐστὶ· δυσκόλως, ἀφροσύνη· τὰ αἴτια, παραφροσύνη (παραφροσύνη δὲ, μὴ θεωρεῖν τὸ πῦρ, τὸ φεῖ- νησίς ἐστὶ· μὴ παραφροσύνη· νία) δὲ ὅλας ἢ σχεδὸν ἀναμνήσκεισθαι, ὀπληστροφία [αμνησία] ἐστίν.

τῇ. Ἡ κίνησις ἐνός πινθῶ μέλους ἐκ ἐδελευσία ὀπασσασί· σμικρὰ τις καὶ πυκνὴ, ἐν μὲν τῷ χροῶτι δὲ μόνον σφίγγουσα, φοικὴ τὸ σῶμα σφύγγουσα ἐπι- ζεῖται, ὀπλησφία· ἐν τῷ μέλει καταρρίνωσα, σπασμός· ἀνη- ρημένη ὅλα τῷ σῶματι, ὀπασ- σφίγγουσα ἐν τῷ σπασμῷ, ἡμι- πληξία· ἐν τῷ μέλει, παραλυ- σίς· τὰ ἀπαντα γινόμενα ἐν τῇ ἐμφερέσει τῇ νύκτι, καὶ διακωλυθείσης τῇ ὀπρίσας τῇ ψυχῇ πνύμεται· ὅθεν ἐν τῷ ἐγνεσθαι ἀεὶ ἀγρόμην [κυκλοφορεῖμεν,] ἐκίχῃ ἐστίν.

τῇ. Ὑπνὸς ἰδέσις ἢ ἀλί- γος πρὸς ἀγρυπνία ἐστὶ· πρὸς τὸν, ὑπνῶδία· διμυκνὴ [σμιχρὴ, ἐδελεχίς, ἀδελεία πινθῶ,] λήθαργος [ναθέρτης] dreaming

dreaming of some body lying upon one, the Night mare; he that riseth [gets up] in a dream, and walks up and down, is call'd a Night-walker; he that is awake with his senses turn'd inwards, and his eyes not shut, and in a rapture of mind, an Ecstatick [one in a trance.]

310 Some diseases then cause pain, as the Stone, &c. others an itching, as the itch [scab,] &c. others a numbness and insensibleness, as the palsy; some are sharp, immediately killing [dispatching,] as the plague; others lingering [slow,] putting one to a long pain, as the consumption of the lungs, &c. others contagious [catching,] as any common murrian; others torment by heat and cold, as the fit of a fever [ague;] which coming only but once, is call'd a fever of a day; lasting for some time, a continual one; coming again by turns; an intermitting one; and this again, either a quotidian [every day,] or tertian [every other day,] or quartan [every third day;] or lastly, the spotted fever, shooting out botches and plague-sores; or at length secretly and most inwardly consuming the bones, an heftick not to be cured.

311 The head-ach doth molest the whole head; the megrim, the one part [side] of the head, the tooth-ach the gums; most sharply when little children [babes] breed teeth, because their little gums are cut: the pleurisie pricketh the sides but the signs [symptoms] of it are that are

cepta, & turbulenta somniatione compressoris alicujus, incubus: surgens per insomnium & obambulans, noctambullus nominatur; vigilans introversis sensibus, & oculis incontinuis, & in animi raptu, ecstaticus.

310 Alii ergo morbi faciunt dolorem, ut calculus, &c. alii pruritum, ut scabies, &c. alii stuporem & insensibilitatem, ut paralysis; alii sunt acuti, citissime perimientes, ut pestis; alii lenti, diuturnitate affligentes, ut phthisis, &c. alii contagiosi, ut quaevis lues vaga; alii afficiunt calore & frigore, ut in paroxysmo febris; quae semel tantum veniens, ephemera dicitur; aliquandiu durans, continua; repedans per vires, intermittens: & haec rursus vel quotidiana, vel tertiana, vel quartana; vel denique pestilentialis, bubones & carbunculos ejaculans; aut tandem latenter ac penitissime ossa depascens, heftica, incurabilis.

311 Cephalalgia infestat totum caput; hemi-crania, alteram partem capitis; odontalgia gingivas (acutissime, cum infantes dentiunt, quia gingivulae scinduntur:) pleuritis pungit latera: symptomata vero moribundorum sunt, hefter

μὲν τῆς ἀναπνοῆς παρεμποδίζουμένης, καὶ ταχέως ἐνυπνιάσας τὸ ὄπτικόν αἰσθητικόν ἐπιδόξας· ὁ ἀνιστάμενος καὶ ἔνθα καὶ ὡσεύτων, νυκτοφοίτης ὀνομάζεται· ὁ γρηγορῶν ὅππῃ τὰ ἔσω σέβας τοῖς αἰσθητικαῖς, καὶ σκαρδαμύτων τοῖς ὀφθαλμοῖς, καὶ ἐν ἐκστάσει αὐτοῦ, ἐκστατικός.

τί. τῶν νόσων μενοειδῶς ἢ ἄλλῃ [τὰ ἄλλα τῶν νοσημάτων] ἀλλ' οὐ ποιεῖσιν, ὅς ληθασίαι, κλ. ἄλλῃ δὲ κνηθμὸν, ὅς ψώρα, κλ. ἄλλῃ ἐκπληξίν τε καὶ ἀναισθησίαν, ὅς παρὰ λυσι· ἢ ἢ ὅς ἐξαιεῖσιν, ὡς τάχιστα ἀποκτείνονται, ὅς λεμῖος· ἢ δὲ βραδεία, τῇ πολυχρονίᾳ κατατρυχεύεται, ὅς φθισίς, κλ. ἐνίᾳ ὀπίσθιμῃ, ὅς ἀπαστὴ κοινὴ λύμη· ἄλλῃ τῇ θερμότητι καὶ ψυχρότητι ἀνίσωσιν, ὡς ἐν τῷ παροξυσμῷ τῆ πυρετοῦ· ὅς ἀπαξμόνος ἐπιρρέμενος, ἐφ' ἡμέρας λήγεται· ὅππῃ χρόνιον διατελεῖ, σωεχὴς· ἐπανερρέμενος ἐταπλάσας, διαλείπων· καὶ ἑατὶ πάλιν ἢ καθεμερινός, τελευτῶν, ἢ περὶ αὐτοῦ· ἢ τὸ ὕστερον λοιμώδης, ἢ ἐξ ὧν καὶ ἀνθραξ, ἐκ ἄλλων· ἢ τὸ τέλος, λαθραῖος τὰ ὅσα κατεδίον, ἐκλεκός, ἀδερά πεύλη.

τί. Κεφαλαλγία τὸ ὅλον κεφαλήν κακοῖ· ἡμικρανία, τὸ ἓμισυ τῆς κεφαλῆς μέρος· ὀδονταλγία τὰ ὄντα (μέγισται τῶν ἔρεσιν ὀδοντοφυούτων, ὅππῃ τὰ μικρὰ ἐλάττωται) ἀποδέρσις τὰ ἀποδέραι διὰ τῆς· τὰ δὲ συμπύματα τῶν ἀποδερσίων ἐστίν, ὁ ῥόχθονος· ἢ τῶν μελῶν ψυχρότης.

about to dye are a deadly
[morning] [rustling in the throat,]
the limbs key-cold, the falling
of the eyes, &c.

lethalis, membra infri-
gidata, procidentia oculo-
rum, &c.

της, ἢ τῶν ὀφθαλμῶν πρὸς πῶ-
σις, κλ.

C A P. XXXI.

Monstra dantur ubique 312. ut in meteoris 313. & vegetabilibus 314. &
animalibus 315. hominibus 316. Quædam tamen sunt incerta 317. quæ-
dam ficta 318.

The defects of natural
things, with monsters.

Defectus naturalium, cum
monstris.

Ἡ Ἑλλενικὴ τῶν φυσικῶν, μὲν
τῶν τετρατῶν.

312 Nature doth err now
and then in the generation of
things: and causeth, that in
each kind some prove abor-
tive [come before their time,]
or bring forth their young
with too few limbs, or too
many, or monstrous [ill-
shaped] ones; or also degene-
rating into some other thing:
which also it is profitable to
know.

312 Natura deerrat in-
terdum in generatione
rerum: facitque, ut in
omni genere quædam
abortiant; aut partum
producant membris de-
fectis, vel superfluis, vel
monstrosis; vel etiam
degenerantem in aliud:
quod, scire etiam con-
fert.

τις. Ἡ φύσις ἐν τῇ χυά-
σῃ τῶν ὄντων, ἐὰν ὅτι ἀφαιμαρ-
τάνῃ, ποιεῖ τε, ὡς ἐφ' ἀπαντε-
σὶ τοῖς ζῴοις ἐνία ἀμβλίσκειν· ἢ
τὸ τέκνον ὀπρὺν [χρῆσθαι] τοῖς
μέλεσιν ἐκλείπον, ἢ παρὰ τὸν
ἢ τετρατῶδες· ἢ τοὶ καὶ εἰς ἄλλο
παραλλάττον ζῷον· ὃ, τι καὶ
ὀπρὸς γινώσκην συμπεριφέρει.

313 Strange direfull me-
teors are, when it raineth
blood, brimstone, stones, frogs,
and other unusual things; &
when fiery balls fall down,
when armies are seen in the
clouds, and such like strange
fignts.

313 Portentosa mete-
ora sunt, cum pluit san-
guinem, sulphur, lapi-
des, ranas, & alia inso-
lita; & cum igniti globi
decidunt; cum acies ar-
matæ visuntur in nubi-
bus; similiaque ostenta.

ταῦτα. Τὰ τετρατῶδη τῶν
μετεώρων ἐστίν, ὅτε ὕψ' αἷμα,
θεῖον, λίθοι, βάτραχοι, καὶ
ἄλλα ἀνῶδη· Ἐὶ δὲ διαπυροὶ αἱ
σφαῖραι ὀπρὸς πίπτειν· ὅτε αἱ
ἰστοὶ [ὀπρὸς] πλοῖα [παρα-
τάξεις ἐν τῇ νεφέλῃ αἱ ἀεθέ-
ροντα] καὶ τὰ πτωχὰ σημεῖα.

314 Also vegetables,
when wheat changeth kind
into Rye, yea into darnel;
barly into drudge, oats into
wild-oats, &c.

314 Item vegetabilia,
cum triticum degenerat
in secale, imo in lolium;
hordeum in ægilopem;
avena in avenam fatu-
am, &c.

τις. Ὡς αὐτῶς τῶν φυτῶν,
ὡς ἡνίκα ἐκ πυροῦ σφυγῇ τι καὶ
ζιζάνια, ἐκ κριθῶν αἰγίλοφ,
ἐξ ἀκροστέλεως σιβαίνιον ἀπέ-
βη, κλ.

315 A monster is in the
kind of living creatures, a li-
ving creature born double, or
treble-headed; double, or
treble-body'd; also of two
kinds, such as are mules, be-
gotten of an he ass and a
mare; and leopards of a
Lilbard and a lioness; and
mungsrels of a wild and a
house bred faine.

315 Monstrum in ani-
mantium genere est, ani-
mal natum biceps, aut
triceps; bicorpor vel tri-
corpor: item bigenèr,
quales sunt muli, pro-
gnati ex asino & equa;
leopardique ex pardo &
leæna; & hybridæ ex fe-
ro & domestico sue.

τις. Τὸ τέρας ἐν τοῖς ζῴοις ἐμ-
ψύχων ζῴος ἐστίν, ἥ δὲ δυνάμει
λον, ἢ περιέφαλον περικέ-
δύσμον ἢ τέττωμον· ὡς αὐτῶς
διζῶδες, ὡς ἡμίονοι, ἐξ ὄνου καὶ
τῆς ἵππου· λεοπαρδάλεις τε ἐκ
παρδαλῆος, καὶ λεοντῆος; καὶ
ὕβριδα ἐξ ἀγέως καὶ πιδουαῖ
χοίρας χειρὸν πῆς.

316 Among men Her-
maphrodites [Will-Gills]

316 Ex hominibus
monstruosi habentur an-

τις. Ἐκ τῶν ἀνθρώπων τε-
τρατῶδες νομίζονται οἱ ἀν-
δρογύναι.

are accounted monstrous, who have a doubtfull sex, and those that are maim'd, or exceed in any limb, or are otherwise unusually shaped; among whom you may reckon the huge giant; and the little dwarfs [dandipratts.]

317 What they report of the phoenix a bird (burning her self, and reviving out of the ash:) also of the pelican (giving life to her young ones kill'd by a serpent :) of the Boa (a serpent growing to the length of 120 feet, and eating up whole stags at a bit :) and of the seven headed Hydra: and of the griffon a four-footed bird: and of the Harpies, filthy birds; and of the Centaur, half-man half-hors; and of the Pygmies waging war with the cranes &c. they seem fictitious.

318 But the Fauns [Robin-Good fellows] wild and shaggy [hairy] men, half-men and half-beasts; Meer-men also, and mermaids; if they were not fables, they were devils.

drogyni, quibus est ambiguus sexus; & mutili aliquo membro; aut excedentes; aut alias insuete formati: quibus annumerare licet immanes gigantes, nanosque pumiliones.

317 Quod narrant de phoenice ave (exurente seipsam, & revivisciente è cineribus:) item de pelicano (vivificante pullos à serpente occisos;) & de boa (serpente ad 120 pedes ex-crescente, integrosque devorante cervos;) & de hydra septicipite; & de gryphe, volucris quadrupede; & harpyiis, ob-scœnis avibus; & de centauro, semihomine equo; & de pygmæis, cum grui-bus belligerantibus &c. videntur fabulosa.

318 Fauni vero, homines silvani & hirsuti, semiviri & semiferi; tritones item & sirenes; si figmenta non fuerunt, dæmonia fuerunt.

δρόγυνοι, οἱ ἀμφίβολου τῷ γένει [φύγι] ἐστὶ καὶ οἱ κολο-
σοὶ καὶ τὸ μέγεθος, ἢ πλεονάζον-
τες ἢ ἄλλως πῶς αἰδῶς μεμορ-
φωμένοι οἷς προστιθεμένη ἐν-
δέχεται τῶν παρ' ἐμὴν γίγαν-
τας, καὶ τὰ ἀνθρώπων ἡλια, τῶν
ἐλαχιστέρων ἀνθρώπων.

τις. Ὁ, πῶς τὴν φοινικὴν
ὄρνιθιν (κατακαίοντι) αὐτὴν,
καὶ ἀναδίουσιν ἐκ τῆς τέ-
φρας) διηγῶν. ὡσαύτως
πῶς τὴν πελεκάνον (ζωοποι-
οῦσιν τῶν νεκρῶν ἐκ τῆς
ὄρεως φονδέντας) καὶ πῶς τὴν
τῆς βοῆς (ὄρεως εἰς μὴ πόδας
ἐπανδύοντες, καὶ ὅλως ἐλά-
φας κατεδιόντες) καὶ πῶς τῆς
ὑδρὸς ἐπ' ἀκροφάγῃ καὶ πῶς
τὴν γρυφὴν, τετραπόδου πτη-
νός, καὶ πῶς τῆς ἀρπυγῆς, μα-
κρῆς ὄρνιθιν, καὶ πῶς τὴν κεν-
ταῦρον, ἡμιάνθρωπον ἵππον, καὶ
πῶς τῆς πυγμαίων καὶ τῆς γρι-
φῶν πολεμουμένων κλ. μυ-
θῶν ταῦτα πάντα εἶναι δοκέει.

τις. Οἱ δὲ Πάντες, ἀγροῖαι
τε καὶ λαοὶ ἀνθρώπων, ἡμιάν-
θρωποι καὶ ἡμιθῆρες ὡσαύτως
οἱ Τρίτωνες, καὶ Σειρήνες, αἱ
μῦθοι καὶ λῆγαι οὐκ ὡς ἔχον
ἦσαν δαιμόνια.

C A P. XXXII.

Transitio à naturalibus ad artificialia 319. Villa cum hortis &c. 320. Species hortorum 321. & sepimentorum 322. Operationes olitoris 323. & arboratoris 324. 325. Fructuum collectio 326. & usus 327. in specie olei 328. topiarii opera 329.

Countrey arts: and first Gardening [the trimming, dressing of a garden.]

319 Let us pass over to humane affairs [the works of men:] that you may see, after what manner Countrey-men in villages, Tradesmen in Towns, Learned men in

Rusticana artes: primum-
que horticulura.

319 Transeamus ad humana opera; ut videas quomodo rustici in villis, opifices in oppidis, literati in scholis, transferant opera natu-

Αἱ τῶν ἀγροικῶν τέχναι, καὶ τῶν
πολεμῶν ἢ κατεία.

τις. Εἰς τὴν ἀνθρώπων ἀν-
θρώπων ἐργα μετὰ ἀνθρώπων
ὡς ἀνθρώπων εἶναι. ἔστιν ἡ
ἀγροικία ἐν τοῖς χωρίοις, αἱ δὲ
μικροὶ [τεχνίται] ἐν τοῖς πόλεσι
παιδιδόμοι ἐν τοῖς σχολαῖς
school.

tools do change the works
nature to their own uses
[turns.]

320 The work-house [shop]
countrey-works (or drud-
gery) is a village, with gar-
dens, fields, meadows: where
they take care, that naturall
things may more happily
grow [spring up.]

321 Gardening is pra-
cis'd [follow'd] by Gardi-
ners: either for food sake, in
kitchin garden & orchard
apple garden; for for plea-
res sake, in a green grass-
plot and an arbour.

322 We fence gardens
with fences: either lower ones;
are a mound made of
stones, piled up of a heap
of stones; a rail set up of one
pole: or higher ones,
is an hedge, platted toge-
ther of stakes and frowns
hedging stuff, withes; or
fences, pack'd together of
wooden boards; or lastly, a
mud-wall, raised of mortar
and lime.

323 The Gardiner, be-
ginning to plant his pot-herbs, rids
the earth of stones, & dungs
it; then he digs it with his
spade or pattle-staff, & heaps
up the beds with his shovel;
and scatters the seed: over
the beds; and rakes it with
a rake; then he waters it, af-
terward he weeds it, that is,
he pulls off with his hands or
weeding-hooks, the little
weeds impertinently grow-
ing by: at length he gathers
the pot-herbs being ripe, by
cutting [cropping] them, or
pulling them up, or digging
them up.

in usus suos.

320 Officina ruralium
operarum est villa, cum
hortis, agris, pascuis:
ubi curatur, ut naturalia
procresecant felicius.

321 Horticultura ex-
ercetur ab hortulanis;
vel eduliorum causa, in
olitorio & pomario; vel
deliciarum ergo, in viri-
dario & topiario.

322 Hortos sepimus
sepimentis: sive humi-
lioribus; ut sunt agger,
ex congestio humo fa-
ctus; maceries, è conge-
rie lapidum acervata; va-
cerra, ex una & altera
pertica constructa: sive
altioribus, ut est sepes
è sudibus & vitilibus
plexa; vel planca è lig-
neis tabulis coagmenta-
ta; vel deniq; murus è cæ-
mento & calce structus.

323 Olitor, saturus o-
lera, elapidat terram, ster-
coratque; tum fodit li-
gone aut bipalio, adaga-
geratque pulvinos pala;
& spargit semina per a-
reolas; confarritque ra-
stellis: tum rigat, post
exherbat, hoc est, run-
cat manibus aut sateu-
lis, adnatas impertinen-
ter herbulas: tandem
colligit matura oluscu-
la, subsecando, aut evel-
lendo, aut effodiendo.

μεταφέρουσιν τὰ τῆς φύσεως ἔργα εἰς τὰς αὐτῶν χρήσεις.

τκ'. Τὸ ἐργαστήριον [δημι-
ουργεῖον] ἢ ἐν τῷ ἀγρῷ γινο-
μένων χωρίον ἐστὶ, μὲν κήπων,
ἀγρῶν, νομῶν ὅπως αἰετ, ἵνα
τὰ φυσικὰ ἀφ' ὧν αὐξάνῃ.

τκα'. Ἡ κηπεύς ἐκ τῶν κη-
πευτῶν ἀσκήσεται [γυμνάζεται]
ἢ τῶν ἐδωδίωνων χάριν, ἐν τῷ
λαχανῶνι καὶ μηλῶνι [ὀρχα-
τῶν] ἢ τρυφῆς ἐνεκα, ἐν τῷ ἀλ-
σὶ καὶ φοιταλίᾳ.

τκε'. Τὰς κήπους τοῖς φε-
ρμῶν διαφραγμάτων· εἴτε τα-
πεινότεροι εἰσιν, οἷον ἐν εἰς χω-
ματόν, ἐν συσκομιθείσης τῆς
γῆς πεποιημένων· πελυνκίδος
φραγμός, ἐν συμφορήματι
[συνωθροίσεισιν] τῶν λίθων σι-
σσορμῶν καὶ κλειστῶν, ἐξ ὀλί-
γων πινῶν καμάκων [παπῶ-
λων] συντεταγμένων εἰς ὄψι-
μοτέρας, οἷον ἡ αἰμασία, ἐν
δρυάκων καὶ λυγρῶν πεπλε-
γμένη· ἢ παλάκει, ἐν ξυλῶν
τῶν πινάκων συνηρμοσμένων· ἢ
τὸ τέλος τέχνης, ἐξ ἐντέλει-
ας [πλήρης] καὶ κοινῆς καλ-
εσχάσας μὲν.

τκγ'. Ὁ λαχανοπώλης πορ-
τὴν ἀπείρου τὰ λαχανά, ἐκλι-
δοιογῇ τὴν γῆν καὶ κοπείσκει·
τότε σκαφείω ὃ δὲ κλέει σκαπῇ
[ὀρύσσει], καὶ ὁπωροῦν τὰς
αερασίας τῶν τεράων καὶ ἐν τῇ
αερασίᾳ τὰ πέρματα κατα-
σπείσκει καὶ τοῖς λίθοις σκα-
λῶν· τότε βρέχει, μετέπειτα
ἐκδοτανίζει, τὴν ἔστιν, ἐξ αἰ-
τῆς χροσῆς, ἢ σκαλίσσι, βοτάνης
τὰς ἀλυσίπλους ποροστρυμ-
νας· τὸ δὲ τέλος τὰ πέπεισσε
[αἰαῖα] λαχανάγα συλλέγει,
ἐσπόμεναι· ἢ ὁποπύλιν, ἢ ἐξ-
ορύπιν.

some-time pulled off with
branch that they grow
) or rotten-ripe, or parch-
as are dry figs, and rai-
of the sun, the bigger and
lesser sort, &c. but some
of their own nature
red-skinned.

328 Oil is strained [squee-
d] out by pressing of the
olives, into oil-vial. jars:]
the oil-lees [mother] set-
ting below are thrown away
with the dregs [husk].]

329 The 'Pleacher pre-
pares a green plot, of the
ricer flowers, and rarer
plants; and adorns the gar-
den with pleach-work, that
with pleasant walks, green
die, boxers, &c. to con-
clude, with parling [bulging]
mountains and water-works.

termite devulsi:) aut fra-
cidi, aut torridi. ut
sunt ficus arida, & uva
solem passa, majores &
minores, &c. quidam
vero natura sua duracini
sunt.

328 Oleum exprimi-
tur pressura olivarum, in
olearias ampullas: amur-
ca vero subtus fidens,
abjicitur una cum fraci-
bus.

329 Topiarius appa-
rat viridarium, è sele-
ctioribus floribus, vario-
ribusque plantis: & ex-
ornat hortum topiario
opere, id est, amoenis
ambulariis, virentibus
pergulis, stibadiis &c.
denique salientibus fon-
ticulis, hydraulis.

C A P. XXXIII.

Agricolationis summa 330. Agri preparatio 331. Arationis modus 332.
Arvi paratura 333. actiones seminantis 334. & messorum 335. &
tritiorum 336. Agri varia locatio 337.

Husbandry [tillage of
the field.]

Agricultura.

Ἡ Γεωργική.

330 The husbandman
cultivates the ground for bread:
what is, he prepares the field
for seednes; & sows it round
with seed; and mows down
the corn, and threshes it out.

331 He prepares it, whiz-
est in land unplow'd he roots
up the bryers [brambles, but
being plow'd he dungs it;
that it may be a field every-
year-sown, fit to be sown
with grain for two years
time: but fallow-land (which
sown only ever other
year) and land newly-bro-
ken up (which is the first
time plowed,) because they
do lay, and are fruitful,

330 Agricola colit a-
grum panis causa: hoc
est, præparat arvom se-
menti; & obserit semine;
frugesque demetit
ac exterit.

331 Præparat, dum in
solo inarato extirpat
vepres, aratum vero
stercorat; ut fiat ager
restibilis, idoneus con-
feri farreo spico biennii
tempore: sed vervaetum,
(quod alternis tantum
annis perferitur) & no-
vale, (quod primum de-
mum proscinditur, quia
requieta & feracia sunt,
haud indigent stercorea-

δύντες:) ἢ παρετοί, ἢ φρεκτοί,
εἰς ἐστὶ τὰ σῆκα ξηρὰ καὶ αἱ
σαφελὰ ἡλιωθεῖσαι αἱ τε μέ-
ζες καὶ αἱ ἐλάσσες, κλ. πνὲς
ἢ τὴν πλὴν φύσιν αὐτῶν σκλη-
ροδερμὶς εἶσι.

την. Τὸ ἔλαιον τῶν πίεσμα-
τι τῶν ἐλαίων ἐκπιέζεται εἰς λη-
κίθους ἐλαιοδέχους· ἢ δ' αἰμο-
ρῇ ὑφίστελλεται [ὑφίσταται] μὲν
τῇ περὶ τὴν ἐκβάλλειν.

την. Ὁ Κηπευτὸς τὴν
ἀλωάν παρασκευάζει, ἐκ τῶν
ἐκλεκτῶν ἀνθῶν καὶ φυτῶν
σπανιωτέρον, καὶ διακοσμεῖ
[φαιδρύνει] τὴν κήπον τεχνά-
σματι κηπευτικῷ, ἐπετερεῖ
δὴ τὰ τῶν περὶ τῶν, ὁδοὺς ἐστὶ
ταῖς τεχνάμασι, τῶν σιγα-
δίον, κλ. το τελεῖται, πηλαί:
ἀναπηδῶσαι & ὑδραυλῶν.

πλ. Ὁ Γεωργὸς γεωργεῖ τὴν
ἀγρὸν ἵνα ἐστὶν ἀγρὸν
τῶν σπέρων παρασκευάζει· καὶ
ὁπποῦν τῶν σπέρματι ἐπὶ τὴν
σπειρόμενα διερίκει καὶ ἐκτερεῖ-
σει.

πλ. Παρασκευάζει, ὅταν
ἐν τῇ ἀναρῶν τῇ ἐκτερεῖται
τὰς ἀκαταστάσεις, τὴν δ' ἀρῶν
κοπεῖται αὐτὴν γηραιῶν ἀγρὸν
περὶ ἐμῶν, ἐπιτερεῖται καὶ
τασπερῶν τῶν τῶν σπέρων
τῇ δὲ τῇ ἀλλὰ δὲ ὁ
νέαν, (ὅς πῶς ἐπαλλή-
λοις μόνον ἐτερεῖ διαπερ-
τα) καὶ νέαν, (ὁ περὶ
τῶν δὴ κατεκρίνεται,) ἐπὶ
ἀναπαύσιμῳ τε καὶ ἀπορῶν
ἐστὶ, τῆς κοπερίας ἀντι-
they.

they stand not in need of tione.
duning.

332 The plough-man with his oxen yoked to the plough, and driven with a goad, holds with his left hand the plough handle [stilt] (that he may not, as he plows, balk [run besides the furrow :] but in his right hand the plough-staff ; (with which he removes the clods :) in the mean while the plough-share (fastned into the plough-beam) with the coulter, cutting the ground makes a furrow ; which being done there is made a turning at the lands end, returning so often furrow by furrow, till the acre be finished, and the dung under furrowed : for then he unyokes them again.

333 The ground being so ploughed throughout, a little while after he carfs it; then he plows it again, and gives it a third earing; and if it prove cloddy, he plains [evens] it; either with rollers rolled over it, or with harrows hurried & drawn over it: in a wet [oozy] ground he makes trenches [water-furrows,] to drain away the wetness [moisture:] & at length he hath a corn-field, land prepar'd.

334. Then the sower soweth upon the plats seed-corn, (which must not be above a year old;) and when he has done sowing , he harrows it in ; then he weeds the corn, when it grows into ears [shoots up into blades,] lest it be choked by tares. (seed-corn sown in the spring, is called muncorn ; maslin, dredge.)

335 When the Standing-

332 Arator bobus junctis ad aratrum, & agitatís stimulo, tenet læva fixam, (ne inter arandum deliret) dextra vero rallam (qua amoveat glebas:) interim vomer (infertus buræ) cum dentali, proscindens terram, facit sulcum; quo peracto fit versura, toties redeundo sulcatim, donec jugerum sit absolutum, fimusque subaratus: tum enim rursus abjugat.

333 Fundum sic per-
aratum, aliquanto post
offringit; tum iterat &
tertiat; atque, si glebo-
sus est, inæquat; sive
cylindris supervolutaris,
sive occis tractim rapta-
tis: in uliginoso agro
facit elices ad derivan-
dam uliginem: demum-
que habet arvum agrum
paratum.

334 Hinc fator semi-
nat per areas fementi-
cum frumentum (quod
non debet plusquam an-
niculum esse;) peractaq;
feminatione inoccit;
tum farris sata, dum fru-
ticescunt , ne à zizaniis
suffocentur. (Frumen-
tum fementivum vere
satum, dicitur alicastrū;
miscellaneum, farrago.)

335 Quando fegetes

οὐταυ.

τλβ'. Ὁ ἀρσπὴρ τοῦ βέλ-
ξδργνυς ἐπ' ἀρσπῶ καὶ ἐλα-
νων [λευτερίζον] τῷ βέλπληγῳ
τῇ ἀρσπῇ ἐχέτην (ὡς ἐπ'
τῷ ἀρσπῷ μὴ διαμαρτεῖν))
τῇ δ' ὀξείᾳ βωλοκόπον ἔχει
(ὡς τῷ βώλῳ δοπονεῖ))
μεταξὺ ἡ ὄνις (τῇ κεριδέι με-
τηγνυμένη) μὲν τῆς μαχαίρας
τῷ γῶ ἀνακόπεται, τῷ αὐ-
λακῇ ποιεῖ· τότε δ' ἡ γνυμένη
εὐρεθὴ γίνεται, τοσούτοις καὶ
αὐλακῇ ἐπανερχόμενη, εὐρε-
θῇ πάλιν ἐκτελεσθῇ ὁ κό-
πον ὑποαφῆσαι· τῷ καὶ
γὰρ πάλιν δοποζέγγυσι.

παγ'. Τὸ χωρίον εἰς τὰς ἀρετὰς
δὲν μετ' ὀλίγον μεταβήγυσται·
τότε δὴ τότε, ἔπειτα τῶν ἰδίων
ἢ βαλῶδες ἢ, ὁμαλῆ· εἴτε
κυλινδρῶν ἢ πικυλινδρῶν,
εἴτε βολοκοπῶν δὲ πρὸς
αἰσθητικῶν ἔκφυτον· ἐν τῇ ἐνί-
κμω γὰρ ὑδερροῖας ποιεῖ τῶν
τιμῶν ἰσχυρὰ μετατρέσθαι·
καὶ τέλ^{ος} τῶν αἰσθητικῶν ἀνθρώπων
παρασπουδασιεῖται ἔχ^{ον}.

πλδ'. Ἐντὸν δὲν ὁ ἀπορβύς
ἐν πῶς ἀλωνίοις κατὰ πείρει
ἀπόρμον σῆτον, (ὅς δ' εἶπλῶν
ἢ αὐτοῦτῃ εἶδ') καὶ ἀπέρμαπ-
σμὲς τετελεσμέας ἐμβαλοκο-
πέει τὰ τε τὰ ἀπέρμα σκαλδύει
ἐν πῶ βλασάνειν, ὅπως μὴ ἐπὶ
ξεραιῶν λῶτον πηγῇ. (ὁ σῆτον
ἀπέρματικὸς πᾶ ἐὰρ ἀπέρ-
ρεῖ, χόνδρῳ λέγεται· συμμι-
γῆς ἀγρᾶς [πολυμυρία].)

πλε'. Τῶν ληΐων ξανθίζόν-
coron

in looks yellow, harvest
comes: when the reapers
up [mowers mow] down
the corn with sickle: [thes,
and being mow'd [cut
down] lay it orderly by ga-
vels [hand-fuls, and with
sickles gather the gavels into
sheaves; and bind [tie] them
with bands; and gather them
into heaps, by fiftens [stacks,
and catching them up with a
pitch-fork, sling them into
whearts; and carry them into
barns (or at least throw them
together into a rick,) the
cleaning being left for the
sower, but the stubble [halm]
for pastures.

336 Then the Threshers
thresh the corn with flails,
on the floor: (heretofore
in times past] they did beat
it out, that is rub [crush]
it out with a threshing cart,
and tread it out:) and by
winnowing with fans the
clean struck grains, they clean
it from the chaff, and with a
wing [feather-brush] clean
it from the tailings; (for
whom can unranged bread
delight?) and sift it in a
sieve from the gurgins, and
at length put it into sacks,
and carry it, rich folks into
barners, poor folks into corn-
bessels, those that fear an e-
nemy into vaults: the straw
is bound up into bundles.

337 An hereditary pos-
session [owner] of ground
[land] now and then lets
out a farm to a farmer, (the
lessor to the lessee the land
[word to the tenant,] for a
yearly rent; or the use and
benefit of it to a tenant for
years, (in which case sure-
ties are wont to be deman-
ded and accepted:) or to

flavescent, messis adest:
ubi messores demetunt
frumenta falcibus; de-
messaque disponunt ma-
nipulatum, & mani-
pulos colligunt rastris
in mergites, colligant-
que tomicibus; & con-
gerunt acervatim per
quindenae: & injiciunt
prehenso merga plau-
stris, & conveyunt in
horrea, (aut saltem
congestant in nubila-
rium) spicilegio relicto
eigentibus, stipula vero
palcuis.

336 Tam tritores tri-
turant frumentum fla-
gellis, in area: (olim
tribulabant, hoc est, tri-
bula exterebant, seu ex-
culcabant:) excussaque
grana subjactando ven-
tilabris, emundant à pa-
leis, & pennato verricu-
lo expurgant ab aceris-
bus (panis enim acerosus
quem delectat?) & se-
cernunt incerniculo à
recrementis; demumque
insipient saccis, & infe-
runt opulentiores gra-
nariis, pauperiores cu-
meris, hostem metuen-
tes cryptis: frumenta
relegantur in fascēs.

337 Hereditarius pos-
fessor fundi elocat quan-
doque colono prædi-
um, (locator condu-
ctori,) pro annua pen-
sione; aut usum fru-
ctum mancipi ad ali-
quot annos (ubi præ-
des postulari & acci-
pi solent:) aut par-
tuario, ad dividendos

ταν, θέρεται ὅτε οἱ θερι-
σαι θέρεται τοῖς δροπῶναι
τὰ σπία καὶ θερίζονται καὶ
δραγμὰς διαπιδέσονται [δρα-
γματῶναι,] καὶ τοῦ δραγμὰς
σπλῆναι ἢ ἀγρίωναι εἰς
ἀνέκτας [ἐκτας.] Ἐπειδὴ
δὲ σωρὸν ἀθροίζου-
σιν ἀνὰ δεκάπεντάδας ἢ λα-
βόντες τῷ δραγμῶν ἐκτέλλου-
σιν ταῖς ἀμείβαις, καὶ εἰς
σιτοφυλακίαν [δοποθήκην] βα-
σταζοῦσιν, ἢ ἐπιπαρᾶσιν, (ἢ
γρῶν εἰς ἐπιπάρειον συμφο-
ρῶν) τῆς συζυγοῦσας μὲν πῶς
πέντησιν ἐγκαταλειθεῖσιν, τῆς
ἢ καὶ αὐτὴς εἰς τὰ νομάς.

τὰς. Ὅτε οἱ ἀλοκῆρες ταῖς
τυταῖς τὸν σῖτον ἀλοοῦσιν, ἐν
τῇ ἀλάνῃ (πρόπαλαι παρὰ
τρεῖς, πρὶν εἶναι, τῷ τρεῖς
[τῷ σιτοῦναι] ἐξ ἐκτέλλου,
ἢ τοῖς ἐκτέλλου) καὶ τοῦ ἐκτε-
λλομένου κῆρας πῶς πῶς
λαμβάνουσι, ἀπὸ τῆς ἀχρεῖας
ἐκκαθαίρουσι, καὶ πρὸς τῇ σα-
ρεῖ ἀπὸ τῆς ἀχρεῖας ἐκκα-
θαίρουσιν, (πῶς γὰρ ἀπὸ
ἀχρεῖας τέτληται;) καὶ σι-
τοφυλακίαν [κοσινίαν] ἀπὸ τῶν
δοπορημάτων διακρίνουσι.
τὸ ἄλοιπον, πῶς σῖτον ἐκτε-
λλοῦσιν, καὶ οἱ μὲν πῶς πῶς
δοποθήκας εἰσφέρουσιν, οἱ δὲ
πῶς εἰς σιτοδοχίαν, οἱ δὲ
ἐκτέλλου φοβεῖσθαι εἰς κρύψας.
τὰ κάρη εἰς δέσμας ἀναδε-
σμεύονται.

τὰς. Ὁ ἐν κληρονομίας
ἐκτελλόμενος τὸ χωρεῖον ἐκτε-
λλόμενος [χωρεῖον] δοποροῦσιν
(ὁ μισθωτὴς μὲν τῷ μισθω-
τῇ ἀντὶ ἐνιαυτοῦ καταβολῆς
[δοποροῦσιν, ἐκτέλλου.]
ἢ τῷ χρηστῇ καὶ κλήσει ἐργα-
λάσῃ ἐπὶ ἐνιαυτῷ ὅπως ἐργα-
σθῶν ἀτακτοῦσιν τε ἢ πορο-
λαμβάνουσιν ἐκτέλλου.) ἢ
μυτόχω [κοινωνῶ, συμμετερεῖν]
α part-

a partner [halver] for dividing [sharing] of the income; or to a bailiffe for the managing of husbandry for set wages.

proventus; aut villico,
ad villicandum pro con-
dicta mercede.

εἰς τὸ διανείμειν τὰ ἔμφορ' ἡμαρ-
 τὰ· ἢ καὶ ἀγρονομῶ εἰς τὸ ἀ-
 γραυλεῖν, ἀντὶ μιᾶς πνύθ' ἐν
 Σωδητικῇ.

C A P. XXXIV.

Pecorarii munia 338. *foetura* 339. *stabula varia* 340. *Fabula* 341. *foenum* 342. *Bubulcus, equisio, subulcus, caprarius* 343. *opilio* 344. *Lactis & butyrum* 345. *casei* 346. *Altilia* 347. *Veterinaria medicina* 3388. *Aves cohortales, pisces piscinales* 349. *Apes, mel, saccharum* 350.

Grazing, or looking
to cattle.

Tescnaria.

Κτη οΐα.

338 *A Graſtier* [herdſ-
man] is he who by looking to
catel, gets his living: as,
by white-meat, wool, and
fleſh; therefore he takes care
(by thoſe that tend the cat-
tel) for the cattels breeding,
ſtalling, paſturing, &c.

339 Cattel breed luckily,
if their wombs be of a good
breed.

340 The Stalls are a sheep-fold, a goat-house, a hog-sty, an ox-stall [cow-house;] and folds removeable sheep-coats [hurdles,] in which at night the flock of sheep use to be shut [pent] up to dung the fields in order; but in some places the company [crew, gang] of shepherds carry about also their hovels [sheds] in cars [carts.]

341 The Pasturings are, either fresh pastures, (whither the flock; and herds by publick acts use to be driven, and fed together on Commons; but if one place be not sufficient for their feeding, to be parted up and down;) or things serv'd them at home, of herbs, chaff, straw; sometimes also corn.

342 Meadows are set

338 Pecorarius est, qui pecorum cura victum quaerit: puta lactitiniis, lanicio, & carnibus: providet ergo (per pecuarios) pecoris foeturam, stabulationem, pabulationem &c.

339 Tecudes foetant
feliciter, si matricēs sunt
feminis boni.

340 Stabula sunt ovile, caprile, suile, bubile : & caulæ tralatitiæ mandræ, quibus solet includi noctu ovinus grex, ad agros ordine stercoreandum : sed alicubi pastoria turba etiam mapalia sua carrucis circumvehunt.

341 *Pabula sunt, vel recentia pascua, (quo greges & armenta per publicos actus solent prodigi, & in compascuis locis compasci; si vero unus pastui non sufficiat, hincinde dispescit:)* vel domi ministrata, herbacea, paleacea, framentitia; interdum & frumentacea.

342 Prata dicantur

πλῆ. Ὁ Κτίτωρ ἐστὶ
ὁ πλὴν βοσκομένων φερέτης
βιον ζήτης. ὁ δὲ τῷ γάλακτι
τῷ ἐρεῖα, καὶ κρέα· παρονο-
μήσουσι (διὰ τὴν νομίαν) τοῖς
βοσκήμασι τὸν τόπον, τῷ
ἐναύλισιν, τῷ νομῷ, κλ.

τλθ'. Τὰ βοσκήματα ἀνι-
στὰ ἐσιν, ἐὰν ἀμῆται βλά-
ψουσιν ὑπάρχουσιν.

τμή. Οἱ σταθμοὶ ἐσιν ἀνὰ
 αἰγυρόμον, στασίσιον, ἐστὶ
 μὲν, καὶ οἱ τὴν περὶ αἰώνων
 ἑκατομυρίων ἀνὰ τὸν αἰῶνα
 αὐτὸν ποιοῦντες ἐκείνην
 κατακλιθεῖται, εἰς τὸ καὶ
 ἐκείνην ποιεῖται τὸν αἰῶνα
 καὶ τὸν ποιοῦντος ὅλην
 τὰς μένδρας αὐτῶν ἐν αἰῶ
 ναις [ὁρῶμασι] περιμετρεῖται

πρὸς Αἱ Ἑσπέραι εἰσιν,
 νομῶντες ὅτι οἱ πάντες
 ἑκείνη καὶ αὐτὴ ἀνέλας ἐκ
 θαλάσσης Ἰωνίου ἐγενήθη,
 καὶ ἐν τοῖς
 Ἰωνίοις τοῖς ποταμοῖς Ἰωνέμοι
 παρ' ἐάν τ' ἑκείνη πρὸς τὸ νέμει
 οὐκ ἐκ ἑσπέρης, ἔνθα καὶ ἔνθ'
 διανεμόμενη) ἢ οἶκος ὡς περ
 τὸ ἐσπέρης, ὅπου τὰς δέξας, ἀχρὺς
 δέει· καὶ ῥαῖ δέει· ἐὰν δὲ καὶ
 Ἰωνίης.

τμ^ς. Οἱ λειμῶνις [τ
αβα

apart for hay: and if they be drie, they are watered by running streams: where grass cut down with sithes, is gather'd by swathes; being dried it is raked together with rakes into heaps, and is pitched [heaped] with pitch-forks prongs, into cocks; at last it is carried in drays [sleds] the hay stacks [hay-mows:] of grass growing [springing] up again comes the inmath [later crop, to be mowed.]

343 A neat herd gives food to his kine [oxen] [whilest they are stabled in out-houses, or any other inclosed places, in a crib [boofy, manger or cratches racks;] is also the groom quilty.] [keeper, mulester doe to their drove [heard of horses, asses, and mules; but the wine-herd to his fowle in a rough: the goat-herd feedeth his she-goats with the mags of green loughs leaves.]

344 The Shep-herd (being appointed furnished) with a sheep-hook & whip, and mastiff dogs, which against the wolves, he guards with a collar) leads forth his flock of sheep to feed, among which he hath his cullet a flock of his own mark: and with a peculiar mark brand: but at the time of bearing, the little sheep are washed, and sheared by the shearers, and the fleece shorn off is sold to the wool merchants clothiers.]

345 Cows give milk: which the milk-maid by milking takes in her pail, but she pours it out of the milk-pail into the milk-pans

fæno: sique siccanæa fuerint, irrigantur cor-rivatis rivulis: ubi gramen defectum seculis, aggregatur per strigas; siccatum corraditur rastis in cumulos, & acervatur bidentibus in metas; denique vectatur vehibus ad fænilia: è renascente gramine fit chordum.

343 Bubulcus exhibit pabulum suis bubus (dum in præstegis, aut quibuscunque septis stabulantur;) in præsepi vel ciatibus; sicut & equiso, agaso, mulio, suo equino, asinino, mulio-nioque: subulcus vero suis bubus in aqualiculo: caprarius pascit capellas suas virgulis frondium.

344 Opilio (apparatus pedo & flagro, imo & molossis, quos contra lupos communit millo:) educit pastum suum ovivariam, in qua quoque habet suum pèculium, insignitum caractere peculiari: tempore vero tonsuræ ovicula lavantur, & à tonsuricibus tondentur, vellusque detonsum lanariis venditur.

345 Vacca præbent lac: quod villica mulgendo excipit mulctra, è mulctrali vero infundit sinis per

χορτοκοπέα] τῆς χορτῶν ἀνα-τίθενται· ἐὰν δὲ ξηρότεροι τυγχάνωσιν ὕλης, ζωοχο-τθορροὶ βυαλίαι διαβρέχον-ται· ὅπως ἡ χλόη, τοῖς διαπάνοις ἀντιμετρεῖται, καὶ χορτοκοπήμα-τα ὅπου σπυράγεται· ξηραίνοντο δὲ καὶ κροδογίσσιν [ἀγρίοις] εἰς σωρὸς συλλέγεται, καὶ πῖς διόδεσιν εἰς κώνας· ὅπου σπυράγεται. μετέπειτα εἰς τὰ χορτοκόλα τοῖς ἰχθύσιν ὀχεύεται· ἐκ τῆς πόας δὲ θαλάσσης ἀναβλαστῶσιν χορτοκοπῆμα· ὅπου γίνεται.

τμγ'. Ὁ βοηλάτης [βο-κόλῳ] καὶ βοτὴν αὐτῷ ἐφοῶν παρέχει· ὅταν ἐν πορσεσίαις, ἢ ὅπου αὐτὸν φεραγματοῖς ἐ-παυλίζονται) ἐν φάτνῃ ἢ κί-παι· καὶ ὡς καὶ ὁ ἵπποκόμος, ἐν κλάτῃς, ἀνὰ κλάτῃς, τῇ ἰσπεύει, ὁ δὲ καὶ τῇ ἀσθα-σαν ἀγέλλῃ· ὁ δὲ ζωωπῆς τοῖς ὑαῖν αὐτῷ ἐν μινυζύλῳ· ὁ αἰγυ-νόμῳ [αἰπολῳ] τὰ αἰγίδια αὐτῷ βόσκει τοῖς βράδύτοις ἢ καὶ πλεονάζον.

τμδ'. Ὁ μυλοκόπης (βά-κτηρ [λαγαρόφῳ] καὶ υἱοῖς ἐρωπλισμένῳ, καὶ μὲν καὶ μο-λοσσίς ἐς καὶ τῇ λυκῶν τῷ ἀντιδρῶν ἐπαυλίζει) τὴν ποσάτειαν αὐτῷ πρὸς νο-μῶν [βοσκῶν] ἐξάγει, ἐν ᾗ καὶ τὸ ἰδιόκλητον κεχαρακί-νισμένον ἔχει· ἐν καιρῷ δὲ τῆς κρεῶς τὰ ποσάτια νίπεται [λέγεται], καὶ παρὰ τῷ κρεῶν-τρίων κρεῖ, καὶ ὁ πόνκῳ δποκακάρδος τοῖς εἰροκόποις πωσάσκειται [πωλείται].

τμε'. Αἱ δαμάλεις γάλα παρέχουσιν· ὅπου ἡ σαρδίκη ἐν τῷ ἀμέλγειν τὸ πῆλιν [τὸ ἀμέλγει] ὑποκρίνεται, ἐκ δὲ τῆς πόλης [ἀμελγῆς] ἐρχεῖ θρονόμῳ

through a strainer [a sieve-bowl:] the next day after she skims [takes off] the cream which swims on the top, and from it (by churning) makes butter, the butter-milk remaining.

346 Of the second [two-meal] milk being thickened [clotted, curdled] by the help of the runnet, she makes in cheese-fats cheeses (of cow, goats, sheeps milk) or cheese-curds crushed only with her hand; the whey running out again: at last she dries the cheeses in a cheese-loft.

347 Cattel appointed for to kill [for slaughter] are separated from the rest, and are plumped with fattening meat in a frank [fattening-place:] and that they may grow fat the better, their stones are cut out [they are gelded:] whence are weathers, barrow-hogs, capons, &c.

348 Now because cattel now & then prove diseased, (the sheep diseased in the lungs [rotten,] the swine meazled, oxen hide-bound, horses troubled with the stagger, &c.) he must not be ignorant of the horse-leaches [farriers] physick, that looks after [follows, manages] the business of cattel [grazing.]

349 Among cattel may be reckoned poultery, which are fed [kept in pens/coops,] hen-roosts, pigeon-holes [dove-houses,] & from which feathers [down] are plucked, to stuff bolsters & bed-tikes: then your pond-fish, that are kept in fish-pond, store pools, weirs, &c.

350 Bees send forth

column: postridie demit pinguedinem innatantem, & inde conficit (succussatione vasis) butyrum, remanente oxygala.

346 E' secundario lacte densato ope coaguli, format in caseariis formis caseos (vaccinos, caprinos, ovillos,) aut pressas manu solum metas; iterum defluente sero: tandem deficcet caseos in caseali.

347 Pecudes destinatae mactationi segregantur ab aliis, opimanturque sagina in saginario: utque pinguescant melius, genitalia illis inciduntur; unde arietes, majales, capones, &c.

348 Quia vero pecudes quandoque fiunt morbidæ, (oves pulmonariæ, sues grandinosæ, boves coriaginosi, equi hippomane infestati, &c.) veterinaria medicina non est ignoranda illi, qui rem pecuariam curat.

349 Pecoribus accensentur aves cohortales, quæ in cortibus, gallinariis, columbariis, aluntur, & è quibus plumæ velluntur, pro lectulis & culcitis explendis: deinde pisces piscinarii, qui asservantur in piscinis, seminariis, vivariis, &c.

350 Apes emittunt

τοῖς ἀγέσι δια' τῆς ἡμέρας· τῇ δ' ὀπίσῃ ἡμέρᾳ τὴν λιπαρίαν [πυρέλιν] ὀπνηχρῶν ἀραιρεῖται, καὶ ἐν τῷ δυν (ἐσπινάξασα σκόδος π) βύτυρον ἀπεργάζεται, ὃ ἐξυγάλακ' ἔσται.

τμς'. Ἐκ δευτέρου γάλακ' ἐκ τῆς ὀξείας πυκνωθεῖσας, ἐκτυποῖ ἐν τοῖς τυποῖς [τοῖς τυροποιείοις] τυρούς (βοείους, αἰγείους, περὶ βατικῆς,) ἢ πίεσαι τῇ χειρὶ μόνον κώνους· τῷ ὅρῳ πάλιν καταρρέοντι τὸ ὄνυξ, τέλει, ὅταν τυρούς ἐν τυροκομείῳ ξηραίνῃ.

τμς'. Ταῖς βοσκήμασι εἰς σφαγῶν ποικιλίας διὰ τῶν λοιπῶν ἀφορίζεται, καὶ ἐν σιτοθυρίᾳ τῶν σιτημῶν πλάσσεται· καὶ ὥστε πλεονέξουσιν γνέσθαι, τὰ θηρυτικὰ αὐτῶν μόρια ἐκτρίβεται [ἐκκολλᾶται] ὅθεν κριοὶ, μαϊαλίδες, ἐκτομῆαι, κλ.

τμκ'. Ὅτι ἡ βοσκήματα εἴποτε νοσήθαι γίνονται, (τὰ περὶ βατα ἐσπινθμονικά, οἱ σὺν χαλᾶσιν σκλήροι, οἱ βόες σενόδερμοι, οἱ ἵπποι τὸ ἵππομανεῖς πεπονθότες, κλ.) τὴν κτηνίασιν τεχνικῶς τέχνῃ δ' εἰ ἀγροεῖν, ὅτ' ἂν περὶ τῶν μέρων.

τμδ'. Τοῖς βοσκήμασιν ἐκ καταλέγονται αἱ ὀρνίθες αἱ ἀγροαῖαι, αἱ πνεῖς ἐν οἰκίδοις, ὀρνιθοσκοείοις, περὶ εὐθροφείοις τρέφονται, καὶ ὅταν τὰ πτερόεντα πτεροῦν, καὶ τὸ ἀναπλάσσειν καὶ εὐθροφῆσαι καὶ εὐθροφῆσαι μετέπειτα ἰχθύες οἱ θαλάσσιοι, οἱ ἐν ἰχθυοθροείοις, φυνισθῶντες, ζωοθροείοις κλ. τῶν εὐθροφῶν.

τκ'. Αἱ μέλισσαι ἰσμον ἐκ σφαιρῶν

warms every year, with a leader added to them (they bile him the King-bee) that they may look out for a new hive; by building the sticks with six-corner'd little cells, and that by filling them with honey-dew they may make honey-combs: out of which (at the time of taking honey out of the hives) flows true-honey: but the ribs [sticks] are melted, dissolved into wax. [Sugar is a made honey, boiled out of the juice [pap] of Indian canes.

examen quotquot annis, cum addito duce (regem vocant) ut quærant novum alvear; struendo crates cellulis sexangularibus, & complendo melligine, faciant favos; è quibus (tempore mellationis) mel sincerum effluit: crates vero liquantur in ceram. (Saccharum est factitium mel, excoctum è medulla cannarum Indicarum.)

πέμπεται καὶ ἐνιαυτὸν μὲν τῷ ἡγεμόνι, (βασιλεῖα ἰονομάζει) τῷ ζητέῳ σμῶν καὶ νόν' ἐν τῷ σωπιδεδαμῶν τῷ τῆς οἰκίαις ἐξαγόνῳ, καὶ συμπληρωῶ μελιτώματι, τῷ κηρία ποιῶν, ἀφ' οὗ (τῷ τῆς μελιτῆρας κηρία) ἀκέραιον τὸ μέλι δοσπρεῖ. οἱ δὲ τῶν εἰς κηρὸν τήκοντες, (τῷ σάκχαρόν ἐστι πλάσσειν τὸ μέλι, ἐκ μελὸς ἢ Ἰνδικῶν κηλῶν ἐψηθέν.

C A P. XXXV.

Mechanicæ artes 351. alimentariæ primum 352. Apparatus pistirini 353. Molæ 354. Molarum species 355. Pistor & panes 356.

Trades of corn-provision [whit-meat.]

Artes alimonia frumentacea.

Αἱ τέχναι αἱ περὶ τῷ ἔργῳ τῷ σιτικῷ.

351 Now let us look [pry] into the works of handy-crafts-men, who bring in new shapes upon natural things, for attaining [getting] the several conveniences [accommodations] of life.

351 Jam inspectemus operas mechanicorum, qui introducunt novas formas rebus naturalibus, pro comparandis variis commoditatibus vitæ.

τῶν. Ὅτι τὰ ἔργα βαναύσων ἐροῦμεν ἔργα, οἳ τὰ τῆς φύσεως καινοτομῶντες, καὶ ἀλλοιῶντες πως τὸ εἶδος, παρεκτελεῖται ποικίλα σύμφορα πρὸς τὸ βίον.

352 Such were the first contrivances, about food made of corn, the pounders, millers, bakers trade.

352 Ejusmodi machinationes fuerunt primæ, circa victum frumentaceum, ptisanaria, molitoria, pistoria.

τῶν. Τοῖς τῷ ἔργῳ μηχανήματα καὶ τὰ πρῶτα, περὶ τῷ σιτικῷ ἔργῳ, τῷ τῆς πλίσσεως, τῷ τῆς μύλης, καὶ ἡ ἀρτοποιία.

353 In old time they did only beat [pound] corn with pestles in a mortar, taking from thence the ptisan: afterwards they did bray it in another kind of mortar with rough, or Greek pestle pounder] from whence proceeded groats [cutlings;] whose work-house was a bake house.

353 Antiquitus tundeabant solummodo pistillis in mortario, accipientes inde ptisanam: deinde pinsebant in pila pilo (ruido, aut Græco,) unde prodibat alica; quorum officina fuit pistirinum.

τῶν. Ὑπάρχουσιν [τριπηρείοις] πάλαι ἐν ὅλῳ μόνον ἐλεποκόπην [ἐξέλεσσαν] τὰ σῖτα, λαμβάνοντες ἐκείθεν τῷ πλίσσῳ τῷ ἔπειτα χόνον ἐν ὀλίῳ, τῷ τριβιδίῳ διέπλυσαν, ὅθεν ἐξήρχετο χόνος δὲ ἂν τὸ ἐργασίον ἀλφειοποιῶν.

354 Afterwards corn-hills were found out [invented] by engineers; where a moving stone being turned about swiftly upon an im-

354 Postea sunt excogitata à machinatoribus molæ farinariæ: ubi circumagitatus velociter lapis mobilis super im-

τῶν. Μετὰ περὶ αἱ μηχανὴ καὶ θυμῶν ἀγχινοῖα ἀνδρῶν ἐργῶν μύλας ἀνδρῶν δὲ ὅτι κυλινδρῶν ὅπου χεῖρ ἢ ἢ δυνάμει ἔσθ' τὸν ἀκίνητον.

moveable one; grinds the grist into meal; but a hair-scarce sifting the flower, throws it forth into the meal-trough; the bran and gurgins to some other place.

355 Such mills were first hand-mills [querus;] horf- [as-] mills followed next: at this day we use wind-mills turning with the wind; and water-mills, to which water is convey'd [brought,] a dam [or sluice] being set in the river: but upon greater waters there are two, three, four mills; whence so much the more gain profit, toll & acrew to the millers. (Starch is meal made without the mill, only by steeping and hulling the wheat.)

356 The baker bolls the meal again in a bolting sieve, and water being poured to it, and leaven, he kneads it with a wooden [treen] slice: and moulds loaves [cakes] pulled or cut off from the dough, or scraped from the kneading trough, which being put on a peel, he sets into the oven through the mouth of the oven (but first he rakes the fire from it with a scovel [maukin, cole-rake;] because he doth not bake bread with ashes underneath as heretofore:) and so it becomes white bread, or manchet, and sometimes also bisket, lest it grow foistey [musty]: leavened bread hath a double crust, and the crum light [heaved, puffed, full of holes] within: unleavened is more close [sad] and tough.

mobilem, comminuit frumenta in farinam; cilicinum vero excussorium, excernens pollinem, in farinarium ejectat; fursurem, & appludas, alio.

355 Molæ istiusmodi erant primum manuariæ (trufatiles;) succedebant jumentariæ (afinariæ;) hodierno die utimur alatis, vento versatilibus; & aquariis, ad quas aqua derivatur, posito objectaculo in flumine: sed ad majores aquas fiunt moletrinae binæ, trinae, quadrinae; unde molitoribus pro molitura tanto plus emolumenti accedit. (Amyrum est farina sine mola, facta sola maceratione, & excultatione.)

356 Pistor cernit iterum farinam farinario cribro; affusaque aqua, & fermento, subigit lignea spatha; & deplit massulas (deceptas de subacta massa, aut abrasas de mastra,) quas impositas pala, ingerit furno per furnium (sed unde prius ignem prouit rutabulo; quia non coquit panes subcinericios, ut olim;) atque ita fit panis filigineus, aut fumilagineus, quandoque etiam bis coctus (bucellatus,) ne muceat: fermentatus habet duas crustas, medullamque intus porosam; azymus est densior & lentior.

νητον, διαδρόπῃ τὸν σίτον εἰς ἀλφριτον [κρίνον, ἀλφρον] ὃ ἢ κόσκινον κλίμα ἐκκρίναν τὴν πατάλιν, εἰς ἀλφροδοχείον ἐκβάλλει· τὸ ἢ πίτυρον, καὶ τὰ ἀγρυα, ἀλλή πω.

τῆς. Αἱ μύλαι ποσὸν χειρὸς μύλας ἦσαν· ἐπειτα ἡ μύλα οἰκιστὴς τανυτὴ ἀνεμὸς ῥυμοῖς χεῖρας, ἀνέμῳ διὰ πειραζομένη· καὶ ὑδρὸς μύλαις, ἐν αἷς τὸ ὑδρὸς ὀχλεύεται, πειραζομένη· ποσὸς οὐκ ἐν τῇ ποσάμῳ ἀλλὰ ἡ ποσὸς τὰ μείζω τῆς ὑδατίων μύλας δύο, τρεῖς, τέσσαρες ἢ πολεῖται· ὅθεν ποῖς μύλας ὀρεῖς ἀντι τῇ ἀλήμῳ, ποσὸς τῶ μείζον· τὸ κέρδιον ἐξήνεται· ("Αμυλὸν ἐστὶν ἀλφρον ἀπὸ τῆς μύλας ποσὸς ἐν τῇ σωτηρίᾳ μόνον τὸ πυρὸς, καὶ ἐκκρίψῃ.

τῆς. Ὁ ἀρτοποιὸς πάλιν ἀλφριτον ἐκστειλὶ τῇ ἀλφροδοχείᾳ κοσκίνῳ καὶ ὑδατίῳ ποσὸς δένει, καὶ ζύμης, τῇ ἀπὸ τῆς ξυλίνης φέρεται· καὶ φεραμένη ποσὸς δένει (ἀπὸ δρῶν ποσὸς ἀπὸ τῆς φεραμένης, καὶ χειρὸς δένει) ἢ δότι ἐξεδένει ἀπὸ τῆς μύκρας, καὶ τῇ σκίφῃ ὅπως δένεται τῇ κλίμα ἑκβάλλει διατὸς ποσὸς πηλῆς (ἐκείθεν ἡ ποσὸς πηλῆς τὸ πῦρ πατάλιν [παταίν] ποσὸς ἐπὶ τῇ πῦρ ἐκπαλαῖται· κυρίας ἀρτος, αἷς ἐκπαλαῖται καὶ ἔπως ἀρτος ἐκπαλαῖται γίνεται, ποσὸς ἡ δὲ πῦρ [φαιμεμένη] αἷς μὴ ἐξοπῇ ὁ ζυμῆς τῆς δύο παλάκας, μύλας ἡ ἐν τῷ ἀρτῷ ἐκκρίψῃ ποσὸς δὲ ἀζυμῳ παχύτερος τὸ καὶ γλιχρύτερος ἐστὶν.

C A P. XXXVI.

Alimonie carnea artes quinque 357. *Piscatoria* 358, & 359. *Aucupatoria* 360. *Venatoria* 361. *Ianionia* 362, 363. *Coquinaria* 364, 365, 366, 367, 368.

The Trades of Flesh-pro-
vision [flesh-meat.]

357 Moreover obserue
[take notice of] the trades
which procure [get] us nou-
rishment [food] of flesh from
creatures such as are mans
meat: fishing, fowling [bird-
ing,] hunting, butchery,
cookery.

358 The Fisher doth se-
veral wayes lye in wait for
fishes: the greater ones swim-
ming [playing] on the top
of strikes through with an
eel-spear; the lesser swim-
ming thwart, he inticeth [in-
traps] with little snares
[ruses] or weels [wicker
beds sunk [ducked, plunged]
under water (there is no get-
ting out for a fish got into
the weel:) those which lye
more deepe he draws out of the
river with a bow net wear,]
or casting net out of the meer
[lake, pool] with a trammel
[drag] and draw-[sweep-
net:] (which are sunk down-
ward by the leaden plummets
that hang on them, are rai-
sed [kept above water] with
corks: but they have a several
wideness of the meshes [holes]
according to the bigness [bulk]
of the fishes.)

359 Then part [some] of
the fish he sells, part [some]
he shuts up in his shuts (that
as he needs he may take them
out with a purse-net) part
[some] he pickles for salt
fish: (an angler fisheth with
a hook; whatsoever fish bites

Artes carnea alimonie.

357 Observa porro ar-
tes procurantes carneam
alimoniam ex animalibus
vetsis: piscatoriam,
aucupatoriam, venato-
riam, ianioniam, coqui-
nariam.

358 Piscator obsidia-
tur piscibus varie: ma-
iores supernatantes con-
fodit fascina; minores
obnatantes illicit scirpi-
culis, aut demersis nallis
(in nassam ingresso non
datur exitus:) profun-
diores extrahit ex amne
sagena, aut funda; e
lacu tragula & verriculo:
(quæ inferne merfantur
ab appensis plumbeis
massulis, superne alle-
vantur subereis: laxita-
tem vero macularum ha-
bent diversam, pro gran-
ditate piscium.)

359 Dein partem pis-
cium divendit, partem
concludit in secluforiis,
(ut cum opus est depromat
excipulo) partem
condit muria pro salsa-
mentis: (hamiota pesca-
tur hamo, cui inditam

Αἱ δὲ τὰς ἐσθλὰς τέχνας, ἥ
ἐν κρεῶν προμήνῃ.

τὴν'. Σώπει μὲν οὖν τὰς
τέχνας τὰς κρεῖττον προσφύ-
σσας ἐν τῇ ζῴῃ τῇ
ἐσθλῇ· ἀλιθικῶν, ἰσθμ-
τικῶν, θηροδικῶν, κρεορρικῶν,
μαγειρικῶν.

τὴν'. Ὁ ἀλιθὺς ἐσθλὸς
τοῖς ἰσθμοῖς πολυτέρας· ἐπὶ
μὲν γὰρ ὑψηλῶν καὶ
οὐρανῶν τῶν διὰ τὴν ἐλπίδα
ὀπνηχέμενος ἐρελκύνει τοὺς
σπερμαίους, ἢ τοὺς ἰσθμῶν·
καταποντῶν δὲ (εἰς ἰσθ-
θλιον ἐκδύσαντα ἐκδύει καὶ
ἐνδεχέτω) τὸν βαθυτέρας ἐξ-
έλκει ἐν ποταμῷ τῇ σελήνῃ, ἢ
ὅταν δύνῃ ἐν λίμνῃ χαλκίμῃ καὶ
αἰρεθῇ (ἀπὸ καὶ τῶν
μὲν βυθίζεσθαι ἀπὸ μολυβδίνων
βολίδων παρὰ κρημνιστῶν,
ἀπὸ τῶν δὲ αἰρεθῶν τῶν ὅταν
δαμάσῃ πρὸς τὴν διαση-
μάτων ἔχασιν ποικίλων, ἀνα-
γὰς τῇ μεγέθει τῶν ἰσθμῶν.)

τὴν'. Μετέπειτα τῶν ἰσθμῶν
τοῦ μὲν πρὸς πωλῆς [πωλεῖ]
τοῦ δὲ ἐν ἀποκλεισθῆναι ἀπο-
κλείει (ὥστε, ὅταν ἀναγκάσθῃ
ἢ, προχρησίζεσθαι ἐνδεχέτω)
τοῦ δὲ τῇ ἀλμυρῇ ἀπὸ τῆς πα-
ρεῖχθαι γίνεται (ὁ ἀλμυρὸς αἰ-
λιθὸς ἀλμυρὸς ἀλμυρὸς)

the bait that is upon it he is took [caught.]

360 The Fowler (about to fowl [catch birds]) either makes a shrape covered over with the fowling-net, on which he pours the meat; but he hiding himself in a close place inticeth the little birds flying up and down with a whistle [call] or with the singing [playing] of decoys: and those that fly to it he surprises, casts the net over [hampers;] or intangleth them with lime-twigs, set forth on a pole [perch] when they sit upon them; or ensnares them in gins, pit-falls, and traps [springes] and halteres them with the noozes [loops] of snares, or throws off at them birds of prey; and those which he sees safe [alive] (being taken by any fowling whatsoever) he shuts up in a cage; and there gives them meat in a little trough, drink in a water-pot.

361 The Hunts-man hunteth wild beasts: whilst he either allureth them into ditches & pit-falls, and running them through with an hunting staff [boar-spear] he kills them: or traceth [tracketh] them by the sent of the well-scented dogs: for hounds [draught-[bloud-] hounds] seek out by opening, and chase them out of the dens [coverts:] tumblers being loosed [let loose] from their slips, and incouraged [put on] by the hunters- [bugle-] horn, pursue [run after:] or besetting the thickets with an hay, he forces them into toils; and what he gets alive, he puts into a park [warren.]

escam quisquis admorscrit, captus est.)

360 Auceps (aucupator) aut exstruit aream, reti aucupatorio superintectam, cui escam of-fundit; ipse vero se abdens in latibulo, allicit fistula, vel illicum cantu, transvolantes aviculas; advolantesque adobruit, circumretit; aut implicat viscatis calamis, expositis amiti, dum illis insidunt; aut impedit pedicis, tendiculis, & decipulis; illaqueatque laqueorum transfennis; aut iis immittit prædatrices aves: & quas videt incolumes (quocunque aucupio captas) includit cavæ, ibique passionem præbet in canaliculo, portionem in potiftri.

361 Venator venatur feras: dum aut pellicit in scrobes foveasque, & venabulo transfadigens interficit: aut vestigat odoratu sagacium canum; (odoratores enim nictendo indagant, & è latibris expellunt; vertagi autem numellis exsoluti, & venatorio cornu incitati, persequuntur:) aut cingens arbuta indagine, perpellit in casses; quodque vivum capit, transfert in vivarium.

[ἰχθυῶν] ὃ ἐντεθὲν τὸ δέλεαρ ὅστις ἀν' αὐτὸ δάκνη ἀλίσκεται.

τξ'. Ὁ ἰχθυῶν (ὀρνιθα- γρῦτης) (ἀγρόβου) μετα- σκευάζει τὸ δέλεαρ τῷ δικτύῳ ἰχθυῶν ἐπερχομένων αὐτῶν, ἢ μεταχειρὶ τὸ δέλεαρ αὐτῶν ἐν φωλιῷ κρυβεῖς ἐπαγεί- [ὀπι- καλεῖ,] τῇ σύριγγι, ἢ παγῶ- γῶν αὐτῶν, ἢ ὀρνιθαρίων τὰ περιπλάττει· καὶ ὀπιπτε- μένα ὀπικαλύπτει, περιπλέκει. ἢ ἀπειλάκει τοῖς καλάμοις ἰξώδεσιν ὅτι στείλγει τεθεῖ- σιν ὅταν αὐτοῖς ἐφίξανται· ἢ πέδι, παρίδι, δελιάστρο συμ- πεδίσει· καὶ τοῖς ἢ βροχῶν κλειθροῖς παγιδεύει· ἢ αὐτοῖς ἐμβάλλει ἑὸν ληστρικὸν ὀρνι- θας· καὶ ἅπανα μὲν ὁλοτελῆ ἀν- ἰδῆν, τὰ δὲ ἐν οἰκίσκῳ τηρεῖν, ὅπως τροφῶν ἐν σωλινῶν εἴα, τὰ δὲ σὺν ἐν ποτίστρι παρίχει.

τξά'. Ὁ θηροβότης ἐὼν θῆ- ρας θηροβῶν ὅταν ἢ εἰς τάφρους καὶ βόδρους ἐπαγεί, καὶ αὐτοῦ- λίῳ διατρέχας ἀποκτείνει· ἢ κυνῶν θηροβητικῶν τε καὶ ὁλο- σφρήτων ἀκύντη ἰχθυῶν τε κινεῖται· (οἱ ὁσφραντικοὶ γὰρ ἐν τῷ ῥύσειν ἐρευνῶσι, καὶ ἐν τῷ σπηλαίων ἐξωθεῖσιν· οἱ δὲ κυνῆς θηροβητικῇ τῷ κυρῶν ἐκλυόμενοι, καὶ τῷ κυνηγητικῷ κίρατι παρορμηθέντες, διακί- σιν) ἢ ἐὼν δεινὸς ἐξισταμένῳ [ἰχθυῶν] ἀπειλάλλων εἰς ἄρ- κυα ἐποτρυνώ· ὃ, π. δ. ἂν ἰξώ- γῃ εἰς θηροτροφεῖον μετα- φέρει.

362 A Butcher being a-
bous to kill fatlings [fat-
ware] (not lean meats
starulings,) or diseased)
brings them into the slaugh-
ter-house, and there knocks
them down with a club
[truncheon; then he sticks
them [cuts their throats]
with his knife, and slays
them, or pul's off their skins
[hides, and cuts them out by
pieces [quarters them:] but
he scalds swine all over first
with hot water, and scrapes
them with a scraping knife;
afterward he cut's them into
peffles, gammons, flitches,
harslets [gobbers; and the
intrails being shred into small
pieces, he stuffeth puddings
with hogs blood; both thicker
ones, bluddings [black-
puddings,] liverings [liver-
puddings,] (or links,) and
haggesß, and also the thinner
ones, sawsages, and chitter-
lings.

363 There are sold then
in the shambles [flesh-mar-
kets] commonly beef, veal,
mutton, kid, lamb, pork; ve-
ry seldom buffalo, brawn, or
otherwise wild-flesh [ve-
nison.]

364 The cook dresseth meat
of all sorts; but yet he first
pulseth birds, and bowelleth
[draweth] them; he scaldeth
fishes, & splitteth their backs,
and now and then plucks out
their bones; he beateth the
dried ones [stok-fish] with
hammer: the salt ones he
steepeth [layeth to steep] in
water, &c.

365 He boyleth those things
that are to be boyled in pots
& kettles, or posnets covered
with a lid: being boyled he
seasoneth with salt and spices

362 Lanio mactaturus
altilia (non vescula,
vel morbida,) deducit in
lanienam, ibique pro-
sternit clava, mox ju-
gulat clunaculo, & exco-
riat, seu deglubit, con-
ciditque frustatim: sues
tamen prius perfundit
candente aqua, gla-
brarque radula; mox
dissecat in pernas, pe-
tafones, succidias, offas
penitas: concisisque vi-
sceribus minutim, effar-
cit suino cruore farci-
mina; tum crassiora, a-
pexabones, tomacula,
(seu isficia,) & fali-
ticum; tum graciliora,
borulos (Lucanicas) &
hillas.

363 Veneunt igitur in
macello communiter bu-
bula, vitulina, verve-
cina, hædina, agnina,
suilla; rarerer bubu-
lina, aprugna, vel alias
ferina.

364 Coquus coquit
esculenta omnis gene-
ris: aves tamen deplu-
mat prius, & exenterat;
piscis desquamatur & ex-
dorsuat, interdum &
exossat; induratos con-
tundit tudiribus, salitos
macerat aqua, &c.

365 Elixanda elixat
ollis & cacabis, ca-
tillifve, operculo, te-
ctis; elixata condit sa-
le, & aromatibus (com-

τξβ'. Ὁ κρεατὴρ τὰ τῶν
κτινῶν διτρεφῇ [σπιντὰ σφα-
ξάν (ἢ πάνυ τὰ ἀπὸ μελῆ, ἢ νο-
σώδη) εἰς κρεοπώλιον ἀγῆ, ἐπεὶ
τε τῶ ῥοπαλῷ ἐδαφίζῃ, ἐπειτα
τῶ ξίφει τραχιλίζῃ καὶ ἀνα-
δέρει καὶ συγκόπτει μισυλλαν.
Ὑσας δ' ὑδραπὶν διαβρίχει
δερμὶν ὑδαπὶν, καὶ τῶ ξύστρα
μαδίζῃ μετέτετα εἰς πτέρ-
νας, πετσώσας, περιχίας, ἐρῶα
ἀνατέμνει, καὶ σπλάγχων
συγκομῶν λεπτομερῶς, τῶ
ὕδατι αἵματι ἀλλ' ἅντας ποιεῖ
τῆς ἡπαχτέρας, αἱματίας,
τεμάχῳ (ἢ ἰσικῶ) καὶ δέλ-
φους· τῆς τε λεπιοτέρας, φέ-
σας καὶ ἐγκοιλίας.

τξγ'. Παλιότερα αὐτὸ κοι-
νῶς ἐν ὀφιοπώλει μακελλῶ,]
κρέας βόειον, μοσχιν, κριόν,
[προβάτειον.] ἐρίσιν, ἄρ-
νιν, χοίρειον· ὀνηάσις βεβό-
λινον, κάπρινον, ἢ ἄλλως θή-
ρειον.

τξδ'. Ὁ μάγειρος τὰ ἐ-
δέσματα παντοχρῶς μαγειροῖ·
τὰ δ' ὄρνιθα προτέρων τίλλει, καὶ
ἐξεντερίζει· τοῦ ἰχθὺς λεπ-
τίζει καὶ ἀποκατίζει, ἐὰν ὅτε καὶ
ἐξοσίζει· τοῦ σκληρωθέντος
[καπνισθέντος] τὰς σφυρῶς
ζωτρίζει, τοῦ ἀλιωθέντος ἐν
ὕδατι μαλακώσκει, κλ.

τξε'. Τὰ ἐψηθ' ἐψῆ ἐν φέ-
χῳ καὶ κακῶσι, ἢ κα-
τὰ τοῖς, τῶ ὀπθῆματι κακα-
λυμμένοι· τὰ ἐσθ' τῶ ἀλε-
κῇ ἀεθματιῇ σπιντίζονται
(bruised)

(bruised with a pestle in a mortar, or shaken in a platter [dish] with a ladle, or grated upon the grater :) he lardeth rost meat with lard, and roseth it on spits [broches] (with are to be turned round upon ob-irons,) and a dripping pan being set under, lest the fat melting should waste: some thing, he also broileth on a gridiron, or fryeth in a frying pan, (but if overmuch, they are burnt to a coal:) of meat shread into small pieces he makes mince-meat, tid-bits, jiggers.

366 If any thing be seething hot and boyls, he lades [cools] it with a ladle, lest it should boyl over; if it gathereth scum, he scummeeth it off with a skimmer or slice: but he draws out hot things with a flesh-fork; he strains things sod in broth with a cullander [Strainer.]

367 The fire-maker that he may light [kindle] the fire, with a tinder-box with tinder, matches, a flint, and a steel: then he blows [puffs] with his cheeks, or with a pair of bellows, gathering up the live coles in a fire-shovel: the kitchen-maid makes clean, and sweeps away the sweepings with a besom [broom,] and scowreth the kitchen-vessels [brass and pewter:] when they are rinsed washed, a slabber is made, to be washt away through the sink-hole, that it may have passage.

368 The same thing doth nourish more being boyled with portage, then roasted; more being roasted, then fried: but being fried, hung [dried] in the [meat,] powder d,

minutis pistillo in mortario, aut conquassatis tudicula in catino, aut tritis super radulam:) assaturas trajectat lardo, & assat verubus (super crateuteria versabundis) supposita sartagine, ne pingue eliquans pereat: aliqua etiam torret super craticulam, aut frigit in lebetes seu frixorio; (at si primum, fiunt cremia:) è particulatim confectis carnibus facit minutal, pistillos, turundas.

366 Si quid effervesceat ac bullit, futat trulla, ne ebulliat; si spumat, despumat tudicula aut rudicula: fuscina vero extrahit fervida; fuscilla colat jusculenta.

367 Cinisio, ut accendat ignem, habet igniarium cum fomice, sulphuratis, filice, & chalybe: tum sufflat buccis, aut flabello, prunas collectans batillo: forcariaverrit culinam, & everrit scopis quisquilias, purgatque coquinaria vasa: quæ cum colluuntur, fit colluvies, eluenda per fuserium, ut effluat.

368 Eadem res alit magis jurulenta, quam assa; magis assa, quam frixa: tosta vero, infumata, muriatica, est difficilis concoctionis,

τῷ τριπλήρῳ ἐν ὄλῳ, ἢ (κατακουσσοῖς τῇ τρυπλῇ ἐν πτυλίῳ, ἢ τῷ ξύρῳ τριβόμενοις· τὰ ὀπτήματα διαπερὶ χεῖρας σερπὶ, καὶ ὀβέλοις ἐπὶ αὐτῷ) (ὅπῃ αὖ κρατὺς τρεῖς ἀνὰ τρεπομένοις,) τῇ τηγάνῳ ὑποτεθέντῃ, ἵνα μὴ λιπαρὴ ἐκτρηκόμενη δόλῃται· πινὰ δὲ ὅπῃ τῷ ἐχέρῳ φρέπῃ, ἢ ἐν λέβητι εἴτε φρυγέτω (ἐὰν δὲ ἐσθ' λῖαν, φρύγα ζινεῖ) ἐκ κρεῶν μερικῶς διαλαμειτῶν ποιεῖται ποικίλονμα, τερχίσκος, ψωμῆς.

τξς'. Τῷ ξείλῳ καὶ βράζοντῳ τῇ τρυπλῇ τὸν ἐκβεσπῶν παύει· τὸ ἀφρίζον τῷ τρυπλῇ ἀπαφρίζει· τῇ δὲ κρεῖα γρητὰ ζιγίται ἐξέλκει· τῷ τάλιφῳ τὰ ζωμῖδια δίδεται.

τξζ'. Ὁ βοσφυρχλόκῳ, ὡς ἂν πῦρ δαίνει, πυρεῖον ἐχέμεν ζωπύρε, διασδών, πυρίπιδῳ, καὶ χαλύβῳ· τότε τοῖς γνάδοις ἐκφυσᾷ, ἢ τῇ φύσῃ, τῶν ἀνθερακῶν πυρεῖον συλλέγων· ἢ οἰκιδία [δραππῆς] τὸ μαγειρεῖον λαίρῃ καὶ ἐκσαφροῖ τοῖς σκερῶδοις τὰ περὶ ψήματα, καὶ τὰ μαγειρικὰ σκεδὴ καθαίρει· τὰς τινὲς ἀπολουμένας συγκαλυσὶς γίνονται, ὑπότινα τῇ ἀγπλῇ ἐκβάλλειν δεῖ, ὥστε δόποφίρεσθαι.

τξη'. Τὸ αὐτὸ τρεῖς μάλλον ὀζωμον, ἢ ὀπὸν· ὀπὸν μάλλον, ἢ καπυρεῖν· τὸ δὲ ὀπτήμενον, καπνιστὸν, τερχίσκον, δύσπεπτον ἐστίν, εἰ μὴ πρεσβύτην ζῶμεν πιπείται, is hard

hard of digestion , unless
the help of pepper-broth or
black-broth [brine ,] thick-
broth [fowls ,] gelly , or some
thick sauce :] but galli-
canaries . [lumber pies]
pasties [pasties ,] tartis are
made at pleasure [as one
will .]

nisi adjutu juris pipera-
ti , aut juris nigri , juris
spissi , juris gelati , vel
alicuius intinctus : ve-
rum tuceta , artocreata ,
tortæ , ad placitum fiunt .

ζωμὲ μέλαν , ζωμὲ πα-
χέ . ζωμὲ γλοιώδες , ἢ τοι-
εῖα πνιμὰ ἰμβάματα .
Ἀλλὰ μὲν ἀρτοποιαὶ καὶ σφί-
δαίται καὶ τὸ δοκοῦν ἐκαστὸν
γίνονται .

C A P . XXXVII .

otus varii 369. Vineæ plantatio 370. & cultio 371. Vindemia 372, 373.
Vini accidentia 374. & genera 375. Paratura lupuli 376. & poten-
tia 377. Cerevisia & acetum 378. Vina distillata 379.

The Trades of things be-
longing to drink.

Artes potulentorum.

Αἱ αὖτε τὸ ποτὸν τέχνη.

369 The natural drink
water (Spring-water, well-
water , river-water ,) then
milk or whey : after that they
want to get fuddling drinks ,
strong drinks , as meath , and
hyder : at last wine , beer
[ale ,] and burnt wines
brand-wines] came in fa-
shion , which after what
manner they are made let us
see .

369 Naturalis potio
est aqua . (fontana , pu-
teana , flumineæ ;) tum
lac , serumve lactis : de-
hinc didicerunt parare
inebriantes potus , teme-
ta ; ut mulsam , poma-
tumque mustum : tan-
dem invaluerunt vinum ,
cerevisia , cremataque vi-
na , quæ quomodo fiant
videamus .

τῆθ'. Ἡ φυσικὴ πόσις ὕ-
δωρ ἐστὶ , (πηγᾶν , φρεάτιον ,
ποταμὸν) τότε τὸ γάλα , ἢ ὁ
ὄρρος τῷ γάλακτι . μετέπει-
τα δαυμασὴ ἀγχοῖα ἀνδύ-
ρον καὶ μεθύοντα πόματα , καὶ
ἀκρατα [μεθυστὰ] οἶνον μὲν
καὶ γλυκύ . ἐν τῷ μέλει τὸ
τέλμα , οἶνον ἐξιδόου , ζύθον
τε καὶ οἶνον ἐγκυύου : οἷνους ὅν
ἐύπων γίνονται σκοπώμεν ἡδὴ .

370 The Vine dresser
planteth a vineyard : whilest
he sets a sunny hillock [bank]
to little young vines ; or
broadeth the old vines by
their shoots , or sticks the tops
of them under ground , that
being rooted on both sides ,
and afterward cut asunder ,
they may become two .

370 Vinitor plantat
vineam : dum obserit
collem apricum novel-
lis viticulis ; aut propa-
gat vites veteranas tra-
ducibus ; aut earum ca-
cumina mergit terræ , ut
utrinque radicata , post
discissa , dux fiant .

το'. Ὁ ἀμπεληγὸς τὴν ἀμ-
πελῶνα φυτεύει : ὅταν δὲ βέβον
προσήμενον νέους ἀμπελοὺς πε-
ριφυτεύει : ἢ τὰ κλήματα μο-
χεύει . ἢ τὰς κορυφαίας αὐτῶν τῇ
γῇ βάθους ἐπιθήσκει , ὥς ἀμ-
ποτέρωθενρίζωσται , ἐπειτα
διεσχιδάσκει , δύο γίνονται .

371 Then he pruneth his
vine every year lest it should
grow barren by over-bear-
ing) that new tendrels
[sprigs] may bud out of the
pruned branch : which sith
they are but seldome raised
upright] of themselves
though they catch hold of a-
ny thing they may with their
little twigs) he raises them ,

371 Tum deputat vi-
tem quotannis , (ne
sterilescat ubertate ,) ut
è resece pullulent novi
palmites : qui cum ra-
ro per se surrecti sint ,
(licet capreolis quic-
quid possunt apprehen-
dant) arrigit eos . &
alligat statuminibus :
(nempe arboribus , aut

το'. Μετέπειτα τὴν ἀμ-
πελον κατὰ τὴν ἐξέλιξιν
κατατεμνεί , (ὥστε μὴ στείρεσθαι
τῇ δουρασίᾳ ,) ὅπως ἐκ τῆς το-
μῆς ἀναρῶνται νέοι κλαδί-
σκοι ἕως καὶ αὐτὸν ἀπο-
νέμει ἀναρῶντες , (καίτοι γε
τοῖς ἐλίσιν ὅ , πὶ ἐν ἐνυχὶν ὀπι-
λαβούμεν) ἀνορθοῖ , καὶ προσ-
δέει [προσάπτει] στήριγμασι
πνιμὰ (θαλάμῳ δένδρεος ἢ ξυ-
and

and ties them fast to staves
[supporters: to wit to trees,
or props [forks,] or cross-
beams and frames: from
whence it is call'd a clim-
bing, propt, cross-bar'd, or
framed vine.

372 He delves the vine-
yard also with a two tined
fork, and delves it again;
then he pruneith it; at length
he gathers the vintage, the
gleaning of the boughs being
left for the poor-folks.

373 They carry the clus-
ters of grapes, cut off from
the stalks, into the wine-press
in baskets, and sling them in-
to the wine trough; then they
trample on them with their
feet, or bruise them with a
wooden pestle, and pour it
into the keel fat: from whence
the must [new made wine]
runs through the strainers in-
to the fats: the rest of the
juice is crushed [strained]
out of the kernels by the press:
but (wine) running out of
the grapes before they be pres-
sed is more sweet [luscious]
then that which is pressed; the
must or wine in the lees more
pleasant then rackt, [clari-
fied:] neat [unmixt] wine
more strong then mixt wine;
white wine more warming
then red or claret.

374 It is laid up close in
cellars, the hogsheads and
butts being raised upon stalls
[rafts, tressels:] then it is
broached [caned] & is drawn
out by a gimlet, or tap [cock];
and sometimes also it is ra-
kt [wrought off the lee:] but
wine of this year [vintage] is
dreggish; being of a year
old it is pure [neat:] wine
boyled to the third part they
call sapa: being stale it is

pedicis, aut transversis
cantheriolis, & jugis:
unde vitis arbutiva, pe-
data, cantheriata, aut ju-
gata, dicitur.

372 Passinat item vi-
neam bidente, & repa-
ssinat; mox pampinat;
tandem vindemiat: ra-
cematione pauperculus
relicta.

373 Botros, scapis ab-
scissos, comportant py-
tinis in torcularium, con-
jiciuntque in forum vi-
narium; tum calcant pe-
dibus, aut contundunt
ligneo pilo, & effun-
dunt in lacum: unde
mustum desinit per qua-
los in orcas: reliquus
uvor ex acinis exurgeretur
torculari: sed (vinum)
lixivum est suavius tor-
tivo; musteum dulcius
liquato; meracum forti-
us diluto; album ma-
gis calorificum rubello,
aut helvolo.

374 Abditur in cel-
las, cadis & doliis eleva-
tis super cantherios: tum
relinitur, & promitur
siphunculo, aut episto-
mio; interdum quoque
elutitur: sed horum
feculentum est; annoti-
num defecatum: de-
frutum vocant sapam;
exoletum vappam; ex
aqua & vinaceis factum
loram (vinum acina-

λίνοις ἐρείπιασιν, ἢ πλαγίαις
δοκίς, ἢ ζυγίς: ὅθεν ἀμπε-
λῶ· δεινδριὰς, ἐρείση, ἢ ζυ-
κλῆ λέγεται.

τοῦ. Τὸν ἀμπελῶνα τῶν
κίλλα σκάπη, καὶ ἀνασκά-
πτει· διὸς βλαστολογεῖ· τὸ
τέλῳ, τρυγὰ· ὅπῃ τρέπων τοῖς
πένησι βοτρυεῖν.

τοῦ. Τὰς βότερας, ἥδη
σκάπων ὀποκεκομμένας, πῆ-
πυπνοῖς (συφορέσιν εἰς λιών, καὶ
εἰς οἴνηθ' ἡν βάλανσι·
τότε πῆς ποσὶ παύσιν, ἢ συ-
τρέβουσι τῷ ξυλίνῳ ὀλμα· καὶ
εἰς τεπιπῆρα ἐκχέουσιν· ὅθεν
τὸ γλῶκ· διατρεῖ διὰ τῶν
τάρρων εἰς οἶνοδ' ἄλγεια· τὸ
λοιπὸν μέγαλον ἐν τῷ ῥαζῶν
τῷ λωφ' ἐκπιέζεται· ἀλλὰ ὃ
οἶν· αὐτὸ μαλ' ὀλκίων ἐστὶ
τὸ ἐκπιεζόμενον· γλῶκιν· ἡ-
δῶν τὸ πτηγμένον· ἀκράτῳ·
[ἀμυγῆς] κρείσσων [ζωρότε-
ρῳ] τῷ ὕδαρ'· ὁ λοδικὸς θερ-
μαντικὸς ἐστὶ μέλλον τῷ ὑδρῷ
δρεῖ ἢ κερρῶ.

τοῦ. Ἀποκαταπίπτεται ἐν
οἶνοδ' ἡ καὶ καδὶς τε καὶ πῆδοις
[πιδέκταις πῆλῳ] μεμένοισι
ὅπῃ τῶν ὑποδεμάτων· τότε ἀνα-
σομεῖται καὶ ἀρίστη σίφονι, ἢ
ὀπισομίῳ· ἐὰν ὅτε καὶ διαχέ-
ται· ὃ ὃ αὐτοῦ τῆς τρυγῶδης
ἐστὶν· ὃ διετὴς ἀτρυγῶ· ἐφ-
τὸν σίφονι λέγεται, ἐξ ἐσηκότα
ὀξίλῳ [ἐκ τρυγῶν] ἐξ ὑδαλός
τε & σεμύλων σεμυλίτῳ
[δουτερίῳ]· ἐξ ὑδαλός τε καὶ
ὀξῆς, ὀξυκράτον.

dead

head-wine; made of water
and the husks of grapes, pi-
nnet; mixt of water and
vinegar, posca.

375 The better (sorts) of
vines are, Muscadel, Mal-
vey, Canary (sack,) Ali-
cant [tent,] &c. but worm-
wood-wine, enula-campana
wine, and other medicinal
wines, are artificial Hip-
pocras, is the most pleasant of
all spic'd wines.

376 The hop merchant
serves for the boyling [brew-
ing] of beer ale, whilest
fastning into the ground hop-
roots in ridges: rows, | at
the severall stalks | wires | he
ticks poles, that by twining
about them they may grow
[creep] upward; the buds
blossoms | whereof he strips
off, when they are grown ripe.

377 The Malster soketh
[yoateth] foddeth | the grains
of the corn | barley | until they
blump | rise, swell; | then he
dryeth them on a floor and
turneth them to and fro very
often until by bursting they
begin to sprout; and then he
dryeth them being spread
over a malt-kiln, and turn-
eth them into sweetish malt,
& grinderth them in a malt-
mill to (malt-) meal.

378. Then the brewer min-
gling the hop with the malt,
boyleth in a brass [cauldron]
beer [ale] (at one gail [brew-
ing] ten, twenty, thirtie bar-
rels) which being carried
down into the cellar works
it self clear: but if it grow
fower, or musty, it is poured
into vinegar bottles, and be-
comes vinegar.

379 At length the distil-
ler draws [fetcheth forth]
with fire from the grounds

ceum;) ex aqua & aceto
mixtum, poscam.

375 Præstantiora vina
sunt, Apianum, Malva-
ticum, Canarium, Ali-
canticum &c. sed absin-
thites, helenites, alia-
que medicata, factitia
sunt. Hippocras, omni-
um aromaticorum deli-
catissimum.

376 Lupularius inser-
vit cocturæ zythi, dum
indens turiones lupuli
terræ liratum, ad singulos
cauliculos depangit pa-
los, | ut circumplicando
se his serpent sursum:
quorum flores abstrin-
git, quum permaturue-
runt.

377 Polentarius mac-
cerat grana frumenti, do-
nec intumescant: tum
assiccant in pavimento,
versat & reversat sæpius,
usque dum diffiliendo
coæptent producere ger-
mina; atque tum ea tor-
ret superstrata farrario
fumario, convertitque
in bynem dulciculam, &
permolit polentario mo-
lendino in polentam.

378 Tum cereviliarius
permiscens lupulum po-
lentæ, excoquit in ahe-
no cerevisiam (uno factu
decem, viginti, trigin-
ta cupas) quæ in cellam
deportata defecatur: si
vero acefcat, aut muce-
fcat, infunditur acetariis
ampullis, & fit acetum.

379 Tandem distilla-
tor prolicit igne è feci-
bus cerevisiæ, aut vini,

τοί. Οἱ βέλπιστοι τῶν οἴνων
εἰσι, φαλερίνῳ, ἀρείσιῳ,
καρδελίνῳ, ἀλικάντιῳ, κλ-
ἀλλ' ἀψινθίτης, ἡλενίτης, ἀλ-
λοι τε φαρμακιδέντες, ποιη-
τοὶ εἰσιν. Ἀερόματι της, ἀερό-
ματικῶν πάντων ἀερόταλῳ.

τοῦ. Ὁ βρυσιπώλης ἑσθι-
ντεῖ τῇ ἐψήσῃ τῷ ζύθῳ, ὅταν
ἐνθῆεις τῇ γῇ ὅσῳ λύρεος καὶ
αὐλακας βρύε, παρὸς ἐκάστας
καυλὰς καταπήγνυσι σκόλο-
πος [πασάλας, χείρας] ὥστε ἐν τῇ περιπύσειν ἐαυτοῦ
τέτοις ἀνάθεν ἔρπειν. ὃν μὲρ
ἀνθῆ ἀναχαλάζει, ὅταν ἀ-
ερίαι ἤδη γέρονται.

τοῦ. Ὁ Ἀλφιπώλης τῷ
σίτε ὅσῳ κόκκους ἐν ὕδατι μα-
χρίν, ἕως ἀν' ἐξοχῇ κῶσι μετέ-
πειτα ἐν τῇ ἐδάσῃ καταξηραί-
νει, ἐρέει τε καὶ ἀναερέει πολ-
λάκις, ἕως ἀν' ἐν τοῖς διαδραύ-
εσσι βλαστάνωσι. τότε ἡ αὐτοῦ
τῷ στικῷ καμπύῳ ἐπεσερ-
μύρεσσι ὅπῃ αὐτῷ [φρύσῃ] καὶ εἰς
βιῶν τρεῖς ὑπογλυκεῖται, καὶ
τῇ ἀλφιτικῇ μύλῃ εἰς ἀλφίτον
ἀλεῖ [ἀλθήει].

τοῦ. Τότε ὁ Ζυθοποιὸς τὸν
βρύον ἀλφίτω μύρον, ἐν τῇ
χαλκείῳ [λίβην] ζύθεν ἐρε-
ψεί (τῇ μιᾷ παύσῃ δέκα,
ἑκοσι, περάκοντα καὶ ὄγδοις)
ἐν οἴνοδῃ καὶ ὅπου καταπύμε-
νῳ διατρυγέται [διαβλύζε-
ται] ἐὰν ἡ ὀξύτης, ἢ ἐροπία
εἰς ὀξοδῆ καὶ ἐν χεῖματι, καὶ ὅσος
γίνεται.

τοῦ. Τὸ δ' ὕστερον ὁ χυμι-
κὸς ἐφέλκει [ἐπάγει] τῇ πυρὶ
ἐν τρυγῶν ζύθῳ, ἢ οἴνῳ, ἢ μὲρ
[dregs]

[Aveg] of the beer [ale] or wine, or also leavened corn, hot water called brandy wine or spirits of wine distill'd [dropt forth] through a copper still, and an alexiphick set over it.

vel etiam fermentato farre, exstillatam (per cuprinam vesicam distillatoriam, superimpositumque alembicum) ardentem aquam, dictam vinum crematum seu sublimatum.

καὶ οἷα ζυμωθέντα, δοποσίζον (διὰ χαλκῆς κύστεως δοποσελικῆς, καὶ ὑπερκεντρεισῆς τῆς ἀμβηκῆς) τὸ ὕδωρ, λεγόμενον εἶναι κρυδέντα, ἢ ὑψωθέντα.

C A P. XXXVIII.

Vestitus nobis ab antiquis diversus 380. Virilis à fœminæ distinctus 381. Indumenta & amitteria non idem 382. Pedum calceamenta 383. Materia vestium 384. Cannabis & lini paritura 385. Neirices 386. Textores 387. Insolutores & saririces 388. Pannifices 389. Sericarii 390. Sartores 391. Connodatores 392. Cerdones 393. Veteramentarii & interpolatores 394.

Trades belonging to Cloaths.

Vestiarie artes.

Τέχναι ἱματηγῆς.

380 To cover our nakedness against tempests [storms, foul-weather] we stand in need of cloathing [apparel, attire, raiment] which was plain (of one fashion) amongst the Ancients who contented themselves to cover their head from the sun with a hood cool, their body from the cold with trowes [a mantle,] their feet from the dirty or gravelly way, with [felt-socks] or chabots: in our times all things are of another mode, neat [fine,] spruce even to excess; and in a habit of several fashions [shapes,] slashed, embroidered, plumed.

381 The men in some places wrap lap their heads with a bonnet. [turbant,] flasks; other where they cover them with a cap (adorn'd with a hat-band and bowt,) or for the shadows sake with a beaver; or sitting at home with a plain hat; or for cold sake with a furre-cap: The women do dress delight in their hair, being variously

380 Ad tegendam nakeditatem adversus tempestates opus nobis est amictu: qui simplex fuit antiquis, acquiescentibus velare caput à sole cucullo, corpus ab algore bracca, pedes à ænosa aut scruposa via sculponeis, vel carbatinis: nostro ævo omnia aliufmodi, usque ad luxuriam nitide, & habitu multiformi, segmentato, acupicto, plumato.

381 Viri obvolvunt alicubi caput tiara; alibi contegunt pileo (ornato spira & offendice) aut umbellæ causa petaso; aut domi deficientes galero; vel frigoris causa pileo pelliæ: fœminæ colunt capillos, varie pexos & plexos, in plegmata concinnatos, taniis

τα'. Εἰς τὸ τὴν ἡμετέραν γυμνότητα σκεπάζειν ἀπὸ τῆς ἔξωθεν μεταβολῆς τῆς αἰρέσεως, εἴ τι μὴν ἐδήματ' ἐνδύματα. ὅθεν ἀπλὴν μὲν καὶ πρὸς ἀρχαίσι: τῆς ἀνδρῶπων, τοῖς ἀγαπῶσι τὴν κεφαλὴν ἀφ' ἧκας σπικελύπτεν πῆλιν τι νυκτερίνῳ, τὸ πῶμα ἀπὸ τῆς κρύσεως ἀναβολῆς, τὸν πόδα δὲ ἀπὸ βροχολοφῶν τῆς καὶ πολυμυίας οὐδ' ἐμπλοίας, [ποδοχείας] ἢ κορυβατίνας· καὶ ἡμεῖς ὅς περ πάντα γίνεται ἄλλων πάντως ὅσων, μέχρι καὶ τρυφῆς κοσμίας, ἐν γυναικὶ πολυειδεῖ [ποικιλομορφῇ] ἐντύμῳ, δεδαυδαμῶν, πλεωτῶ.

τα'. Οἱ μὲν ἄνδρες τὴν κεφαλὴν ἐνιαχθεῖ σκεπάζουσιν τῶν παλαιῶν· ἀλλὰ καὶ σκεπάζουσιν τὸ πῆλιν (κεκοσμημένῳ τῇ τε σπείρῃ καὶ τῶ ἀμυνίσκῳ) ἢ σκιαδίῳ χεῖριν, πετασύνῃ ἢ οἰκοιμένοντες πλιδίῳ, ἢ ψύχας χεῖριν τῶ δερματίνῳ πλιδίῳ. Αἱ δὲ γυναῖκες [δινύτρεαι] καλῶς πῆλιν τὰς τρίχας ποικίλως ἐκτενισμένας τι καὶ πεπλεγμένας, εἰς πλέγματα [βο-

kembod

embled and platted, put into
wreaths, and knit [tyed, bound]
up with ribbands [fillets]
bind chaplets, or wrap [bind]
their head about with hair-
ribbons, coifs, knit-kerchiefs,
and cover their face with
hoods.

382 The raiments of the
body (to pull off and on) are
next to the skin [most in-
ward] a shirt: then a dou-
blet down to the girdle fitted
to the waist [breast,] and at
the bottoms set off with skirts:
or a coat [jump-jacket] lon-
ger then a doublet, being let
down to the legs, and to be
tucked up, if it be large
and wide; below the girdle
wre the breeches, that is, loaf-
flaps [gallagaskins] (hose,
stockings) to be tyed under-
neath with garters,) or trus-
ses [drawers] somewhat
strait, girding the leg, toge-
ther; lastly is cloath with hall
(for comeliness [handsom-
ness] sake) were invented
over and beside these a long
sleeved gown, or a cloak with-
out sleeves [a rocket:] on wo-
men call'd a loaf-bodied-
gown, and mantle.

283 For the shoeing of
the feet are prepared [provi-
ded] soft socks, or felt socks
[spatterplashes] and cork-
slippers [pantofles,] and
shoes (which if they be som-
ething strait, they are drawn
on the feet by the help of a
shoeing-horn [sur:] now the
parts of a shoe are the up-
per-leather, and the quarters,
with the latches,) and boots
with tops [straps:] or half-
leg'd startops: to conclude,
buskins [pumps] to shift,
[that will serve either foot.]

284 The upper cleashing

corollisque redimitos;
aut caput obvolvunt vir-
tis, calanticis, ricis, faci-
emque praequant pe-
plis.

382 Indumenta cor-
poris sunt, (ad induen-
dum & exuendum) inti-
me indusum; tum tho-
rax cingulotenus pectori
aptatus, & laciniis sub-
ornatus; aut longior tho-
race tunica, demissa cru-
rum tenuis, succingen-
daque, si fuerit sinuosa;
infra cingulum sunt sub-
ligacula: hoc est, laxio-
res braccæ (caligæ, sub-
stringendæ fasciis tibia-
libus,) aut arctiora fem-
moralia, crura simul mu-
nientia: ad amicien-
dum denique (honestati-
us ergo) superinventa
sunt manicata toga, vel
sine manicis pallium;
fæminis palla, & ami-
culum dicta.

383 Pedibus calcean-
dis parantur molles soc-
ci, vel cilicini udones, &
suberæ crepidæ; & cal-
cei (qui si fuerint angu-
stiores, inducuntur pe-
dibus ope industorii:
partes vero calcei sunt
solea, obstragulum, &
ansea cum corrigiis;) &
ocrea cum cruralibus,
aut femicrurales pero-
nes; mutatorii denique
cothurni.

384 Vestitus superior

εὐρύχρε] σινειλεζυφίας, ται-
νίαις καὶ σιφανίοις περιδε-
μύαις· ἢ γαίω τὴν κεφαλὴν
περιελάσσει κικρυφάλοις, ἀμ-
πύξιν, ἀμπεχύσι. Ἐπὶ τὸ πρῶτον
πὸν πύπλοις καλύπτεισι.

ττβ'. Τὰ τῷ σώματι ἐν-
δύματα ἐστίν, (εἰς τὸ ἐνδύσασθαι,
ἔκ τῶν ἐνδύσασθαι) ἴσως τὰ πρῶτον ὑπο-
δύτης [χρύπασσι]· εἴτα θώραξ ἐκασ-
τῆς ζώνης πρὸς τὸ στήθος [στήθος] ἡρ-
μωσμένῳ, καὶ παρὰ τοῖς ὑπο-
κοκοσμένῳ. ἢ δώδεκα ἢ
μακρότερον χιτῶν, ἀχρεὶ τῆς
σκελῶν καθεμῆρῳ, καὶ ὑπο-
ζατέῳ, ἀν' ὑπομήκη· ἢ ὑπο-
τῆς ζώνης ἀναδυσίδες εἰς τὴν ἄσ-
την, καὶ ὑπὸ τῆς, βραχίονα (κα-
λίγαι, αἵς ὑποστρέφειν διὰ τὰς
περικελεύσιν τὰς περικνημίας,)·
ἢ στενιτέρας σκέλαι [μυροδέει]
τὰ σκέλη ὁμοῦ ὀχυρόσαι [σκε-
πάσαι]· τὰ λοιπὰ ἐκ τῶν πε-
ρεβάλλειν πᾶν τὸ πῶν (ὡκο-
μίας χεῖρ) ἐκδιδέσθαι τῶν
χειρῶν, ἢ ἀχειρίσθαι
τρέσαν [φελήνης]· τὰ δὴ τα-
ταῖς μωμῶσι χλαῖνα, καὶ ἀμ-
πεχύσιον [ἐπένδυμα] λεγύ-
μενα.

ττγ'. Πρὸς τὸ ὑποδύσασθαι
τὸν πόδα παρασκευάζονται
μαλ' ὅσον αἱ ὑμῶδες, ἢ ἀν-
κίδες ἐκ περικνημίας, καὶ φελ-
λῶν κρηπίδες· καὶ ὑποδήματα
(ἀπὸ ἐκ τῶν στενιτέρας ὑπο-
πόδι ποσὶν ἐπ' ἄρχαι τῶν κί-
μας ἐστὶ τὸ καπνύμα, ἢ ἀγκυ-
λη, καὶ αἱ λαῖσσαι μὲν τῶν ἱερῶν
καὶ αἱ κνημίδες μὲν τῶν
περικνημίων, ἢ ἡμισκελεῖς πι-
λοβάτιδες· τὸ δ' ὕστατον κί-
θωνοι ἐπαμφοτερίζοντες.

ττδ'. Ἡ ἐξωτέρα· ἐξωτέρα

ἢ εἰς τὴν

is either made of linnen or woollen; of cotton or silk; of skins, or leather; nor can they be made [prepared] without thred [spun-threds:]; but the parts [pieces] of our cloaths we fasten together either with points [thongs] by knitting [tying] knots; or with buttons, by buttoning them into the loops [button-holes]; or with hooks [claps,] by hooking [clapping] these into eyes [oilet holes] of the other side.

385 Flax and hemp are sown in the countrey, being grown ripe they are plucked up. Stripped of top-knobs, with the stalks remaining they are soked [steeped, rotted in ditches, and again laid a drying, they are pun'd with beetles, bruised [tewed] with a brake [tew-tow,] and hitchel'd [carded] with an iron hatchel [card:] where that which falleth down, as it is braking, are huls; that which is paried [divided] as it is hitchelling is hurds and tow.

386 The *Spinsters* do give out by parcels their [wrought] flax, & by binding their parcels [tasks] on a distaff [cork-staff,] they doe draw it out with the left hand thread by thread, with the right they turn about either the Spindle (to which the wheel hanging on, adds a little weight that it may the more easily turn [whirl] round,) or a wherue [Spinning-wheel,] from whence the threads are drawn on the reel, and from thence on the spooling-wheel [quill-turn,] from which bottoms [clues] are wound up, and a web fit to be woven is made up.

est lineus vel laneus;
gossipinus vel sericus;
pelliceus vel coriaceus;
nec potest ullus parari
sine filis retis: partes
autem vestium connecti-
mus aut ligulis, adstrin-
gendo nodos; aut fibu-
lis, infibulando illis un-
cinulos; aut nodulis in-
nectendo hos ocellis oræ
alterius.

385 *Linum & canna-*
bis ruri feruntur, matu-
ra evelluntur, calycibus
destringuntur, residuis
scapis in lacunis mace-
rantur, rursusque tor-
rentur, stupariis malleis
contunduntur, frangi-
bulo conteruntur, fer-
reoque carmine carmi-
nantur: ubi quod inter
frangendum decedit, sunt
cortices; quod inter car-
minandum secernitur,
flocci & stupa.

386 Netrices distribu-
unt sibi linum factum,
superilligandoque pensa-
colo, trahunt sinistra fi-
latim, dextra torquent;
sive fusum (cui appensum
verticillum addit pon-
dusculum ad facilius se-
versandum,) sive girgil-
lum, unde fila ducuntur
in alabrum, & hinc in
harpedonem, è qua glo-
mi glomerantur, fitque
ad texendum idonea te-
la.

ἐστὶν ἡ ληνή, ἡ ἐξελώθης· ἐξελώ-
 ληνή ἡ σπειρή· δερματίνη ἢ
 σκυτίνη ἐστὶ τιμώμεται π-
 να ἐνδέχεται ἀνθ' ἱαμαμάτων
 νεκρωθῆναι· τὰ δ' ἀπὸ τῆς ἐδῆ-
 των συμφορῆς ἢ τραυματισμοῦ,
 δυσλύτως συμπλέκοντες τοὺς
 αἵμασιν· ἢ περὶ τοὺς, περιεί-
 ροντες αὐτοὺς τοὺς ὄγκους· ἢ
 αἱματικούς, προσάφοντες αὐ-
 τὰ τοὺς ἰσχυροὺς κημώλους
 ὁπαῖς.

τῇ. Τὸ λῆν καὶ κενά-
 εις ἐν τῷ ἀγρῷ ἀείρεται, ὡ-
 ραῖα [πέπειρα] ἥδη ὄντα ὀπο-
 τίκεται, ἵνα καλύκων γεμῆ-
 ναι, ὧν τῶς σπείροις τῶς
 καπαλείοις ἐν ὑδρόμοις ἐν-
 αποδρέχεται, καὶ πάλιν ξηραί-
 νεται, ταῖς φυτοκόποις κατε-
 κόπεται τε καὶ κλαδεύεται συμ-
 γείρεται, καὶ τῷ ξαντικωδεργάνῳ
 σιδηρεῖ κεννίζεται [διαξάνει-
 ται] ὅτε τὸ ἐν τῇ θλάσσει
 ὀποπύκνον, φλοιὸν [λεπίσμα-
 τας] τὸ δ' ἐν τῷ κεννίζεσθαι
 [διαξάνεσθαι] ἀφορίζομενον,
 κερκίδες [κεφαλαιοὶ] καὶ σύπη
 ἔστιν.

τας. Αἱ χερνύσεις διανέ-
 μισιν αὐταῖς τὸ λείον ποιητὸν
 καὶ τὰ κλώσματα τῇ ἀτράκτῳ
 [τῇ ὀπνήτῳ] περιδέσται,
 κατακλώθεις [νύθεις] εὐφ' τῇ
 ἀεισεφῇ, τῇ δὲ δειξά σφρο-
 φώσι τὸν κλωστήρα (ὁ φρόνυ-
 λον ὅτι πεδὲν [τοῦ κρεμνύων]
 βάρῃ πῆμπται εἰς τοὺς τὸ δι-
 χρίστερον περισερέφεται) ἀφ'
 αὐτῶν νύμματα ὅτι τὸν ῥόμιον
 κατατῶ. καὶ τὸν δὲν εἰς ἀρπα-
 δόν, εἰς ἧς ἀγαθὰς σου ἀ-
 γονται (εἰ γίνε) εἰς τὸ ὑφαίνεισθαι
 ὅτι τῇ διεις ἴσος.

387 Afterward the weaver wrappeth the warp about the beam; and sitting i'th' loom treadeth down the treadles one after another: whereupon the shuttle threads open themselves, and he hands the shuttle through, in which there is a quill of yarn: and thus he weaves the woof [weft] into the warp, and thickens the linnen with the [weft] drawn to it (especially flaxen; or ordinary canvasse or dowlas, or cambrick and lawn,) the little flakes falling down here and there.

388 The whitster dryeth on the Sun [bleacheth] cloth after 'tis weav'd, until it be white: but the seamster makes shirts [smocks,] caps, bands [ruffs,] mufflers, handkerchiefs, neck-cloths [gorgets,] whisks, and other linnens; which the washer-woman [laundress] washeth clean again, as often as they are dirty [fowled soil'd.]

389 The Clothier [cloth-worker] cardeth the wool, and in a weavers loom weaveth cloths (London cloth, course cloth, fustian [bombast] &c.) which are carried into the Fuller's shop (especially the sleight cloths) and there by the Fuller slung into a tub, and being soaked [steeped] in water, are beaten close [thickned] with a pounder: & being taken from thence they are stretched out on a rack [cloth-pegs] that they may dry; and are delivered to the shearer into the shop, who sheareth them being spread upon a table with shears, and foldeth them into pleats [folds].

390 In like manner with

387 Dehinc textor circumvolvitur stamen iugo; insidensque officinae, deculcat alternatim infilia: quo facto licia se diducunt, illeque trajectat radium, cui panus inest: & sic intexit stamini tramam, densatque adacto pectine linteum (praesertim carbasum; sive vulgare cannabinum vel stuppeum, sive byssum & sindonem,) decidente hinc inde titivillitio.

388 Insolator insolat detextum linteum usque dum candefiat: fartrix vero inde sinit interulas, capitia, collaria, focalia, muccinia, strophia, aliaque lineamenta; quae rursus lotrix eluit, quoties fordidantur.

389 Pannifex carminat lanam, contextitque super machina textoria pannos (Londinenses, pingues, xylinos, &c.) qui mittuntur in fulloniam (praesertim levidenses) ibique injecti à fullone in pilam, & perfusi aqua, stipantur pilo: hinc autem exempti extenduntur pannitendio, ut exsiccescant; & traduntur tonsori in constriam, qui super mensam expansos tondet forfice tonsoria, & complicat in volumina.

390 Similiter texuntur

την. Μετέπειτα ὁ ὑφαντὴς περιβάλλει τὸν στήμονα τῷ ζυγῷ, καὶ ἰσχυροῦς ὀπισθοδράμῳ, παρὰ τοὺς ἀμολοαίους [ἐναλλάξ] τὰ κάτω τῆς μηχανῆς, καὶ αὐτὴν αἰ παρυφαίνει, καὶ κείνῳ αὐτὸ ἐμβάλλει τὴν κερκίδα [τὸ κρέμσολον] ἐν ᾗ τὸ πηνίον ἐστὶ καὶ ἔτιως ἐμπλέκει [ἐνυφαίνει] τῷ στήμονι τὴν κερκίδα, πυκνοὶ τε τὴν ὀδόν, ἢ ἐπάγει τὸν κλῖνα (μελί-σαι καὶ βασον, εἴτε κοινὸν κερκιδιον ἢ πρὸς σύππειον, εἴτε βύσσον καὶ λινόν) τῷ περιφύματι [ἀποκόμματι] ἔνθα ἐνθα ὀδοπηνίον.

την. Ὁ Ἡλιαστὴς κλίζει ἐξυφανθῆσαν τὴν ὀδόν, ἢ εἰς ἀνὰ λουκαίνην, ἢ εἰς ἀκέραιον συρράμην ἐξ αὐτῆς χρωτῶσας, καλύμματα τῆς κερκίδος, περιτραχίλια [περιτραχίλια] πορφυρεῖα, ῥινόμακτρα, σερβίλια, & τὰλλα τῶν ὀδονίων· ἅσθ' αὐτῶν ἢ πλυντρία ἐκλόμεν [ἐκπλυντρία] ἰσάκεις ἀνὰ πηνίαν.

την. Ὁ Ἐροκόπος κλίνει [διαξάνει] τὸ ἔριον, σωυφαίνει τε ὅππῃ μηχανήματι ὑφαντικῆς ἐκδοῦσας (Λονδινάσας, παχέας, ξυλινάσας, κλ.) αἱ βασιζονται εἰς γναθῶν (μελί-σαι αἱ ἀρχαῖοι) ἐπεὶ ὅππῃ ληθεῖται ὑπὸ γναθῶν εἰς τὸν ὄλμον, & διατερεγμῶν τῷ ὕδατι, τῷ ὕδατι παχύνονται ἔνθα ὅ ἐξηρημεύει ἐκτείνονται οἷον εἰς τυμπανίζεσθαι ἐφ' ᾗ ἡρῶνται & παρὰ δίδονται τῷ κερκιδί εἰς τὸ κερκιδιον, ὅστις ὅππῃ τῇ λαπίδι ἐκπύσσας τῇ κομίδι κερκίδι, καὶ εἰς εἰδήματα συμπλέκει.

την. Ὡσαύτως ὑφανονται

the

the silk-weaver are woven silks and whole silks [velvets,] and half-silks [Paddua-seys] and satins, damasks, scarlets, cobweb-lawns, tabbees, raffaties, bombazines; mow hairs, [chamlets] &c. with that cloth, into which the Embroiderer weaveth golden woofs [i. e. tissue.]

391 At last the Tailor cutteth out the cloth (being measured according to the stature [size] of the body,) and seweth together (with the help of his needle and thimble) the pieces with a thread twisted [doubled] and waxed: flattening [smoothing] the seams with a pressing-iron [goos,] that they may not stick up so as to be taken notice of: but on the borders [edges] of the suits (lest they should ravel) he seweth a herome; or guards them with fringes [ribbands] and here and there [up and down] he setteth laces (especially in the skirts.)

392 The Knitter knitteth of yarn (by the winding [turning] of three iron knitting needles) gloves, stockings [hose,] waist-coats, &c. but the hatter [cap maker,] of wool beaten together with staves, maketh felts, and thence caps and other things, that cannot be wet through.

393 They are Skinners who steep the skins [hides] of living creatures in lye, and shear [fetch] off the hairs with a shaving knife, amongst whom the Tanner prepares the harder hides (of which the shoe-maker maketh shoes by the help of an awl and waxed thread [lin-

apud sericarium panni serici, & holoserici, & subserici, & Attalici, Damasceni, purpurei, scutulati, undulati, florulenti, xylini, camelini, &c. cum panno, cui segmentarius intertextit aurea subteguina.

391 Tandem sartor pannum (ad staturam corporis demensum,) discindit, consuitque (ope acus & digitalis) scissuras duplato & ce-rato filo: futuras complanans pressorio ferramento, ut ne exstent notabiliter: sed extremitatibus vestium circumfuit (ne filamenta dissiluant) limbum; aut præsuit lemniscos, passimque obsuit (præsertim in fimbria,) infuitas.

392 Connodator nexat è filis (contorsione trium ferreorum filorum) chirothecas, tibialia, subuculas, &c. pileo autem facit è lana baculis coacta impilia, & exinde pileos, & alia nequeuntia permadere.

393 Macerantes exuvias animalium lixivio, & depilantes scalpro rasio, cerdones sunt: inter quos coriarius præparat duriora coria (è quibus sutor conficit calceamenta ope subulæ & fili picati, seta cuspidati, & mustri-co-

[ισχυροῦται] παρὰ τῷ Σηρι-
κολλοῦ ἀφ' ἐδῆτες Σηρικῆς καὶ
ὀλοσηρικῆς, καὶ ὑποσηρικῆς, καὶ
Ἀτταλικῆς, Δαμασκηνῆς,
πορφυρεῆς, σκοτελευαῖς, κυ-
ματεργεῖς, ἰανθινῆς, ἰριόζυ-
λινῆς, καυκλινῆς, κλ. μὲν τῆς
ἐδῆτης, ἢ ὁ ποικιλικῆς ἐνυφαι-
νῆς κροῖσας χιτῶνους.

τῇ α'. Τὸ τέλει δ' ὁ ἀνέστης
ἐδῆται (καὶ ἡλικίαν τῆς σώμα-
τος διαμετρήσειαν) διατέ-
μει, καὶ ἀναρράπτει (τῇ βελόνῃ
καὶ δακτυλῷ) τὰ χρίσματα
διαπλασίφ καὶ πασοκνήτω
τῷ νήματι τὰς ραφὰς ὁμαλί-
ζων κεντρικῶς (ἰσθμῶς, ἵνα μὴ
ὀπισθίμως ἐξέχῃσιν· ἀλλὰ ὅτι
ταῖς ὅαις τῇ ἐδῆται περιρρί-
πτει (ἵνα μὴ τὰ νήματα διαρ-
ρή) δύσανεν [κροῖσων] ἢ καὶ
περὶ ἅπαντες ἀκμῶσιν, ὅτι παν-
ταχὲ κατὰ ῥάπτει (ὕψιστα ἐν
λέγωνι) καὶ ποιεῖ.

τῇ β'. Ὁ Συμπλεκτικὸς ποιεῖ
ἀναπλέκει ἐν τῇ νημέτων
[ράμματα] (τῇ διαστροφῇ
τῇ περιῶν (ἰσθμῶν, βελόνῃ))
χειρὸς δῆκας, περικέλια, ὑπο-
δύτας, κλ. ὅδε πλοποιὸς ποιεῖ
ἐν τῇ ἐρεῖ τῆς βάκτρως συ-
νημένῃ ἐμπλῖα, καὶ ἐν τῷ δέν-
τρῳ, ὅτι τὰλλα ἀδυνατέμενα
διὺ γέμειν [διαβρέχεται].

τῇ γ'. Οἱ μαλακωτὲς ἰσχυροῦ
τῷ λευκῇ δα [τῷ ὑφάσ] τῇ
ζώων τῇ κοίτῃ σακίῃ, ὅτι πο-
πλόντις τὰ κοπεῖ κροῖσας,
βυρσοποιοὶ εἰσιν· ἐξ ἀνὸ σκυ-
ποδῆς τὰ σκύμ τὰ σκλη-
ρότερα παρασκευάζει (ἐξ ἀν-
ὸ σκυπτιμῶν ὑποδύματα
συρράπτει, καλῶς κροῖσας καὶ ῥαμ-
μα πασοκνήτην τῇ ὀπισθίῳ
gel]

el] headed [pointed] with
bristle, and of a last:) The
weather-dresser softer & curl-
dleather [using the off-pared
pieces for the making of
leather:] but the furrier of
baggy skins [furs] pre-
pareth furre-gowns, furre-
cloaks, and furre-caps.

394 The Cöbler under-
neath old shoes; the Botcher
unrippeth clothes that are
worn-bare, and have lost the
nap, and turning them he
resseth [trimmeth] and sew-
eth them up again: The Beg-
ger maketh himself a tatter'd
ragged, patch'd coat, of
rips [raggs] and clouts,
licked [gathered, raked] here
and there [up and down.]

læ:) alutarius alutam
molliorem & crispatam,
(subsecivas particellas
glutino conficiendo ad-
hibens:) pello autem è
villosis pellibus parat
pellicia, thenones, pi-
leosque pelliceos.

394 Veteramentarius
refarcit lacera calcea-
menta; interpolator dis-
suit tritas & defloccatas
vestes, inversasque inter-
polat & resuit: mendi-
cus confarcinat sibi ipsi
centonem, ex recisa-
mentis & panniculis
hinc inde collectis.

ἀκιδωτῶν, καὶ ἰδέαν ἔχων·) ὁ
βυρσοδέτης τὴν βύρσαν μα-
λακωτέραν καὶ στριπλὴν [τοι-
κιδωτῶν] (ἐν μορίαν ὑπο-
ταμύτων τὴν κόλλα ἀπὸ γα-
ζοῦ μὲν) ὁ δὲ φτεροποιὸς δὲ
ἐν σολυρίχων [πειχωτῶν]
δερμάτων ἐτοιμάζει τὰς φτε-
ρας, καὶ δερματίνες χιτῶνάς
τε καὶ πλάς.

τῆς δ'. Ὁ ὀπισθοδραστής μα-
τακοιδάζει τὰ σωλιδέοντα
τῆς ὑποδερμάτων· ὁ ἰδιότοπος
ἀπὸ διαρρύπτει τὰς περικυμῶ-
ν καὶ ῥακώδεις ἰδιότητας, καὶ ἀνα-
στρέφει ἀνασπιδάζει καὶ ἀνα-
ρύπτει· ὁ περσοποιὸς συρρίπτει
αὐτὰ τὸν λείονα ἐν τῇ ὀπο-
τμημάτων [ὑποπασματίαν]
τε καὶ ῥακίαν, ἔνθα καὶ ἔνθα
συλλέχθαι τῶν.

C A P. XXXIX.

Arts fabrilis olim rudis 395. Materiati: nis tempus & modus 396. Actiones
fabri tignarii 397. & parietarii 398. & lapidarii 399. & murarii 400.
& architecti 401. Structura domus 402. partes ejus anteriores 403. par-
tes ostii 404. Atrii 405. Conclavis 406. Teſti 407. Edificationes ad
pompan 408.

The arts of Building.

Architectura.

Τέχνη οἰκοδομητική.

395 At first they dwell
in caves [dens,] and green
abernacles [bowers,] booths
covered with green leaves
boughs:] afterwards were
rais'd cottages of turf [sods,]
and hovels [sheds] of hurd-
les damb'd over with dirt:
At last Carpenters [Masons]
begun to build for firmness
and state, whose buildings
[fabricks] let us view.

396 The wood [timber]
[fit for buildings] is cut [hew-
en] down in the winter-time
and when the moon is in the
wane, that it may not be
worm-eaten [rotten:] when
the wood cutter felleth a tree

395 Primitus habita-
batur in specubus, &
frondeis tabernaculis:
postea construebantur
tuguria caspititia, & gur-
gustia cratitia, luto cir-
cumlita: demum fabri
coeperunt ædificare ad
stabilitatem & magnifi-
centiam; quorum fabri-
cas lustremus.

396 Ligna ædificiis apta
cæduntur hiberno tem-
pore, decreſcenteque luna,
ut ne fiant teredinosa: ubi
lignator arborem securi
sternit, ramos decacu-
minat, & trunco tigna

τῆς δ'. Ἐν ἀρχῇ κατὰ κοινὸν
ἐν σπηλαίοις καὶ σκιωαῖς [σπη-
ναῖμασιν] ἐν τῇ σφιδάδων·
μετέπειτα καλύδας, καὶ κα-
λιδάδας τερρώδεις, τὰ πηλῶ
ἐμπεσθέντες κατεκοιδάζον·
τὸ δ' ὕστατον οἱ τέκτονες ἐπε-
χείρων εἰς βεβαίωτητά τε καὶ
μεγαλοπρέπειαν οἰκοδομεῖν,
ὡς τὰ τεκτονικά ὀργάνη
ἦδη.

τῆς ε'. Τὰ δένδρα πρὸ τῶν
οἰκοδομῶν ὅταν τῆς χει-
μῶν ἐκπέσται, καὶ πῆς σι-
λῶν ἐλαττωθῇ, ἵνα μὴ σα-
ραφῇ ῥύνηται· ὅτε ξυλοτόμη-
το δένδρον πελὲκί καὶ ἀβάνη,
καλιδάδας ἀνεροτρεφάει, ἐν τῇ
σφιδάδων.

with his axe, cutteth the boughs [branches] off at the top; of the trunk [stock] he maketh rafters; the arms being split, and laid on stacks [piles;] but the brush-wood [small sticks; baven] being gathered into faggots [bundles,] and kept for the use of the fire.

397 The Carpenter maketh fast a rafter with iron hooks [cramp-irons] upon tressels: then he marketh it with his plumb-line, and cuts it and hews it with a chipping-axe, the chips falling off. sometimes cuts it in two with a whip-saw (great saw) the saw-dust falling down; and at last maketh the walls, fastning the rafters [transoms] with great nails [pins,] and filling up the chinks between the rafters with moss.

398 Then the Pargetter [Plasterer] daubeth the cottage with mortar [loam] temper'd with chop'd straw, or chaffe; sometimes too making mortar without stufte, of mud-walls.

399 But in a stone building it proceedeth otherwise: where the stone digger getteth up stones with a pick-axe, or breaketh them off with bars [crows] out of the quarries: which the stone-cutter squareth with a chizel and mallet to the rule, that they may handsomely sute with the building. If in any place there is no plenty of stones, bricks are burnt, which are stones baked of clay.

400 The Mason (having laid a solid [found] foundation, buildeth upon it walls, (the first or outmost, the middle walls, the partition

deformat; dissectis ramalibus, & compositis in strues; sarmentis vero collectis in fasces, & servatis in usum foci.

397 Faber lignarius affigit sibi tignum ferreis ansis, super cantherios: tum illud lineat amussi, deasciatque & exasciat ascia, assulis decidentibus; interdum dissecat runcina (ferra majore) scobe recidente: demumque compaginat parietes, configens tigna clavis trabalibus, explensq; interrignia musco.

398 Tum parietarius delutat casam luto paleato, vel acerato: quandoque etiam sine materiatione lutamenta effingens, è formaceis parietibus.

399 At in camentitia ædificatione proceditur aliter: ubi lapidarius eruit lapides rutro, aut effringit vestibus è lapidicinis: quos lapicida conquadrat ad normam cœlo & tudite, ut quadrent structuræ bene: sicubi non est copia saxorum, coquuntur lateres, qui sunt lapides coctiles intrita.

400 Faber murarius (posito fundamento folide) superstruit parietes, (primarios, medianos, intergerinos) ca-

κορμῇ [τελέχῃ] τὰς δοκούς ἐκπλάσσει, ἥνδ κλαδίον ἀνατιπτεμένων, καὶ σωπεθειμένων εἰς σωφὺς [δημῶνας,] ἥνδ ἑκκλημέτων [κληματίδων] εἰς τὰς ἀρχαλίδας συλεχθέντων, καὶ ἀνατιθέντων εἰς τὴν χρῆσιν τῆς ἰσχύος.

τῇζ'. Ὁ τέκτων ὑπερβόρει πρὸς τὴν αὐτὴν τὴν δοκὸν ἀρχιῆρσι σιδερεῖς, ὅπῃ ἡνδ ὑποδεμάτων· τῷ τε αὐτῷ ὑποτυποῖ τῇ σαθμῇ, ἀπὸ ξύλου καὶ ἐμπλεῖζει τῇ ἀξίῃ, ἥνδ πελεωσμέτων δοκοπιδόντων· ἥνδ ὅτι σκεπάρνα διατίμει, τῷ ῥιγμάτῳ εἰς τὴν γλῶσσαν καταπίπτει, καὶ τὸ τέλῳ τῶν τοίχων [ταῖς τείχεσι] συναπτεῖ, συνεισάγων τὰ ἐκείνην [λαβαῖς] πῶς μεζότερος, καὶ ἐμπιπὼν δὲν τὰ μεταξὺ ἥνδ δοκῶν τὰ μίον [βρύα].

τῇη'. Τὸ δ' ὁ τοιχοφυρὸς πηλὸν λύνει τὴν καλὴν, τῇ πηλῷ [βορβόρῳ] ἀχυράδει, ἢ ἀχυρῷ δει· εἴ ποτε μὲν αἰὲν τοιαύτην ὕλης πηλὰ μαλα εἰργασμένη [ἐκποιῶν] ἐκ τῆς πηλᾶς τῶν τεχνῶν.

τῇθ'. Ἀλλὰ ἐν τῇ χαλᾷ καὶ οἰκοδομῇ ἄλλως περὶ τοῦ ἔργου· ὅπερ ὁ λιδοφυρὸς ἐξορύπτει λίθους τῶν σκαρέων, διαρρήγνυσιν μόχλοις ἐκ τῆς λατομῶν [λιδομῶν] οὗς· λιδοτόμῳ περὶ τὴν ἀνίσει πρὸς μῆτρον πῶς κολαπίζει καὶ τὴν σφυρᾷ, ὥστε συναρμόσῃ τῇ οἰκοδομῇ καλῶς· εἴπερ οὐκ ἔστι πολλοὶ ἥνδ λίθων, οἱ πολλοὶ δὲ ὀπλόνται, οἱ ὅντις λίθοι ἐρῶν ἐκ τῆς ἐπὶ τῇ.

υ'. Ὁ τοιχοποιὸς (τῷ θεμελίῳ λαβαῖς πθεμένῳ) τῶν τοίχων ὀπτιθῇσι, (τῶν ἑξῶν τῶν ἑσῶν, καὶ τῶν μεσότητων) καὶ μαρμάρῳ τῇ τῶν μύχων [τῶν τοίχων]

walls) and archeth [em-
poroth] the chambers [rooms]
with a roof [vault;] which
the dirt-dawber rough-cast-
eth over with plaister; and
feileth it with parget or ala-
paster, and streth the floors
with rubbish old or new:)
then he paveth: or layeth it
with square stones [chequer-
wise.]

401 The master-builder
is the directour of the build-
ing [edifice,] who directeth
the building according to the
pattern [draught] fore-
thought on, or also repre-
sented; they term [style, call]
it an Idea, or model.

402 An house deeply
founded, and well material'd,
and firmly beamed or wal-
ed, and within [in the in-
side] propped finely with pil-
ars (that the roof [seiling]
may not fall [go to decay,])
and without [on the out-side]
upheld [underjet, shored up]
with props [shores, stayes]
that the walls may not totter
[reel] remaineth a great
while safe [firm, sound] or
if it falleth [sinketh] it is
under-propped again: but
being fallen already, or de-
stroyed [demolished, gone to
wrack] is built [rais'd] a-
new. N B. a Column con-
sisteth of one shank, and
resteth upon a base [pede-
stal,] pillars are piled upon
one another.)

403 The parts of a house
conceive thus: being set in
the entry [porch, portal] at
the fore-door, you have be-
fore you the frontuspiece [fore-
front] of the house: as you
come to the gate on both the
sides are the posts; and in
one of them the hinges, upon
which the doors hang, and

meratque conclavia te-
studine: quæ tector trul-
lissat tectorio & gypsato,
marmoratove dealbat,
rueratq; pavimenta (ru-
deri veteri aut novo:))
tum pavit. aut consternit
tessellis.

401 Architectus est di-
rector ædificii: qui di-
rigit structionem secun-
dum exemplar præcon-
ceptum, aut etiam de-
lineatum; ideam vocant,
& modulum, seu model-
lum.

402 Domus profunde
fundata, & bene mate-
riata, firmeque trabea-
ta vel murata, & intus
columnis affabre statu-
minata (ne laquear ruat:)
extra vero pilis fulta (ne
parietes vacillent) per-
stat diu columis; aut
si labat, suffulcitur de-
nuo: collapsa vero, aut
destructa, restauratur.
(N. B. Columna constat
scapo uno, insistitq; basi,
pilæ sunt strucliles.)

403 Partes domus ita
conceive: in vestibulo
constitutus, ad anticam,
habes ante te adium
frontispicium; accedenti
ad januam erunt utrin-
que postes; & in altero
quidem cardines, à qui-
bus pendent fores, &
super quos aperiuntur

ταμεία] τῇ καμάρῃ. οὗς ὁ κο-
νιάτης [στεγῆς] κοινᾶ τῷ
κονιάματι, καὶ γύψῳ, ἢ καὶ
λαυκάματι διαλασκεῖται, καὶ
ἐρεπτοῖσι τὰ ἰδοῖον (τῷ ἐρε-
πῶ παλαιῷ ἢ νέῳ [καίνῳ] τῷ
τε ὃ ἰδορίζεται ἢ κατεβάλλεται
ρομβοειδῶς.

υα'. Ὁ Ἀρχιτέκτων [π-
κτόναρχος] ἐστὶν ὁ διδωκὴς τῆς
οἰκοδομίας ὅστις διδωκεῖ τὸ οἰ-
κῆμα καὶ τὸ πρῶτον τοῦτον
παραλληλεπίπεδον, ἢ τοῦ καὶ παρα-
γραμμένον· τῷ ἰδοῖον αὐτῷ
ὀνομάζουσι [καλεῖται] καὶ τὸν
ὑπογραμμόν.

υβ'. Ὁ οἰκὸς ὑψιμέτερος,
καὶ ἐξ ἀγαθῆς ὕλης καὶ βελανθῶν
τῶν δοκῶν ἐκτετασμένον, ἢ τε-
τραγώνιον καὶ ἑξάγωνον [εἰς τοῦς
ἰσώθεν] ἰσογῶς ἐστηλωμένον
(ἵνα μὴ τὸ φαίτωμα [συνί-
δωμα] κατεπίπῃ) ἐξωθεν ὃ
ἐρείμασιν ἐστηρικμένον (ἵνα
μὴ οἱ τοῖχοι παραρῖψουσι) σπ-
λυχρόνιος ἐστὶν ἰάν ὃ καταπε-
πλωκῶς ἢ πάλιν κατερίσεται.
Συμπεπὼν ὃ, ἢ κατερῶν ὕψους
ἀνακινεῖται. [Ἡ μὲν στήλη ἔχει
τὸν κράπον ἔχει, τῇ βάσει
ἱππασα· τῷ ἰδοῖον ἐρείσματα
ἐπαλληλά ἐσι.

υγ'. Τὰ μέρη τῆς οἰκίας
εἰπω συλαμβάνει· ἐν τῷ πρῶ-
τῳ πυλάῳ [προδῶμι] κατὰ στα-
θεῖς, εἰς πρῶτον, κατὰ νῆπι
καὶ ἔχεις τὸν ὀρθὸν ὀρθὸν πρῶτον
καὶ ἀμφοτέρωθεν παρ-
στάδες εἰς· καὶ ἐν ἑτέρῳ μὲν οἱ
εἰσόδου, ἐξ αὐτῶν τῶν πρῶτων
καὶ ἐρείματα, καὶ ἐν αὐτοῖς
καὶ κατεῖται· ἐν ἑτέρῳ ὃ
ὑπο

upon which they open and shut; but in the other are the shuts [shutting-bars:] to wit, either a bar [peg] which plainly shuts, and to be put into the hole of the post; or a bolt [latch] fastned to the door to be clapt into the hasp [catch] that is fastned in the post: or lastly a lock; either a spring-lock hid within side, or pad-lock hanging without.

404 If you find the door bolted, knock; if the door-keeper [or porter] look out at the casement [window] or lattices, entreat him that the door may be opened: and as you enter [goe in] lift up your foot lest you stumble at the threshold: but stoop [duck] bow] down your head lest you dash [hit] it against the lintel [transom:] and that the hinges may not grate [make a noise] or the doors creak, move [stir] them softly [gently.]

405 When you are past the door, you shall either come into the entry, or immediately into the fore-court [hall:] from whence there is a passage into the rest of the inner rooms; or if the house be two stories, or three stories, there is a going up into the upper chambers by ladders, or (winding) stairs [lofts:] by the back-door they goe out somewhether else.

406 While we are in a place under the tiles, [under covert] we walk on a floor, whether it be rammed, or boarded, [plankt] or chequer'd [paved:] but the vaults [roof] is over our head, whether it be boarded, or arched, or fretted [chequer-worked.]

407 The roof is laid upon

& clauduntur; in altero vero sunt claustra, nempe aut simplicissime claudens pessulus, indendus foramini postis; aut obex affixus fori, obdendus uncinato clavo, postis infixo: aut denique sera; sive Laconica intus abdita, sive pensilis extra.

404 Si reperies oppellatam januam, pulsa: si janitor per transfennam, aut clathros, prospectat, roga aperiri: dumque introis attolle pedem, ne impingas ad inferum limen: caput vero submite, ne allidas ad superliminare: atque ne cardines strideant, aut fores crepent, move leniter.

405 Ubi ostium pertransiveris, venies aut in cavadium, aut mox in atrium: unde ingressio patet in cætera conclavia: aut si domus fuerit distega, vel tristega, ascensio in superiores contignationes per scaldas, vel cochlidia, per posticum exitur aliò.

406 Dum sumus in loco subtegulaneo, inambulamus pavimento, sive id sit fistucatum, sive tabulatum, sive tessellatum; laquear autem impender nobis, sive fuerit tabulatum, sive fornicatum, aut etiam vermiculatum.

407 Testum superpo-

τα κλειδρά ἐστὶ δηλονότι ἢ ἀπλότατα κλείων ὁ μόχλῳ, τῇ τρωγλῇ [ὀπῇ] τῆς παρὰ δῶ [φαιάς] ἐκτεταῖ. ἢ ὀχλὸς [βαλαίῳ], μαγνὰρον, βλήτῳ] τῷ θυρῶματι παρὰ πρυκῶς, ὃν ἐκτεταῖ δ' εἴ τῳ ἢ ἡρωτῷ ἀγκυλῶ, ἢ τὸ τελευταῖον, τὸ κλειδρον' εἴτε Λακωνικὸν ἐκ τῶς κρυβῆν, εἴτε πενσιλὸν ἐκ τῶς κρυβῆν.

υδ'. Εἰσὼν τῷ θυρῶν καὶ κλεισμένῳ, κόπῃ τῷ πυλῶνι διὰ τῆς κλειδῶν, ἢ σιδερέῳ κλειδῶν παρὰ βλέποντι δειδῶν ἀνοίγειν τῷ θυρῶν: καὶ ἐν τῷ εἰσερχομένῳ παρὰ μὲν τὸν πόδα, ὅπως μὴ εἰς τὸ ὑπόθυρον παρὰ δ' ἡς τῷ κεφαλῷ ὑποβᾶλλῃ, τῷ μὲν παρὰ σκεῖν παρὰ τῷ ὑπόθυρῳ καὶ τοὺς σκελετοὺς, ὅπως μὴ τραυμαθῇ πρὸς τὴν ἀνθρώπου σιν, ἢ συχῇ κίνῃ.

υε'. Τῷ θυρῶν διελθὼν, ἢ εἰς τὸν πυλῶνα, ἢ αὐτίκα εἰς τῷ αὐλῷ [τὸ μεσάλιον] ἐλθόν, ὃδὲν ἢ εἰσοδῶ εἰς τὰ κοιτὰ τομῆα ἀνοικίως εἰσιν: εἰαν ὃ ἢ οἰκία δίστην ἢ τριστην, ἢ ἀνάστασις εἰς ἄλλα ὑποβά διὰ τῆς κοχλιδῶν [κλειδῶν], ἢ ἀναβᾶθρον. διὰ τῶν ὀπισθοδρόμων [ψευδοδρόμων] ἀλλὰ τοὶ εἰσέρχονται.

υς'. Ἐν τῷ ὑποστρώματι γυμνασίου, τῷ ὑπόδαρ [σπαρμένῳ] ἐμπαυμένῳ εἴτε λιθόστρωτον ἢ, εἴτε στανιδόν, εἴτε ἀσβεστον τὸ φαίνωμα ἡμῶν ἐπαρέμαται, εἴτε κερμαστων εἴτε καὶ ψαλιδωτῶν.

υζ'. Τὸ εἶναι τῷ ὑποστρώματι

the banks [walls] shelving
shoring; either on one side
nely, or on two; or on four)
is covered either with turf,
or thatch, [straw] or shing-
es, or tiles [slates:] all
which are put upon laths, the
laths upon bausfrics, [spars]
but the crooked shanks of the
spars rest upon the tran-
ams [side-posts:] the tran-
ams again lye on the ends of
the beams [summers] those
ends, if they are reacht forth
any whit long, make wide
[large] eaves: especially in
cloysters design'd for walk-
ing; or in a gallerie or walk
over head; or at least in a
corner-jetting, a balcony
[tarraß.]

408 But the industry of
man hath tried also to build
out of sight [under-ground]
dark vaults; and up into the
air on the top of houses, ban-
queting-rooms open to the
air, and turrets with ex-
ceeding high tops; and pyra-
mids [spires] obelisks, and
colosses [crosses and statues]
of a vast [strange wonderful]
bulk; and intricate build-
ings, Labyrinths [mazes:]
and houses to remove up and
down, pageants, &c.

nitur columini, (deve-
xum vel in unam partem
tantum; vel in duas; vel
in quatuor) tegitur aut
cespite, aut culmine, aut
scandulis, aut imbrici-
bus: quæ omnia impo-
nuntur tigillis; tigilla
cantheriis; cantherio-
rum v. divaricata crura
incumbunt transfris;
transfra rursus incubant
proceribus trabium: pro-
ceres si longius proge-
runtur, faciunt suggrun-
dia ampla: præsertim in
circumcolumniis, ad de-
ambulandum destinatis;
aut in pensili podio (seu
pergula) vel saltem in
projectura angulari, Me-
niano.

408 Tentavit vero hu-
mana industria etiam in
abdito substruere cry-
ptoporticus; & in aërem
supra domos, cœnacula
subdialia; & cum præ-
altis fastigiis turre; stu-
pendæque molis pyrami-
des, obeliscos, colossos;
& perplexa ædificia, la-
byrinthos; & ambulatoria
ædificia, pegmata, &c.

ματι ὁπῆκεται. (κατακλινές ἢ
εἰς τὸ ἐν πῆρῳ μόνον, ἢ εἰς δύο, ἢ
εἰς τρία ἢ τετρά) ἢ τῇ χροτο-
πλίνθῳ, ἢ τῇ καλάμῃ, ἢ ῥά-
δαξιν, ἢ γέστοις [πωλῆσιν]
ἀ' πάντα τὰ δοκίπιν ὁπῆκεται,
αἱ δὲ δοκίπες τοῖς καμάξι. τῶν
δὲ καμάκων τὰ ὁπμήκη σκέλη
τὰ ζυγαῖς [κατασφραγισιν]
ὁπῆκεται. αἱ δὲ ζυγαὶ κατα-
κλινόνται ἐπὶ τοῦ πορβόλου. τῶν
δοκῶν [στομίγων] οἱ δὲ πορ-
βόλοι ἂν εἴη μακροτέρων ἐκεί-
νωνται, γειωτάματα ποιεῖσι
μεγάλα, μάλιστα ἐν σφειδύλοις,
πρὸς τὸ περπατεῖν τιταγμέ-
νοις, ἢ ἐν κρεμαστῷ ποδῷ (ἢ γὰρ
τερεχέλι) ἢ ἐν ἐκφορᾷ γωνιᾷ,
πορτογίσματι.

υἱ'. Ἐπείρασε δὲ ἡ ἀνδρῶ-
πνι σουδὴ [ἀρχινοῖα] καὶ
ἐν κρυπῷ ὁπισθοδύειν τὰς
κρύπτας, καὶ εἰς ἀέρα ὑψὺ τὰ
οἰκοδομήματα, τὰ δοινητήρια
ὑπαιθρα καὶ μὲν τῶν λίαν ὑψη-
λῶν κορυφῶν πύργους καὶ θαυ-
μαστὰ μεγέθους πυραμίδας,
ὀβελίσκους, κολόσσους, καὶ πο-
λυπλόκους κατασκευὰς, λαβυ-
ρίνθους, καὶ πορδουπκὰς καλῶ-
σθευὰς, πηγμάτια, κλ.

C A P. XL.

Vtensile quid, & unde 409. Figlina 410. Vitrea 411.

The arts of Vtensils: and
first those of Clay and
Glafs.

409 Let us come to those
works, which fill houses with
Vtensils [household-stuff,] the
which humane life cannot be
without; and are made of
mineral, or vegetable, or
animal materials.

410 The Potter of well

Artes utensilium: & primo
argillaceorum & vitreo-
rum.

409 Veniamus ad o-
pificia, quæ domos im-
plent utensilibus, quibus
humana vita carere non
potest; & parantur è ma-
teria minerali, aut vege-
tabili, aut animali.

410 Figulus ex argilla
G 3

Αἱ τέχναι τῶν χρησιμεῶν καὶ
πρῶτον κτερυμῶν τε καὶ
υἱαλίων.

υἱ'. Εἰς χειροτεχνήματα δὲ
ἐρχόμεθα, ἀ' τῶν οἴκους τὰ χρη-
σιμεῖαι ἐμπλήσει, ὧν ὁ ἀνδρῶ-
πνι εἶος οὐδαμῶς οἶός τ' ἐστὶ
δέεσθαι. ἀ' καὶ παρασκευάζει
ἐκ τῆς ἕλης μεταμυκῆς ἢ φυτι-
κῆς ἢ ἐμφύχας.

υἱ'. Ὁ κεραμὶς ἐκ πολλοῦ
preparat

prepared clay, and by the turning round of the potters wheel, maketh black pots, and other earthen vessels: which he hardneth in an oven; and glazeth [seeketh] over with litharge; yet knoweth he not how to make solid shells [pots-sheards.]

411 The Glas-maker (of sand, ashes, salt melted [made liquid] with a most fierce fire) fashioneth (in a glass-shop, and by the blowing of an iron pipe) glasses: of which the glazier maketh windows (by ranking [ordering] the quarries within the joints [bands,] and loddng them with soder of pewter, that they may not shatter out: but the Lantern-maker lanterns; leaving a little door for to put in and take forth the candle.

bene præparata, circum-actioneque rotæ figulinæ, fingit ollas, aliaque figlina: quæ excoquit in furno, incrustatque lithargyro; testas tamen solidare nescit.

411 Vitriarius (ex arena, cinere, sale, liquatis intensissimo igne) format (in vitriaria officina, perflatuque ferrei tubi) vitreamina: è quibus fenestriarius facit fenestras (coordinando vitra specularia intra jugamenta, & applumbando stanneo ferrumine, ne excidant) laternarius vero laternas; relinquens, pro lucerna inferenda & eximenda, ostiolum.

ὅς περ περισκοδασμῶν, καὶ τῆς ποιεῖν ἡ [ποιεῖν] τῶν ὑαλίνων, χύψας, καὶ τὰ λοιπὰ κεράμια πολλάκις ἂν ἐν τῇ κεράμειᾳ κατέψῃ, καὶ λιπαρῶν κονιῶν τὰ ὅσα ὁματὰ κεράμια περιτρύνει οὐκ οἶδεν.

υἱά. Ὁ ὑαλουργὸς ἐν ὑάμμου, τέφρας, ἀλὸς, δεινότερον περὶ τῆς ὑαλίνων ποιεῖ (ἐν τῇ ὑαλίνῳ ἐργαστηρίῳ, καὶ τῇ διαπνοῇ σιδηρῆς σίφωνος) τὰ ὑαλουργῶν ἐξ ὧν καὶ αἱ θυρεῖδες γίνονται, (ἐν τῇ σωτῆρῃ δακτύλῳ ῥόμβῳ ὑαλίνῳ μεταξὺ τῶν συζυγίων, καὶ περισκολλᾷ δακτύλῳ κασιτέρῳ, μήπως ἐκπίπτωσι.) καὶ αἱ φάναι [ἱγνοί,] καταλειφθέντες, εἰς τὸ παρῆντι δεῖναι τε καὶ ἐξαίρειναι τὸ λύχνον, θυρεῖς [θυρεῖδες.]

C A P. XLI.

Opera metallarii & fossorum 412. Discretoris & lotoris 413. Fabri metalli-
ci 414. Fabri ferrarii 415. Ferrarii statoris, stannarii 416. Laminarii,
bracteatoris, aurifabri 417. Monetarii & alchymiste 418.

The Arts of metal-
utensils.

Artes metallicorum uten-
siliū.

Αἱ τέχναι τῶν μεταλλικῶν
χρηστικῶν.

412 The Grover seeketh out [searcheth for] hidden mines, by the help of a certain wand used for such discoveries; then he maketh a passage to them by the assistance of miners [diggers,] who go into the mines (being covered with a thick-cloth-hood, and apron [drawers,] with a lighted candle: and having found a vein of metal, drive in wedges, and cut down pieces; and draw them out.

413 Here the severer separateth [severeth] the stony filth, the washer washeth the

412 Metallarius scrutatur latentes mineras, ope virgulæ cujusdam indicis: tum parat aditum ad illas ope fossorum, qui ingrediuntur fodinas (intecti bardocucullo & perizomate) cum succensa lucerna: repertæque metallicæ venæ impingunt cuneos, decutiuntque frusta, & extrahunt foras.

413 Hic discretor discernit impuritates saxæ; lotor elavat secre-

υἱά. Ὁ μεταλλοὺς [μεταλλουργὸς] τὰς λανθανούσας μεταλλουργίας ἐρῶν, χρηστικῶν ῥαβδίων δεικτικῶν εἰς τοιαύτας ἀποσόδον εἰς αὐτὰς τῆς βοήθειας τῶν ὀρυκτῶν οἱ πνέοντες εἰσέρχονται τὰ ὄργανα (ἐν καλυμμένοι ἀναβολῇ καὶ ποδιστάμῳ) λύχνον εἰσέρχονται ἀνημμένον καὶ ὀρύττει τὰς μεταλλικὰς φλέβας; (φωτίζοντες ἀσπίνονται, καὶ δοποσεῖσιν περικόμματα, καὶ ἐξέλκυσιν ἐξ αὐτῶν.)

υἱά. Ἐνταυτοῖς ὁ ἐκκρίνων ἀφορίζει [ἐκκρίνει] τὰ μίανσματα πύρινα [λίθινά,] ἐκ τῆς

things thus separated ; others carry them into the melting-pot and melt them , so that the metal may flow clean from the dross : and because very often the silver is still mingled with the gold , they are severed one from another by aqua fortis , and at last , every thing being pure & neat [thoroughly refined] is severally cast into lanks [ingots] or bars.

414 Here now the Smiths [forge-men,] by blowing the fire with bellows , soften the metals ; and being softened they take them out with a pair of tongs , being took out they beat them upon an anvil [stitcher] with hammers [whilst in the mean while the sparks fly up and down:] as length being hammer'd by drawing them into plates [thin pieces , sheets , leaves,] by pointing them, by variously fashioning them , and upon occasion, by soldering them, they make utensils [implements for house.]

415 The Black-smith maketh several iron tools ; the lock-smith bars and keys ; the saw-maker saws ; the syth-smith syths [hooks ;] the staler knives , (whose point edge) the grinder grindeth [maketh keen ;] the needle-maker needles [pins ;] the armourer steel corslets , and coats of mail made up of iron rings , &c. the sword-cutter swords ; which the scourer furbisheth [scourer-eth,] and fitteth with hilt , and putteth them into sheaths [scabberds.]

416 The Brasier out of pliant copper beateth out, and plaineth [smootheth] with a broad hammer, brass things:

ta ; alii deferunt in ustinas , colliquefaciuntque sic , ut metallum à scoriiis liberatum profluat : & quia plerumque adhuc argentum intermixtum est auro , separantur illa ab invicem aquâ forti , demumque conflatur unumquodque purum putum seorsim , in tabellas vel bacillos.

414 Hic jam fabri , instando ignem follibus , emolliunt metalla ; molitaque eximunt forcipibus , exerta cudunt super incude malleis (dum interim stricturae quaquaversum dissiliunt :) cusa denique laminando , cuspidando , varie figurando , & ubi opus ferruminando , conficiunt utensilia.

415 Faber ferrarius fabricat ferramenta varia ; claustrarius claustra & claves ; ferrarius ferras ; falcarius falces ; culttrarius cultros ; (quorum aciem famiator famiat ;) acicularius acus ; malleator thoraces , chalybeas ; & loricas , ex annulis ferreis contextas , &c. gladiarius gladios ; quos polio polit , instruitque capulis , & superintegit vaginæ

416 Faber ærarius è ductitio cupro cudit , tili-gineoque marculo lavigat . æramenta : quæ

πρωτῶν ἐκπλεῖν [ἐκνήπῃ] τὰ κρυπτοῦμενα· οἱ δὲ αὖτε εἰς τὰ καυτήρια φέρονται , ἐν αὐτῶν σιμύεσσιν , ὥστε τὸ μέταλλον τῷ σιμύεσσι ἀπαλλαχθὲν δια-ἀρρῆν· ἐπεὶ δὲ ὅππῃ ποτὶ ἐπὶ τῷ ἀργυρῷ τῷ χρυσῷ ἐστὶ διαμειγνύμενον , χωρίζεται ἐκείνα ἀπ' ἀλλήλων τῷ ὕδατι , ὅπου ἰσχυρὸν καλεῖται . καὶ τὰ τέλῶν-ταῖσι , χωνύονται ἐκείτῃ καθεστῶν , ἐν ἀκρατον καὶ αὐτὸ , εἰς πλάκια ἢ τοὶ βάβδισκας .

vid'. Ἐπειτα οἱ τέλῶνες φυσῶντες τὸ πῦρ ταῖς φύσαις , ἐκμαλαπύουσι τὰ μέταλλα . καὶ μεμαλαγμένα ταῖς πυρ-γραις ἐξαιροῦσι , καὶ ἐξ ηρη-μένα κόπτουσι [τύπῃσιν] ἐπ' ἀκμοῖν ἢ σούραις (ὥστε σπιν-θῆρας πανταχόσε ἐξάγειν) τιτυμμένα δὲ , τὰ τέλῶν , ἐλά-σάντες , θήροντες , ποικίλως σχηματίζόμενοι , καὶ κατὰ ἀναγ-καίον συναπτόμενοι , χρῆσθαι εἰς ποιεῖσιν .

υπ'. Ὁ Σιδηρῆς τὸ δὲ χαί-τοιμίλα σκῆθ' ὁ σιδηρῆς· ὁ κλέ-ιδροποιὸς κλεῖδ' ἔχει καὶ κλεῖ-δας· ὁ περιονοποιὸς περιόνας· ὁ δρεπανοποιὸς δρέπανα· ὁ μα-χωροποιὸς μαχίρας (ὅν ἀκμὴ ἀμβλυομένη θήγεται) ὁ ἀκισθηροποιὸς ἀκισθήρια [βελόνας]· ὁ σφουροκόπτης δώ-εα καὶ χαλυβίνας· καὶ περὶ βο-λάς ἐν δακτυλίων σιδηρέων συναφασμένας , κλ. ὁ ξιφοποιὸς ξίφη· ἀπὸ αὐτῶν ὁ ξίφης ξέει [λείπει-ναι , ἀποξεί ,] ἀρυσσάμενον ἢ λαβάν , ἐν ὅππῃ σκεπάζει τὴν κολεῶν .

υπ'. Ὁ χαλκῆς [χαλκο-τύπῃ] ἐξ ἀναγωγῆς χαλκοῦ τύπῃ , ἐν φιλυρίνῳ ραεῖσθαι λειοργεῖ , τὰ χαλκοκρήματα·

which being worn out the tinkers mend again, going up and down from street to street: the brass-founder of copper metal casteth statues [pictures,] and bells (to be struck [rung] with an iron clapper,) and ordnance [cannons] for war, &c. as also the pewterer, pewter vessels; which that they may look bright, he scourerh with rubbing them.

417 The plate-man of plates maketh lamps, &c. the latten-man latten little bells; the gold-smith gold vessels and gilded ones, and silver ones, and silvered ones: then bracelets [chains,] &c. picking up the dust and filings, (by which whats rubb'd off may be made good) out of an apron nailed to the table.

418 The Coyner stampeth money in the coining-shop [mint;] but he that coynerh bad money, or clippeth currant [good] money, is a counterfeiter: but he who makes a pudder to work gold out of worse [courser, baser] metals, they call an Alchymist.

detrita reficiunt vicatim discurrentes ahenarii: flator æris fundit ex orichalco statuas, campanasque (pulsatiles ferreo pistillo) tormenta bellica, &c. sicut & stannarius stannea vasa; quæ ut niteant depolit fricaturâ.

417. Laminarius conficit è laminis lampades, &c. bracteator è bracteolis tintinnabula (nolas;) aurifaber vasa aurea & aurata (deaurata) argenteaque & argentata (deargentata:) tû armillas, torques, &c. colligens scobem & ramenta (quibus intertrimenta possunt compensari) è præinctorio mensa alligato.

418 Monetarius cudit nummos in officina monetaria: sed qui percutit reprobos, aut admutilat probos, falsarius est: qui autem è sequioribus metallis conatur enixè factitare aurum, alchymistam vocant.

α κατατετριμμένα ἀπαρτί-
ξουσιν καὶ κωμάς [κωμῆδον]
διατρέχοντες οἱ χαλκευροί· ὁ
χωνδύτης δὲ ὀρειχάλκεα χυφί-
ται ἀγάλματα & τὰ ἡχεία (τὰ
βασάνια ἐσθρῶ ἀνακρεσέα),
βασάνιος πολεμικὰς κλ. ὡς καὶ
ὁ κραισιτιρὸς τὰ κραισιτέρινα
σκόβῃ· αἱ αὖτε σίλβειν καὶ ἀ-
γλαίξαι, τῇ ἐν τρεῖς δόποξ εἶ-

υῖς. Ὁ ἐλασματέρως δὸν
τῶ ἐλασματῶν λαμπάδας
ποιεῖ. κλ. ὁ πεταλευρὸς ἐν τῶ
πιταλιδίῳ κώδωνας [κρότα-
λα]· ὁ χρυσευρὸς τὰ σκῆδια
χρυσῇ τε καὶ ἡ χρυσῇ ἀργυ-
ρεῇ τε καὶ ἀργυρεῇ· τότε
ψάλλια, περὶ ἑλκῆλα [εἰς
πῆς] κλ. Συλλέγων τὰ ῥιγῆ-
ματα [σφαιρίσματα] καὶ δόπο-
ξύσματα (οἷς τὰ διαλείμμα-
τα οἷα τ' ἐστὶν ἀνταμείβεσθαι)
ἐν τῷ περὶ ὧματι τῇ τρεῖς
σὺν ποσὶ δεδεμένῃ.

υῖν. Ὁ ἀργυροκόπτης τῶ
πῆ τὰ νομίσματα ἐν τῷ ἐργα-
στηρίῳ νομισματικῷ· ὁ δὲ τὰ
ἀδόκιμα τύπῃ, ἢ κολλοῶν
τὰ δοκίμια, ψάλλιος ἐστὶν· ὁ δὲ
ἐν τῶ κραισιτέριον μεταλλάττει
σφαιρίσματα καὶ σπουδαῖον τὸν
χρυσὸν ἐκτρέφει, χυμικὸς ὀνό-
ματι.

C A P. XLII.

Actiones restionis, viminarii, cribrarii 419. Victoris 420. Tornatoris & scriuarii 421. Frenarii & ephippiarii 422. Saponarii & cerarii 423. Pestinariii & scopularii 424.

The arts of linen, wood-
en, and leather uten-
sils.

419 The Roper twisteth
halters, ropes [cords] and
pack-thread; and that of
flax [hemp,] tow [burds,]
bast, or the rinds [barks]
of trees, which while they be

Artes utensilium lineorum
& ligneorum, & coria-
ceorum.

419 Restio contor-
quet restes, funiculos-
que; idque è cannabi,
stupa, sparto, vel arbo-
rum libris, qui dum vi-
rent glubuntur: vimina-

Αἱ τέχαι τῶ χρησθεῶν λι-
νῶν καὶ ξυλίων, καὶ σκυτί-
ων.

υῖν. Ὁ χειροτέρας λυ-
γίδι [Cυρίφει] ἐὼν χρίνους,
μυρίνους, καὶ χονία τὰ ποτὶ
ἐκ χονιάδων, σῦπης, σπάρτης,
ἢ τῶ δένδρων φλοιῶν, τῶ ἐν
τῶ χλωρίσειν δόποξ πορφύρον.

green are pilled off: the
maker-maker windeth bas-
kets of twigs, now and then
with the rind off and the
with taken out: the sieve-
maker maketh sieves of flexil
[pliant] and round [cooped]
tubs, likewise boxes round
or oval, &c.

420 The Cooper maketh
tubs | tubs, hog heads, bind-
ing about the pieces with
twig-hoops: either with a
single bottom, as are washing-
tubs and vats; or double, as
hog heads [barrels,] having
at the top a hole, for to pour
in the drink; and another
at the bottom, for to let it out:
the one is stopped with a bung
or stopple, the other with a
spigot, or faucei.

421 The Turner maketh
turned pieces of work with his
turn [wheel:] the loyner
blank d pieces of work with
lundry [several] instru-
ments [tools:] smoothing
boards [deals] with a chip-
ping-axe, and planing them
with a plane, clapping them
together with pins and mor-
tises [culver-tails,] and
taking off the jags with a
shevil [rasp,] and glewing
together the joints with glew,
and that they may shine
clamping [overlaping] them
all with varnish.

422 The Bridle maker
[harness-maker] Sadler,
Turse-maker [Glover] pre-
pare utensils of leather; and
those who fence points [lances]
with tags, &c.

423 The sope-boyley out
of tallow boyleth soap, and
talloweth the candles: the
wax-chandler maketh wax
tapers, and drawing them
like to ropes, wrappeth them
about a candle-stick,

narius sirpat corbes è
viminibus, quandoque
decorticatis & exalbur-
natis: cribrarius facit
cribra ex assulis flexili-
bus, rotundatisque; item
capsas, rotundas vel o-
vales, &c.

420 Doliarius (vie-
tor) conficit doliaria va-
sa; circumvinciens seca-
menta vimineis circulis:
sive uno fundo, ut sunt
labra & lacus; sive bino,
ut dolia, habentia fora-
men desuper, pro infu-
sione liquoris; & deor-
sum, pro emissionem: illud
occluditur operculo aut
obturamento; hoc siphon-
e aut epistomio.

421 Tornator parat
tornatilia opera torno:
arcarius opera tabulata
instrumentis variis: edo-
lans asseres runcina, &
deplanans planula, ad-
unans impagibus & sub-
scudibus, & circumscal-
pens exstantias scalpro,
conglutinanisque junctur-
as glutine, & ut niteant
omnia oblinens vernice.

422 Utensilia è corio
parant. frenarius, ephip-
piarius, marsuparius; &
qui præmuniunt capitel-
lis ligulas, &c.

423 Saponarius coquit
è sebo saponem, sebat-
que candelas: cerarius
fundit faculas cereas,
trahensque instar funi-
culorum, circumvolvunt
lychnucho.

ὁ λυγυρῆς τῶ χρίνω συνδέει
κοσίνους [συνείδας] ὑπὸ λυ-
γῶν, ἵνα ὅτι ἀλεπισθῶν τὴν
λθύναντο μέρων ὁ κοσίνον ποιεῖ
κοσκίνους ποιεῖ ὑπὸ σκινδαλ-
μῶν δὲ χαμπῶν, καὶ κυκλοπερὸν,
ὡς αὐτῶς καὶ κισσῶν στρογ-
γύλους ἢ ὡσείς, κλ.

υκ'. Ὁ οἶσουπλόκ τε
πιδώδῃ σκδὴ ἐπιερῆζ' ὡς
δίων τὰ κέμματα τοῖς λυγυ-
στικοῖς κύκλοις· εἴτε ἵνους τῶ
πυθμῶ, ὃς τὰ δλαῖα καὶ
τέλματα· εἴτε διπλῆ, ὃς πῖ-
δους, ἔχοντας τὴν ὀπίω ἀνα-
δεν, πρὸς τὴν ἔγχυσιν τῆ
ὕρεθ. καὶ κἀπώθεν πρὸς τὴν
ἀφῆσιν· κἀκεῖνη μὲν κατὰ
κλείεται τῇ πώματι, αὐτὴ δὲ
τῇ σίρῳι ἢ ὀπισθῳίᾳ.

υκ'. Ὁ τορβότης παρὰ
σκδὴ ζει τὰ τορβίτᾳ τῇ τῶν
ὁ κισσῶν [μῖσο] ποιεῖ τὰ
σινιδῶτᾳ τοῖς σινιδῶτοις ὀργά-
νοις· σινιδῶς σινιδῶν πε-
λεκῶν, καὶ ῥυκῶν λφερῶν, πῖ-
ρῶναις ἰσῶν, καὶ ἀεὶ κινῶν τὰς
ἐξοχὰς τῇ γναφίᾳ, κολλῶν τὴν
τὰς συνδέσεις [τὰ ζόγμᾳ-
τα] τῇ κόλλῃ, καὶ ὡς τὰ πᾶντα
σίλβειν καὶ ἀγλαίεσθαι, τῇ
κόμμῃ ἀρκυδίνῃ ὑποχρίαν.

υκ'. Τὰς χρηστῆρας δὲ
τῶ σκύτες ἐπιμαζέουσιν, ὁ χα-
λινοποιός, ἐριπποποιός, μαρ-
σιποποιός· καὶ οἱ περασφαλί-
ζοντες τοῖς κεφαλίδιοις τῶ
Cεαιροτῆρας, κλ.

υκ'. Ὁ Cιμνηματερῆς
ἔφθ' ὑπὸ σῆλ' Cιμῆμα. C
τῶν λύχνους σεαυτοῖ· ὁ κηροπλά-
σης χωνδὶ τὰ δάδια κηρίνα,
ἔλκων τὴν χονίαν διπλῶ, τῇ
λυχνῶ χῶ σφειλεῖ.

424 The Comb-maker maketh combs of horn, ivory, wood, distinguished with great and small [thin and thick] teeth, to comb our hair: but to spruce the locks, hair-brushes; but the brush-maker to make clean our clothes maketh whisks and brushes of bristles glewed to a wooden handle.

424 Pectinarius conficit pectines, corneos, eburneos, ligneos, raris & densis radiis distinctos, pro pectendis crinibus: pro comendis autem comis, pectines setaceos: sed scopularius concinnat pro vestibus purgandis setacea, & verricula, è setis agglutinatis scapo ligneo.

υκδ'. "Ο κλινοποιός τὰ κλένια ποιεῖ, κερὰ πνα, ἐλεφάντινα, ξύλινα, σπανείας καὶ δασείας ἢ κνημίας διωρεσμένα, πρὸς τὸ κλινίζεισθαι τὰς τείχας. πρὸς ἃ τὸ ἐγκομίζεισθαι τὰς κόμας, κλένια χαυτῶν· ὃ ἢ Σαραδρποῖος συναρμολογεῖ, πρὸς τὸ καθαίρεισθαι τὰ ἐσθῆτα, ἢ πέρειδας καὶ σάραδρα, δὲ χαυτῶν πρὸς κολλωμένων τῶν σκάπῃ ξυλίνῳ.

C A P. XLIII.

Transferendi se de loco in locum variæ causæ 425. aut mittendi alios 426. seu per terram, seu per aquam 427. ad pedestre iter quæ necessaria 428. quid in ipso itinere observandum 429, 430, 431. servanda peregrinanti 432. pericula in viis 433.

The arts of journeys, and first those on foot.

Artes itinerum: primum pedestris.

Αἱ τέχναι ὁδοπορικαί· ἃ πρῶτον περὶ τῆς γῆς πορείας.

425 We cannot alwayes stick [abide, continue] in one place, we must of necessity go somewhere or other, which if it be hard by [near home,] and for recreation, it is a walk: if along the fields a looking for any thing, ranging [stragling:] if for the knowledge of countries, a travelling; if to dwell at another place, a removal [flitting:] but to every place, if we take with us any thing in our hand, we are said to bear it up and down [to remove it:] if on our shoulders, to carry [lugger] it; if on waines [carts,] to draw [convey] it; if in our company, to lead [conduct] it.

425 Non possumus hære in uno loco semper, opus est transire quoquò: quod si prope sit, animique gratia, deambulatio est; si per campos aliquid conqui- rendo, peragratio: si propter peritiam regionum, peregrinatio; si ad habitandum alibi, migratio; ubique autem, si quid nobiscum assumimus manu, dicimur transferre; si humeris, portare; si vehiculis, vectare; si comitatu, ductare.

υκδ'. Οὐκ ἐνδέχεται ἐν ἐνὶ τόπῳ διαπαντὸς ἐμῶμεν. χρὴ [δεῖ] μεταβαίνειν [διόδου] ὅποῖποτε, ὅτι ἂν ἐγγὺς ᾖ, θυμοῦ τι χάριν, περὶ παύσεσθαι· ἂν δὲ ἀγρόν τι ζητεῖται, περὶ τοῖσι· ἂν πρὸς τι ἐμπερίαν τῶν χωρῶν, ὁδοδημία· ἂν εἰς τὸ οἰκεῖν [ναεῖν] ἀλλοχοῦ, μετακίνησις· πανταχοῦ ἢ ἂν τι μὲν ἡμῶν προσλαμβάνωμεν τῇ χειρὶ, ληρόμεθα μεταφέρειν· ἂν ὅμοις, βασιλεύειν· ἂν ὅχμασιν, ἐποχεῖν· ὅν ἀκολοῦσθαι τὰς ὁδοὺς.

426 Whither we will not (or may not) come our selves, we send [imploy] another: if to deliver a message, a messenger; if to carry a letter of affairs [news,] a carrier [post:] if to dispatch business, an assign [agent.]

426 Quò non libet (aut non licet) devenire nobis ipsismet, mittimus alium: si ut nunciet aliquid, nuncium; si ut deferat nunciatricem epistolam, tabellarium; si ut expediat negotium, curatorem.

υκδ'. "Οπε οὐκ ἀρίστη [συνδοκῇ] (ἢ οὐκ ὁπιτέπται [ἔξεσιν]) ἡμῖν ἐρχομαι, ἄλλον πρὸς πέμπομεν [ὁδο-σέλλομεν] τῷ μὲν ὁδοῦ πρὸς τῷ [ἀγέλον]· τῷ φέρειν ὁδοσολῶν, γεγραμματοφόρον· ἂν τῷ καθεύκοντι διαπερὶξασθαι, κληρόνον.

427 But we pass by land
or by water (we have not as
yet learnt to fly through the
air; for the story of the flight
of Dædalus, is a meer story:
by land we walk, or are
carried, or ride; by water
we wade, or swim, or sail
go on ship-board]

428 It is convenient for
a foot traveller to have boots,
or high-heel'd shoes on, that
he be not dast and moil'd
with dirt, and a riding-coat
on, that he be not wet
through with rain; and be-
cause he cannot carry all his
things in his bosome, lap, or
pouch (and pockets stitched
within his clothes: he girdeth
about him a satchel [scrip,
knapsack] or laeth on his
shoulders a bundle [fardle,
pack;] and taketh in his
hand a staff [cudgel] to bear
him up, or at least a cane
walking-staff] for comeli-
ness sake.

429 Having got into
[entered] the way, let him go
straight on and without
turnings, to the place he is
going to: let him not turn a-
side into by-ways, unless he
must of necessity: nor for a
short-path go out of the Kings
high-way [broad road,] un-
less it be a beaten track, and
his guide or companion [con-
voy] faithfull and skilfull,
otherwise he will easily come
through cross-ways and
paths leading out of the way,
into by-ways, rough and
raggy places.

430 A way that hath
two or three turnings is al-
ways deceitfull, cross-ways
do not so much mislead a
man: therefore that he may
not go astray let him ask [en-

427 Transiviamus au-
tem terrâ vel aqua (per-
volitare aëra nondum
didicimus; nam narra-
tio de volatura Dædali
fabella est:) per terram
vadimus, aut gestamur,
aut vehimur; per aquam
vadamus, aut natamus,
aut navigamus.

428 Viatori, pedibus
ituro, expedit esse ocrea-
to, aut peronato, ne col-
lululetur; & lacernato
(penulâ induto) ne com-
pluatur; & quia non po-
test gestare sua omnia in
sinu, vel gremio, vel fun-
dâ (assutis intra vestem
loculis:) circumcingit
sibi facciperium; aut im-
ponit humeris farcinam;
& sumit in manum bac-
culum, quò se suffulciat,
aut saltem scipionem de-
cori causâ.

429 Ingressus viam
proficiscatur rectâ, &
sine ambagibus, quò ten-
dit: ne deflectat ad di-
verticula, nisi necesse
sit: nec deserat viam re-
giam semitæ causâ, nisi
sit callis tritus, & itine-
ris dux, comesve fidus
ac peritus: alias facile
per tramites vestigiaque
seductoria, in devia, sale-
bras, aspreta, veniet.

430 Bivium & trivium
semper est fallax, com-
pita non aequè seducunt:
ergò ut ne fiat errabun-
dus sciscitetur obvios,
quâ eundum sit? & quor-

υκζ'. Διαπερῶμεν ὃ δια-
τῆς γῆς ἢ δια τοῦ ὕδατος (δια-
πέταται τὸν αἶρα ἔγω μὴ μα-
θήκαμεν· ἢ γὰρ διήγησις [ἰστο-
ρία] περὶ τῆς πτήσεως Δαιδάλε-
ου μυθολογία ἐστίν) διὰ τῆς γῆς
βαίνομεν, ἢ βασταζόμεθα, ἢ
ὀχεύμεθα. δι' ὕδατος δὲ κη-
πόμεν, ἢ νηχόμεθα, ἢ πλοῖομεν.

υκη'. Τῷ ὁδοιπόρῳ περὶ
ὄντι ποροσκήκηται καὶ πο-
λοσάπιδας ὑποδύσασθαι, ὥστε
μὴ πηλεῶναι· καὶ μαινύ-
ει δὲ τὰ, τρέλων·] ἐνδε-
μῶς ἐστίν, ὥστε μὴ ὑπερβίβωσθαι.
καὶ ἐπεὶ οὐκ οἶός τι ἐστὶν
δύστροπος βασίζειν τὰ αὐτῷ
ἅπαντα ἐν κόλπῳ, ἢ ἀργυρε-
θῆκη (τῇ τοῖς ἱματίοις ἐντιθεί-
σῃ) περιβάλλει αὐτὸν σάκιον,
ἢ τοῖς ἀμφοῖς ὑποτίθεισιν ὑπὸ
σάγμα, καὶ τῇ χειρὶ λαμ-
βάει βακχίαν πορὶ ὤμων
εἰσενέμειν, ἢ τελαχέων σκῆπτρον
ἀπὸ πρὸς χεῖρας.

υκθ'. Τὴν ὁδὸν εἰσδύσαν-
τα δεῖ ἀνθ' ἀποδοσίας βίβω-
πορεῖν, ὅποι τείνῃ· καὶ μὴ εἰς
παρόδους ἀποκλίνειν, εἰ μὴ ἐξ
ἀνάγκης· οὐδὲ τῆς ὁδοῦ βασι-
λικῆς παρεκτρέπεσθαι, τῆς ἀ-
τράπου χεῖρας, ἀν μὴ τρέλῃ
ἢ, καὶ πρὸς τις ἐμπρός τι
παρὰ ὁδὸν ἄλλως μὲν ῥα-
δίως διὰ τῶν σίφων καὶ ἰχνῶν
ἀπατηλῶν εἰς τὰ ἄλλα [ἀνο-
δοί,] ῥαγμᾶς [δυσχερεῖας,]
τραχύντας, ἐλθόντες.

υλ'. Ἡ δὲ ὁδὸς καὶ τρεῖς
δοὶ διαπαντὸς ἀπατηλῆ, τὰ
ἀμφοῖς ἔχ' ἕως ἀπατηλῶ.
ὅπως οὖν μὴ ἀφαισώρηται, καὶ
πλανώμεθα γίνεσθαι, τοῦ ἀπ-
αιτῶντος ἐρωτᾶν δεῖ. ποῖ
quire

quire] of those he meets,
which way he must go, and
to which hand he must turn,
whither to the right or the
left?

431 *Let him shun stumbling-blocks, that they may not let him; nor walk over the high cliffs, (which to those who go toward the top, are steep; backwards, headlong :) let him rather go back, where he cannot pass forward: and go round about the ditches, if he cannot leap [jump] over, not by the help of a long stick [pole:] thus he shall go without harm.*

432 He who would travel into forein countries hath need of provision for his charges [layings out,] or sure letters of exchange, from some banker [factour:] and sometimes a truck-man [interpreter] if he is not acquainted with the language [proper speech] of the country; and a good journal [map.] but especially wisdom [discretion] that he may observe whom he keeps company with, wheresoever he shall be from the time he goeth out, til the time he cometh again.

433 Forasmuch as thieves
Spoil [rob. strip] one; pirates
[rovers] carry one away;
high-way-men kill [mur-
der] one; but in the innes
too, (where he must take up
his nights lodging) often-
times the guest is not safe
from the host, by reason of
the villany of some inne-
keepers.

sum flectendum? utrum
dextrorsus, an laevorsus?

431 Devitet offendi-
cula, ne sint remoræ: nec
perambulet altiores cli-
vos, (qui sunt euntibus
cacumen versùs acclives,
retrorsus declives:) re-
trocedat potiùs, ubi ne-
quit meare porrò: fos-
sasque circumeat, si non
potest transilire, ne qui-
dem adminiculo conti-
sic ibit inoffensè.

432 Peregrinaturus ad
exterius opus est viatico,
propter impensas; aut
certè literis cambii, ab
aliquo collybista: quan-
doque & interprete, si
non calleat idioma gen-
tis; & itinerario bono;
maximè autem pruden-
tiâ, ut attendat, quòcum
sit, ubiubi fuerit, à dis-
cessu usque in reditum.

433 Prædones liqui-
dem spoliant ; pirata-
abducunt ; latrones tru-
cidant : sed & in diver-
foriis (ubi pernoctan-
dum est) sæpè est hospes
ab hospite intutus, ob
improbritatem cauponum
quorundam.

καὶ βαδίζον· καὶ ποὶ ὄπισθεν
κλίνειν, εἰς δεξιὰ καὶ εἰς ἀριστερά;

υλα'. Τα θεοσκόμματα
δοπορεπέωται δέει, ἵνα μὴ ἐμ-
ποδῶν γήνηται· ἐπεὶ τοῦ ὑψηλῆς
μεωλοφες διωδῶν, (τοῦ ὑψα-
χρησις τοῖς ἀναδύωνται ἐπὶ
θεοῦ τιμὴ κορυφῇ θεοσκό-
μεις [ἀνωφερῆς] μεταδίνουσι
ἢ μεταίησις) ἀναχωρεῖν μετὰ
λον, ὅπως οὐχ εἰς τὰς πορρῶ
ποροβῶνται. καὶ τοῦ βόθρου
πείρηνται, ἐὰν οὐχ εἰς τὰς
ἢ ἐπὶ πηδῶν, οὐδὲ πᾶσι κόνι
γῆς ἐπὶ ὅ· οὕτως ἀποσκο-
μῶν ποροβῶνται.

ὑλ᾽. Ἀποδημόσων εἰς τοῦ
 ἔξω, ἐφοδῶς πρὸς τοὺς εἰς πο-
 ρεῖαν διαπύσσας, ἢ κολλύβας πα-
 ρεῖ κολλυβίστῃ χρεῖαν ἔχῃ· ἐὰν
 ἔτι ἐρμυλίσας, ἐὰν τῆς γλαύτ-
 τος αὐτῆς ἔδνως ἀπὸ τοῦ τυγχα-
 νηῶν, ἐν ὁδοπορικῇ ἀναθῶ-
 μάλιστα φέρωντός, ἵνα γενε-
 χὼς ἔχῃ, τὰ σπλάγχνα πνικ-
 τοροστομολεῖ, ὅτε ποτὶ γῆν ἔδνῃ
 ἢ, ὅπου τῆς καταχωρήσεως εἴσας
 τῆς ἐπανόδου.

υλγ'. Οἱ ὁδοῖδοκοι μὲρ οὐκ
 λαποδὺ τίσι [συλῶσι, σκυ-
 λῶσιν] οἱ σφραγίσαι ἀπ' ἑκα-
 [λεκατέων] οἱ ληστὰς ἀποκτείν-
 ουσιν· ἀλλὰ γὰρ μὲν ἐν παιδο-
 χείρσι (ὅπως παννυχάζειν [δια-
 νυκτερεύειν] χρὴ) πολλὰ κιν-
 ῶνται [καταλύτης] παρὰ τοῖς
 ξενόδοχοις ἀκινδυνῶς οὐκ ἔχοντες
 διὰ ποθητάς τινας κατέπληναι

C A P. XLIV.

umentis & vehiculis cur utamur 434. equus ad equitandum quomodo par-
reitur 435. de equitatione ipsa 436. vehiculorum species 437. currus par-
tes 438. currum genera 439. equisonis actiones in stabulo 440. & inter
equos jugandum 441. & aurigandum 442. de jumentis clitellariis 443.
veredisque & celestibus 444.

Horseman-ship and
driving a cart.

Equitatio & aurigatio.

Ἱππεία & Ἡμιχρεία.

434 That we might spare
our legs and strength (in
taking away and bringing
things) we have learnt to
make use of labouring-
beasts, afterward carriages
things to carry in.]

435 One that is about to
ride, taketh care to have his
horse shod; he laith upon
him a saddle (which lest it
should slip down, he girdeth
about with a girth:) and to
the saddle afore [at the
saddle-bow] he tyeth a male;
or fastneth to it behind a
loak-bag; or hangeith a
wallet overthwart, and put-
teth about his head a bridle;
if the pettrell [breast-leather,
crupper, horse- [saddle-]
cloth, and the rest of the trap-
pings are put on, they are
to grace him [set him forth.]

436 Then leaning his foot
[toe] on the stirrup, he gets
on his horse-back [takes
horse:] and now sitting on
him (that he may ride away
the faster) he pricketh him
with his spurs to a gallop
[full speed;] but with the
reins he turneth him at his
pleasure; or keepeth him
back, and stayeth [stoppeth]
him, as necessity serves: but
the gentle-paced horse car-
rieth his rider easily [on an
easy pace,] the ambler with
trotting and ambling [trot-
ting,] the trotter jolteth
troteth,] the stumbler
maketh one afraid of a fall,

434 Ad parcendum
pedibus & viribus (in
rebus avehendis & ad-
vehendis) didicimus uti
jumentis; deinde vehi-
culis.

435 Equitaturus, curat
offigi soleas equo; inster-
nit illi ephippium (quod
ne devolvatur, subcingit
illud cingulâ:) ephip-
pioque anteriùs præligat
bulgam; vel adligat re-
tro vidulum; vel appen-
dit bisaccium, circum-
datque frenum capiti: si
antilena, postilena, dor-
suale, ceteraque phale-
ræ adduntur, sunt orna-
mento.

436 Tum infulciens
pedem stapedi, infilit
in equum: jamque illi
insidens (ut abequitet
celerius) exstimulat eum
calcaribus ad procur-
sum; habenis verò fle-
ctit pro lubitu; aut reti-
net, & reprimit, pro ne-
cessitate: sed gradarius
fert equitem molliter,
tolutarius tolutim &
subsultim, succussator
quassat submoleste, cæ-
spitator proterret casu.

υλδ'. Εἰς τὸ φείσασθαι τῶν
ποδῶν καὶ τῆς ἰσχύος (ὡς τὰ
ἀπαγόμενα τε καὶ εἰσάγόμενα τὰ
χρήματα) μαμαδήσαντες τοῖς
κτιώσι χρήσασθαι. μετέπειτα
τοῖς ὀχημασιν,

υλδ'. Ὁ ἵππιδύων τὰς πε-
ῖπτες ὀπλὰς σιδιερῶδες ὅπι-
μαλόν μιν, ὅπως ἐν νύσῳ
αὐτῷ ἐρίππον (ὅπως ἵνα μὴ
ἐκπίσῃ, ἐπισφινύει αὐτὸ τὸ
ζωστήριον) καὶ τῷ ἐρίππῳ ἑμ-
πορεύειν πορεύει ἀποκρίσας·
ἢ πορεύει ὅπιδεν [ὀπίσω] πι-
ραφυλακτικῶς. ἢ πορεύει
δυστάκτως, καὶ πορεύει χα-
λινὸν τῇ κεφαλῇ. τὸ πορεύειν
δύον, ὡς εἰς, ὅπιδεν, χα-
λινὸς, χαλινόν, ὅμιον, φάλα-
ρα, κόσμος ἵππων.

υλδ'. Τότε τὸν ποδὸς ἀνα-
βιβάζει σιδηρῶδες, ἐπ' ἵπ-
πον ὅπιδεν. ἄρτι δ' ἐπ' αὐτῷ
καθίζων (ὡς ὡς εἰς ἀρι-
πιδεν) τοῖς ἀλλήλοις κιντῶν
ὀτρύνει. ἢ ἵνα εἰς, ὡς ἀνα-
τῶν βυλόντων ἢ, ἵνα εἰς [χα-
λινὰ γὰρ] ἢ καθεύρει [ἀνα-
σπᾷ,] καὶ κρατίζει, καὶ
ἀνὰ γὰρ ἀλλὰ δ' ὁ ὀτρύν-
μας τὸν ἵππον πορεύειν ὅ-
πως ὁ βυλόντων πορεύει
καθίζει. ὁ ὡς εἰς πορεύει
πορεύει, ὁ ὀτρύνων [πιδεν]
ὅπως πιδεν καὶ ἵππων.

437 We are come to carriages; of which that which is only drawn (especially along the snow) is called a dray [sled;] that which is rouled on wheels; a chariot, whether it hath but one wheel, a wheel-barrow; or two wheels, a car [cart;] or four wheels, a coach: of which again there are several sorts.

438 For greater [bigger] barthens are carried in a wain; baser things in a dung-cart [tumbrel;] men themselves in a Flemish waggon: which if it be any thing light, it is a caroch: being cut off in the midst is a chariot; with a close cover a horse-litter; hanging loose, a sedan; having a dainty cover [canopy] besides, a pavillion.

439 The chiefeft parts of a chariot are, the beam [rorg] standing out forwards: the couplings containing the joints [bands;] the axels going through the wheels; the wheels, of which every one is made up of one nave, twelve spokes, six fellos [strakes,] and as many iron binders [clouts.]

440 The driver [carter, car-man, coach-man] sitting the horses for a journey, fanneth oats with a fan, and being fanned [winnowed] he casteth it (with chopped hay) to them being tied with a halter to the manger, and parted from one another with long poles; and having filled their bellies, and carried them over with a curry- [horse-] comb, putteth the bit into their mouthes, and if any of them be given to bite, he binds his chaps with a bar- nacle [gumme.]

437 Ventum est ad vehicula: quorum quod tantum raptatur (praesertim per viam nivalem) traha dicitur; quod volutatur super rotas, curriculum; sive fuerit unirotum, pabo; sive birotum, carrus; sive quadrirote, currus: cujus iterum varia genera.

438 Ampliora enim onera vectantur plastro; rudiora sarraco; homines ipsi rheda: quae levior est essedum; dimidiata cissium; coassatione operta arcera; pensilis carpentum; delicato insuper opertorio, pilentum.

439 Partes currus primariae sunt, termo, prominens antrorsum; jugamenta, continentia compagem; axes, transcurrentes rotas; rotae, quarum quaeque constat ex uno modio, duodecim radiis, sex absidibus (curvaturis) totidemque ferreis canthis.

440 Auriga parans equos aurigioni, ventilat avenam vanno, evannatamque obspat (cum defecto stramento,) alligatis capistro ad praesepe, & interseptis per longurios, inditque (saturatis & perpurgatis strigili) oreum, atque si quis mordax est, constringit ora fiscina.

υλῆ. Εἰς τὰ ὀχήματα περι-
λαίψῃ ὁ λόγος. ὅτι τὸ μόνον
περὶ ἀναρπαζόμενον (μελίσσε
διὰ τῆς χιόνος) ἑλκυδρον λέ-
γεται· τὸ δὲ ἔχον τετραλί-
νον, ἀρμάπον· εἴτε μόνό-
τροχον ἢ, εἴτε δίτροχον, ἀμαξα-
εἴτε πᾶσι τῶν ἔχον ἀρμα· εἴτε
λιν ποικίλα τὰ εἶδη.

υλῆ. Τὰ γὰρ μείζω βαρὺ
ὀχεύεται τῷ ὀχῷ, τὰ δυστερέ-
στερα θυρηαίω· αὐτοὶ οἱ ἀν-
δραποὶ, ῥεδίω· ὅ, πῃ ἐλαφρότε-
ρον ὢν τίθρηππός· ἡμίτομον,
διφρὸς· τῆς συνιδώσεως σκε-
πασμένης, φορέιον· τὸ κρεμα-
στὸν λαμπύον καὶ μὴ περφερόν·
τέγης, ἀνακλιτήριον.

υλῆ. Τὰ ἐξ ὀχῶν τὰ μέγιστα
τὰ ἀρμάλοις ἐστὶν ὁ ῥύμος, ἐξ ἑ-
χῶν περὶ σω· τὰ ἐξ ὀχῶν τὰ μέγιστα
ζωαφείαν ἔχοντα· οἱ ἀξόνες
τῶν τετραλίων διαπερσύντες· οἱ
τετρόχοι, ὧν ἕκαστος ἔχει μίαν
πύλινον ῥοτίναν, κνημίας ἐξ
ἀψίδας καὶ ἀνδύς ῥοτίναν δὲ σῶ-
ν.

υλῆ. Ὁ ὑποχθὲς ἐτοιμά-
ζων τῶν ἵππων τῇ ὑποχθὲς τῇ
βρόμον [ἀκρόπολεον] λικμη-
τηρίδι λικμῶ, ὃ διαλίκμη-
θέντα παρὰ τῶν αὐτῶν (αὐτῶν
καὶ ἀρσεν διαπερσύνει), τῷ χει-
ρωτῇ περὶ δεξιῇ τῇ φαλγῇ
καὶ διαφραχθεῖσι διὰ τῶν κα-
μάκων καὶ ἐν τῇ θορτα-
θείῃ ἢ δὴ καὶ τῇ ἐν τῇ θορτα-
καλῶν ῥοτίναν τὸ σῶμον, καὶ
τῆς σῶσεως ἐστὶ, φισκί.

441 Then he yoketh the fore-horse with the filler; and fasteneth the staies (hanging dangling] down from the collar) to the end of the long beam:] then if he be not willing to make use of two horses, but three, or four, he yoneth fore-horses, which he driveth before him with a whip: (yet great men use six horses, Kings eight; and therefore the more postillions

442 That the coach [chariot] may run the lighter, the driver greazeth the axel-trees with wheel-grease; and looks back [behind him] as he is driving, that it may not wheel out of the track [rut:] if it stick in the dirt [mire:] that it may not stick long, and be staied, he putteth more [horses] behind: on the contrary in a steep fall [pitch] lest it should run down swiftly, or overthrow the coach, he stoppeth the wheels with a trigger; or unties [lets loose] the horses.

443 Where there is no passage for carts [coaches,] through craggy [rough] and waylesse places, pack-horses are employed; especially slow [dull] jades, [sumpture-horses] unfit to ride with: on which the pack-saddles being layd, bear the burdens, covered with sarcloths [livesties.]

444 But in plain ground we rather use, if we be in haste, post-horses (hackneys,) when hired carts [wagons,] (but there have a care of galling [loosing leather:]) and that thou mayest be the more quick, do not burden thy self with luggage, which hinders them that are in haste,

441 Dehinc adjudat jugo parippum cum fel-lario, annectitque retinacula (dependentia de helcio) extremitati temonis: tum si non placet uti biga, sed triga, vel quadriga præjungit antecessores, quos agat ante se loro: (magnates tamen utuntur sejugibus, reges octojugibus; eoque rhedariis etiam pluribus.

442 Vt currus levius currat, vector ungit axes axungia; respectatque inter aurigandum ne exorbitet: si in cæno hærescit ne diu hæreat, & retardetur, subjungit plures (equos:) contra in præcipiti descensu, ne velociter ruat, currumve evertat, sufflaminat rotas sufflamine; vel abjungit equos.

443 Vbi transitus non datur vehiculis, per loca prærupta & invia, adhibentur clitellaria jumenta; imprimis tardicaballi, inepti ad equitandum: quibus impositæ clitellæ sustinent onera, gausapibus cooperta.

444 Sed in plano potius utimur, si celerare opus, veredis (celetibus) quam meritoriis vehiculis, (ibi tamen intertriginem cave:) atque ut sis expeditior, impedimentis te non aggraves, quæ festinos tardant.

υμά'. Μετέπειτα τὸν παρ-
ιππον τῷ ὀπισσασταγμῶς συ-
ζύγνυσιν· καὶ ἐφ' αὐτῇ ταῖς ἀλύ-
σφαις ἢ τοῦ ἰμῶντος (ἢ τοῦ ἐλκίαν
ἐκκαρμαλύνει) τῷ ἐξέειπῳ τῷ
ῥύμῳ· τὸτ' ἐὰν οὐκ ἀρίστη
χρησάται δίφρῳ, ἀλλὰ περὶ ἐπ-
πῳ, ἢ περὶ ἰππῳ πορρὺ ζύγνυσιν
τοῦ πορρῶν, οὗ πορρῶν αὐτῷ τῷ
ἰμῶντι ἐλαυνῶ. (οἱ πάντες [δυνα-
σταί] ὃ ἐξέειπῳ χερσίνται, οἱ
βασίλεις ὁκτίππῳ, καὶ διὰ
τοῦτο καὶ πολείοσι τοῖς ἰπποπό-
μοις.

υμῶ'. Ὡς ἡ ἀμαξία ῥᾶον
φέρειται, ὁ ἐποχῶν χερεῖς τοῦ
ἀξονος τῷ ὀξυγυγίᾳ· καὶ ἀνα-
ελίπτει τῷ λυγρῷ, ἵνα μὴ
τῆς ἀρματοτοροχίας διαμαρ-
ταίνῃ, ἐὰν ἐν τῷ πηλῷ διαμεινῇ,
πολείοντας ἰππους ὀπισζύγνυσιν·
τέλειαν τὸν ἐν τῇ ὑποκρήμνῳ
καταβάσσει, ἵνα μὴ ὀπισσασταγ-
μῶς κατὰ φέρῃ, ἢ τὸ ἀρμα ἀνα-
στρέφῃ, ὀποχλῶς τοῦ ἔρχεσθαι
ἐν χερσίν [τῷ ὀποχλῶ] ἢ γυν-
τοῦ ἰππος ὀπισζύγνυσιν.

υμῶ'. Ὅπως τοῖς ὀχήμασι
μεταβάλλειν οὐκ ἔστι, δι'
ὑπορρόζων καὶ ἀβάτων [ἀνό-
δων] πέτρων, τὰ σκλυρότερα
κτείνῃ ἀγεται· καὶ πορρῶν μὲν
οἱ ἰπποῖν ἀνδράδεις, πορρῶν τὸ
ἰπποῖν ἀνδράδεις οἷς αἱ
ἀσφῶδες ὀπισσασταγμῶς τὰ βάρη
φέρειν, τοῖς γαυαίοις κηχαλυμ-
μένα.

υμῶ'. Ἀλλὰ ὃ ἐν τῇ ὁμαλῇ
ὁδῷ μέλλον χερσίνται, ὅπου
τεχνικῶς δει, ταχυδρόμοις
ἰπποῖς [κλήσιν,] ἢ μισθω-
τοῖς ὀχήμασιν (ἐπεὶ αὐτῶν ἔν τ'
παρὰ λείμῳ [τοῦ πορρῶ] αὐ-
στρέφῃ) ἀσφῶδες, ἵνα ὑποκλάτῃ
πορρῶν αἱ ὀπισσασταγμῶς ἰμποδὸν
εἴσι.

C A P . XLV.

*Aqua superantur aut ponte, vel ponticulo 445. aut vadando 446. aut rati-
bus, & navibus 447. navium genera 448. naves propellendi modus tri-
plex 449. quartus vento 450. velificationis modus 451. Procella & nau-
fragia 452. cautes & Syrtes 453. saburra, nausæa, antlia 454. nau-
lum 455. & navale 456.*

Swimming and sailing.

445 Rivers [floods] lakes, seas do oftsoon stop [hinder] the travellers, which must needs be passed over by those who would go [pass] further; either by a bridge or a little bridge (of stone or timber) or some other way; which I shall now relate [reckon up.]

446 They learn to swim upon the water with a rush boat, or bark of a tree; then without the bark by the striking out of the hands and feet; and there are some who know how to tread water (by swimming over without wetting their clothes, which they hold over their head, being sunk up to the breast:) but divers swim under water too (like fishes:) therefore if a river may be forded, because of it's shallowness, it is waded over, otherwise it is swum over.

447 Afterwards they began to build boats [barges:] of rafters sleightly set together, and again easily taken asunder: then skulkers [cock-boats] of one piece of wood made hollow: at length ships built for strength, which have a prow [stem, fore-deck,] and a poop [hind-deck:] and a keel and cabbins, with two sides, the distance of which is called the hold [bulk] of the ship.

Natio & navigatio.

445 Flumina, lacus, maria, obstant identidem viantibus; superanda omnino iis, qui ulterius velint, sine ponte aut ponticulo (lapideo vel sublicio,) sine aliter: quod jam recensebo.

446 Innatare aquis discunt super scirpeam ratem, arboreumve corticem; tum sine cortice jactatu manuum pedumque; sunt & nonnulli, qui aquam calcare sciunt. (tranando sine madefactione vestium, quas supra caput tenent, pectoribus tenus merfi:) urinatores etiam sub aqua (instar piscium) nant: ergo si flumen potest vadari, propter breviteratem, transilitur; sin, transnatur.

447 Post adorsi sunt struere rates: ex tignis obiter compactis, rursusque solutilibus: tum lintres, ex unico excavato ligno; tandem naves ad firmitudinem compactiles, quæ habent pro-ram & puppim; carinamque & stegam, cum gemino latere; quorum intercapedo dicitur alveus navis.

Νῆξις καὶ ναυπηγία.

ὕμῃ. Πόταμοι, λίμναι, θαλάσσαι ἐμποδίζουσιν εὐίῳ τοῖς ὁδοιποροῦσιν, ἃ πᾶσι ὑπερβαίνειν δεῖ πάντως τοῦ περὶ τέρω δέλοντας, ἢ τε τῇ γαστρὶ ἢ γαστροῦ (λιθίνῃ ἢ ξυλίνῃ) ἢ τε ἄλλως· ὅ, πᾶσι κατὰ λέξω.

ὕμῃ. Τοῖς ἰδοῦσιν ὁπνήχουσαν μανθάνουσιν ὅτι τῆς σαρπίνης σχεδίας, ἢ δεινείνου φλοιῶδ' μετέπειτα ἐνὶ τῇ φλοιῷ, τῇ μνήσῃ ἢ τῇ χειρὶ καὶ ποδῶν εἰσὶν ἢ καὶ πῆλ, οἱ τὸ ὕδωρ παλῖν εἰδότες, (διὰ νηχέων μὴ βρεχόμεναι τῷ εἰδητῶν [ἐνδυμάτων] ἀς ὅπῃ τῆς κεφαλῆς ἔχουσιν, μέχρη τῷ στήθων κατὰ ποντοδύντες) οἱ κολυμῆται [δύνται] καὶ ὑπὸ τῷ ὕδατι (ἢ ὑδατὶ δίκλῳ) εἰς βυθὸν ἐαυτῶν ἐφίεντες νήχον· ἀδρουῶχε, ἐὰν ὁ ποταμὸς πόρον παρέχη, διὰ τῶν βραχυτήτων, διαπερᾶται· εἰ δ' οὐκ, νήχου δ' οἱ.

ὕμῃ. Ἐπειτα τὰς σχεδίας: κατισπύσσον· ἐν τῷ δοκῶνι παρηγῶς σωμαμόσων, καὶ πάλιν διλύτων [λυσίμων] τότε τὰς σκάφας, ἐξ ἐνὸς μόνον ξύλου κακοιλαμέναι· τὸ τελευταῖον γὰρ εἰς στερότητα συμπηκνᾷ, τὰς ἐχέουσας πρὸς ἑαυτὴν καὶ πρὸς ἑαυτὴν, εἴτερον, [δρυσὸν] τε καὶ σῖλιν, μὲν δὲ τῆς τῆς πλοῦτος· ὅν τὸ διάστημα γὰρ εἶναι [κῆτος, καὶ εἰς ἑαυτὴν] λέγει.

448 The lesser vessels are, a boat, a fisher-boat, a skiff, serving for fishing : then ferry-boat, wherein they are waded over the rivers, (but the ferry-man hath a fare paid him for passage :) a greater ship either carrieth burdens, and is called a ship of burthen [lading;] or men, a passage-boat: which if it be full of rooms [cabins,] they call a pinnace [galley,] appointed for haste [speed,] an hoy and frigot.


449 Hereafter they knew
no otherwise to drive the
barks [vessels] forward then
with haling- [tugging-]
ropes or poles, or oars placed
at the oar-rings : and ships
were built to be driven along
(of two oars, three oars, four
oars, &c.) which the row-
ers rowed (sitting together on
their seats [banks] along the
tires, and rowing : but they
that hold the rudder [stern]
did guide [cond:] the guider
at the fore-deck [stem, prow,]
and the pilot [steer's-man]
at the poop [hinddeck.]

450 At length they perceived that the winds might be yoked [mastered, made serviceable:] for the taking of them prisoners they invented sails; and to spread the sails, masts, sail yards, cables: and a fine [lanthorn, weather-cock] to discover [observe the winds; and now of late the mariners needle [the compass,] that sheweth the quarters [regions] of the world, by whose direction they can also sail in the dark (which before they could not but by sight of the pole-star, or fires lighted) and to sail over the very ocean [main sea.]

448 *Minores naviculae sunt, cymba; lembus, oria; subservientes piscationi; tum ponto, quo flumina trajiciuntur, (sed portitori ad trajectum portorii soli solvitur): major navis, vel onera vehit, & dicitur oneraria (geraria, gestoria;) vel homines, vectoria: quam si cubiculata est, vocant phaselum; celeritati destinatam celocem & Liburnicam.*

449 Olim nesciebant aliter propellere navigia, quam remulco (funistractorio) aut contis, aut remis ad scalmos positis: construebanturque actuariæ naves, (biremes, triremes, quadriremes, &c.) quas impellebant remiges (confidentes transitis per interscalmia & remigantes :) dirigebant vero tenentes clavum; proreta ad proram, & gubernator ad puppim.

450 Tandem adverte-
runt posse jugari ventos:
quibus captivandis ex-
cogitarunt vela; & velis
dispandendis malos, an-
tennas, verforias; & ven-
tis observandis tritonē;
novissime demum acum
marinam, monstratricem
plagarum mundi, cujus
indicatione possunt na-
vigare per tenebras et-
jam (quod prius nisi ad
stellæ polaris prospe-
ctum, accensosve ignes
non poterant) enavigare-
que ipsum oceanum.

υμῶν. Τὰ μικρὰ πλεῖν [ἐλάσ-
σω] ἢ τὰ πολλὰ ἐστὶν ἐν τῷ μένῳ
λίγην  ἀκάπουν. τῇ αὖ
λείᾳ ὑποκρίνεται. εἰπε πορ-
θμεῖον, [πόρθμεον,] ἐν ᾧ οἱ πο-
ταμεῖοι πορθμύονται [διαπε-
ρσύν].) (ἐλλὰ ὁ πορθμὸς ναυ-
λον αἰτεῖ.) τὸ μείζον πολλοῦ, ἢ
τὰ βάρη φέρει, & φορτηγικὸν ἐλ-
κας,] λέγεται· ἢ τοῦ ἀνδραπέ-
δου καταγόν· εἰπε ἰάν καὶ τοῦδε
ἢ, φάσιν ὅτι ἀνομύζουσιν· εἰς αὐ-
κὴν τὰ παρσιπιδασκερον, κί-
ληλα [κελήπον] & λιθυρικήν
[λιθυρινίδα, πολλοῦ πεντηρικόν.]

υμῶ. Ἐκ παλαιῶν ἐκ ἐργων
 σεν ἄλλως τὰ παλαιὰ ἀπώθεν,
 ἢ ῥύματι [χοροῖο ἐλκυστῆρος,
 ἤγειν κόντοις, ἤγειν ἐριτμοῖς·
 παρὲς οὗτο καλῶν τῶν παλαιῶν
 καὶ καλῶν ἐκείνων τὰ παλαιὰ
 ἐπακλῶν (ἀντὶ, παλαιῶν, πᾶσι
 ῥήρη, κλ.) ἀπὸ οἱ παρὸν οὐκ
 ὡς ἐκ (καθὼς οὐκ ἐπὶ τῶν παλαιῶν
 μᾶλλον ἐπὶ τοῖς παλαιῶν καὶ
 ἐκείνων) οὐκ ἐκείνων ὅτι πᾶσι
 ἀλλοῖον χειρὶ καλῶν ὁ παρὸν οὐκ
 ἐπὶ τῶν παλαιῶν, καὶ οὐκ ἐκείνων
 ἐκ τῶν παλαιῶν.

υν'. Τὸ τέλος, ἐπενοήσαν
 τοῦ αἵματος οἷος τε ἵ) ζυγ-
 διά πως καὶ δαμάσκειν διὰ
 πορὸς τὸ αἰχμαλωτιστικὸν
 αὐτοῦ, ἀνθρῶν τὰ ἴσια καὶ τὰ
 ἐκπλάσκειν τὰ ἴσια, ἴσως, κε-
 ραίας, σρεπλά καὶ τὰ παρεπι-
 ρῆσαι τοῦ αἵματος, τὸν φάνηαι
 [τρέπωντα] ἵστατα ὃ τὴν πυ-
 ξίδα καυπικῶς ἔδεικνύσαντες
 τὰ ἑ καὶ καὶ ἐκπλάσκειν [τὰς
 χύρας] ἢ τὰς κλυύματι οἷοι
 τε εἴτι διὰ τὸ σκῆπτρον πλεῖν (ἰα-
 τὴν πορὸς τοὺς εἰμὶ καὶ ὅτι
 ἐλίκης (ἄσρε) ἢ πυρκαϊῶν ἐκ-
 ἰδῶντο) καὶ τὸν ἰσχυρὸν αὐ-
 τὸν ἐκπλεῖν.

451 Therefore when a fair wind [loom-gale] bloweth, they put to sea with full sails; in a contrary wind, they cross [slope] their sails, and course by turns: if there be no wind stirring, there's no sailing, when it is a calm sea.

452 When a storm of a sudden is risen that they may not be hurried away with waves [surges,] or beaten against the rocks, and the ship being split be sunk; the mariners [sailors, sea-men] furl and strike [let down] the sails, (yes and cut them off, danger being at hand) and so they are more securely tossed: if nevertheless a ship-wrack is likely to happen, they cast their goods though never so precious, over-board [lighten the ship,] not without a wofull lamentation of the shipwreckt persons.

453 At other times also, that they may not fall into flats [shoals] they sound the depth of the sea with a plummet [sounding line and lead,] and warily sail over rocks [shelves] and quick-sands.

454 But because a ship laden swimmeth more firmly, when they are to sail in an empty one, they load her with ballast, yet not overmuch, lest she founder [sink under water;] and forasmuch as chapping [rivving, springing a-leak] any where she letteth down through the chinks [rifts, crannies,] and the joints of the planks, filth that runs down into the sink, they pump it out from thence with a pump.

451 Velificans ergo adspirante vento secundo, plenius velis: vento adverso, obliquant vela & cursum alternatim: vento nullo, velificatio non procedit, quum tranquillitas est.

452 Procella oborta repente, ne abripiantur à fluctibus, aut impellantur ad scopulos, allisaeque navis demergatur; nautæ contrahunt & demittunt vela, (imo & recidunt instante discrimine) & sic tutius jactantur: si nihilominus videtur imminere naufragium, faciunt jacturam rerum, tametsi prætiosarum, non sine miserabili lamento naufragantium.

453 Alias quoque ne incidant in brevina, explorant profunditatem sali bolide, cauteque præternavigant cautes & syrtes.

454 Quia vero navis onerata innat firmius, navigaturi vacua saburrant eam, non tamen nimio plus, ne pessum eat: & quia quaquam tandem fatiscens (navis) transmittit per fissuras, & assamentorum commissuras, nauteam confluentem in sentinam, exantlant inde hanc antlia.

υνα'. Ἰστοδερμῶσιν οὐκ ἔστιν ἔργον [ἐξ ἔριος, ἐξ ἔριων] πολλοῖς ποροῦντο πλοῦμα [οὐκ ὁπφορεῖ, ὁπλῶ,] πλοῦμα ζῶσι τὰ ἰστὰ καὶ τὴν δερμὸν ἐκκαλῶν [ἀμειβόμεν] ἐν τῇ ἀνλωμένη, ναυπηγῶν δὲ δύνατον, μαλακίας ἔστις.

υνδ'. Αἰλλῆς ἀντισταμένης ἀπορροδῶντος [ἐξαιέντος,] ἵνα μὴ ὑπὸ τεκκυμίας ὁπορέωνται, ἢ ὁπὶ σκοπέλους ἐπὶ πῶνται, καὶ ναῦς ποροκώπηται καὶ καταποντοπῶν· οἱ ναῦται συστέλλουσιν καὶ κατεῖσι τὰ ἰστὰ (ναῦ καὶ ἀνακώπησι, κινδύνου πινθ' ἱρισταμένη) καὶ οὕτως ἀσφαλῶς [ἀκινδύνως] κυμαίνονται· ἐὰν δὲ κινδυνώσῃ ναυαγῆν, ἐκβολὴν ποιεῖσι ἵνα ὑπορχόντων καὶ πολυτίμων, οὐκ ἀνδρῶν ἐλατῶν κλαυθμῶν ὁπλοατῶν.

υνη'. Ἄλλως τε ἵνα μὴ εἰς βραχέα καταπίπτωσι, βολίδων τὸν βυθὸν τῆς θαλάσσης διερευνῶσι, καὶ μετὰ σπουδῆς παραπλίσσιν ὁπορῶντας τε καὶ σῦρτες.

υνδ'. Ἡ ναῦς ἐμφορεῖται ἐπ' ἀσφαλείᾳ τῆς δερμὸς ἐρματίζεται, γῆμις ὑπὸ πίμπλας μὲν καταδύεται, καὶ ὁπὶ πῶνται ἀντὶ τῆς ὑποστατοῦ ἔσται [διαχαίνουσα] διὰ τῆς ραγῆς δυν, καὶ τὴν ζωαφειῶν τὸ ὑδὸν τὸ εἰς τὴν τρέπν ἐισρέον ἐκδέχεται, τὴν ἐξ ἀνθλῶσι τῇ ἀνθλῶ.

455 The voyage being finished they arrive at the place; the fare [freight] is paid to the master, and every one hyleth home: whom when their friends in health see safe, they bid them welcome home.

456 The ship it self is drawn up into the haven [key, harbour] when the tackling [cordage, rigging] is took off; or is left in the bay [road] (if the place be without an haven) lying [riding] at anchor, and so tasing [floating;] but being full of leaks it is brought into the dock, that it may be mended by the ship-wrights.

455 Peracta navigatione appellant; -nau- lum exfolvitur nauclero, & quisque festinat domum: quem sui sospites videntes incolumem, jubent avere.

456 Navis ipsa deducitur in portum, detracto aplustri; aut linquitur in statione (si locus impetuofus est) stans super anchoras, & sic fluctuans, rimosa vero subducitur in navale, ut à naupegis reconcinnetur.

υπέρ. Τῆς ναυπλίας ἐκπλήρωσις τοῦ πλοίου· τὸ ναῦλον ναυκλῆρος δίδεται, καὶ ἕκαστος οἴκαδε σπένδει· ὅντινα οἱ οἰκιακοὶ θύοι βλεπόντες σῶον, χαίρειν ἔχουσιν.

υπέρ. Ἡ ναὺς αὐτὴ κατελκύεται εἰς τὸ ναύλορον, καὶ ἀπλυσταῖν ἀφελκομένων· ἢ ἀπλυσταῖται ἐν τῷ ναυστάθμῳ, (εἰ ἂν ὁ τόπος ἀλείμῃ) ἢ ἐπ' ἀγκυρῶν ἔσται, καὶ ὥς τις κυμαίνουσα ἢ ὑπολύρατος εἰς τὸ ναυαγίον ἀνάγεται, εἰς τὸ δόκον τῆς ναυπηγῶν ἐπαρτίσεται.

C A P. XLVI.

Machinarum necessitas 457. palange, phalange, pabo 458. Vestis, succula, trachlea, ergata, geranium 459. pressoriorum ratio, & cunei 460. & fistucæ 461. aque ductus, Archimedeæ cochlea, aquagia 462. horologia, scioterica, clepsydre, clepsammia 463. Automata 464. Perpetuum mobile 465.

Drawing engines.

457 Since we have occasion to transport, not only our selves, but also other things, and the bulk [greatness] of many things exceeds the strength of our body, helps have been sought from engines: we will touch upon some.

458 As much as two porters can carry with sledges [coultresses] one may, by rolling before him his burden laid on a wheel barrow, a bearing-rope hanging at his neck: but far greater burdens may be rolled along with leavers.

459 For the heaving of a weighty thing serve, first, a

Machine tractoria.

457 Cum habeamus necesse transportare, non tantum nosmet ipsos, sed & alia, moleque multarum rerum excedant vires corporis nostri, quaesita sunt iuvamina à machinis: attingemus quædam.

458 Quantum duo bajuli possunt ferre palangis, potest unus trudento ante se onus impositum paboni, suspensa ærumna à collo: sed longe majora provolvi possunt phalangis.

459 Sustollendæ rei gravi serviunt, primum

Αἱ μηχαναὶ ἐλκυστικαί.

υπέρ. Ἐπεὶ δὴ ἔχουσι ἐπάναγκας [ἀναγκαῖόν ἐστι] μετακομίζειν, καὶ μόνον ἡμῶν αὐτῶν, ἀλλὰ καὶ ἄλλα, καὶ ὁ ὅγκος πολλῶν πραγμάτων ὑπερβαίνει τὴν δύναμιν [βίαν, ῥώμην] τοῦ σώματος ἡμῶν, ἀφελεῖται παρὰ τῆς μηχανῶν ἕντελευ· πρὸς ἐρίων ἢ δὴ λέξομεν.

υπέρ. Ὅσον δύο ἀχθοφόροι [φόρταις, κομιστῆρες] οἷός τι εἰς βάσιν ἐκείνην, τοῖς σκευοφόροις· εἰς δὲ δύναται [οἷός τι ἐστὶ] κυλινδεῖν παρὰ αὐτοῦ τὸ βάρος· ὅππῃ δὲ τὸ μονοτρόχον, κρεμαίνετο ἐν τῇ δόκῳ τοῦ τραχήλου· ἀλλὰ καὶ πολλὰ μείζονα σκευυμένα δύναται τοῖς φαλαγγίσι.

υπέρ. Πρὸς τὸ ἐπάγειν ἐμβεβηκὸς πρὸς τὴν ἐπίσταν, τὸ πρὸς-

bar [spar, crow] is fit, which pecking under the burthen, and leaning [resting] on the part that stands out, we lift raise up the burden; then a rowler, which in like manner we put [lay, clap] under, and roll the handle of it with our hand; then a pulley, through the groves [wheels] whereof several cords being drawn multiply the drawing force; afterward a cap-stand, [wind-beam, draw-beam] which the heavens by going about turn round: lastly, a crane, with a round house joyned to it, by walking in which, we draw [lift] up things of vast bulk.

460 Presses of all sorts serve for strong pressing, the way [manner] of all which is this; two pressing boards are forc'd to crush a thing most violently together, by a nut made to turn, and pul'd back by force about a spindle revolv'd in wreaths: on the other side, he who would cleave [split] any thing, forceth it to fly asunder, driving in a wedge with his mallet [beetle.]

461 To make fast the piles, rammers are used; either with handles, to be lifted up and let down with mens hands; or to be drawn up with pulleys, and let down again, that they may strike the stronger.

462 The artificial carrying of water doe force the water to ascend through pipes to any height [altitude] but the vice [screw] of Archimedes causeth the water by descending to ascend: but the sluices dry the fields being overflown with water.

vectis, quem oneri suppingendo, protensa que parti incumbendo, onus tollimus: deinde succula, quam iridem suppingimus, manubriumque ejus rotamus manu: tum trochlea, per cujus orbiculos traducti funes ductarii plures, multiplicant vim tracticem: hinc ergata, quam circummeundo vectarii versant: geranium denique, cum adjuncto rotabili tympano, cui inambulando res magnæ molis protollimus.

460 Validæ compressioni serviunt pressoria generis omnis, quorum omnium ratio hæc est; prela duo pressare violentissime rem adiguntur, à torculari versabili, vique retorto circa cochleam spiratim striatam; contra qui findere vult aliquid, dissilire illud cogit, adigens tudine cuneum.

461 Fistuæ adhibentur ad pangendum sublicas; five ansata fuerint, attollendæ & demittendæ humanis manibus; five extollendæ trochleis, & demittendæ, ut fortius feriant.

462 Artificiali aquæ ductus cogunt aquam per canales ascendere in quamvis altitudinem: Archimedeæ vero cochleæ facit aquam descendendo ascendere: sed aquæ exsiccant aquis inundatos campos.

μοχλίον [μοχλὸς] ὅσαρ τὰ βάρει πορσπίξαντες, καὶ τὰ πορσπινάμενα μίρει ὀππικέμενοι, τὸ βάρε αἰερόν· μετέπειτα ὕψος, ὃν παραπλησίως ὑποβάλλομεν [ὑποτίθεμεν] ἐπὶ τὴν λαβὴν αὐτῆς τῇ χειρὶ περιελίπομεν· τότε τροχλία, ἥς διὰ τῶν κυκλίσκων τὰ διαγόμενα ἁρμόδια ἀγῶνὰ πολεῖται, πολλὰ πλάσσειν τὴν δυνάμιν ἐκλυσιγχεύει· ἔπειτα ἐργάτη [ζυγὸς], ὃν ἀπειροχρόνιοι οἱ μοχλοὶ τῶν πολεῖται, ἐφ' ὧν χεῖρας τὸ ἔσχατον μὲν τυμπάνον τροχλιζομένον πορσπίνῃ, ἢ ἐμπεριπατῶντες τὰ τὰ μεγάλα ὄγκον ἐπαίρομεν.

υἱ'. Τῇ ἰσχυρᾷ συνθλίβει· ὑποκρετὶ τὰ πιζόνται [θλίβονται] πανπύρην· ὧν ἀπάντων λόγος ἔστιν· οἱ τελεπῆρες [πυρρῆς] δύο ὀππικέμεν [πορσπίζεμεν] βίαιως τὸ πορσπύμα βιάζονται, ὁπὸ τῆς λυγρῆς ἀπειροχρόνιοι, καὶ μὲν βίας· ἀνεσραμμένους πολεῖ μοχλίαν· ἐκλυσιγχεύει γλυφομένην· τεναγόνον δέλων πιδιάρρησεν [ἔλκεν]· κατεδράμει αὐτὸ καὶ κατεδράμει, πορσπίνων σφυρῶν ἐκλύει τὴν συνθλίβει.

υἱ' α'. Τὰς τυπάδας πορσπίνους εἰς τὸ πηγνύειν τὸν ὑπόδον γρυμῶν δούκας· εἴτε καὶ πιδόνας, αἵ πινες ἐπαίρονται καὶ κατεδένται τὰς ἀνδρῶν πιναις· χερσὶν εἴθ' αἵ δ' ἐπαίρειν τὰς τροχλίας, καὶ κατεδέναι, τὴν μὲν βίας ἐπύπνεν.]

υἱ' β'. Τὰ ἐντεχνα ὑδραγωγεία ποιεῖ τὸ ὕδωρ διὰ τῶν σωλῶν ἀναβαίνειν εἰς ὅποιον ὕψος· ἢ δὲ τὴν Ἀρχιμήδεα κοχλίαν ποιεῖ τὸ ὕδωρ ἐν τῇ κατεβαίνοντι ἀναβαίνειν· ἀλλὰ δὲ ὑδραγωγεία αὐαίνουσι τὸν τοῖς ὕδασι κηλυσμένους ἀγρούς.

463 Clocks were invented for the measuring of houres: first of the sun (sun-dials) where the shadow of the pin by going over the hour lines; then of water (water-hour-glasses) where the water by dropping out of one vessel into another; little after of sand (sand-hour-glasses) where the sand in like manner sliding down by stealth, do shew the delay of the passing-away time how time passes away.

464 But you would wonder at the invention of a watch! in which the little wheels move about themselves with their poises, and represent by that circulation the return of the hours (and perchance of the dayes too, and moneths, and the whole course of the planets.)

465 They also search very much how an engine truly turning of it self may be made; unnecessarily moving forwards by it's own voluntary drawing, nor standing in need of winding up: they term it the perpetual mover, which whether it can possibly be invented, is doubted.

463 Horologia sunt reperta dimetiendis horis: primum solaria (sciotherica) ubi gnomonis umbra horarias lineas transmeando; tum aquaria (clepsydra) ubi aqua de vase in vas transfilando; mox arenaria (clepsammia) ubi arena itidem furtim transfluendo, ostendunt moram præter labentis temporis.

464 Admirere vero inventum automati! in quo rotulae motant se ipsas suis libramentis, repræsentantque circulatione illa replicationem horarum (forte & dierum, mensium, totiusque planetarii cursus.)

465 Perscrutantur etiam, quomodo machina vere automata possit confabrefieri; procedens ultroneo suo tractu indefinenter, nec habens opus intendi: nuncupant mobile perpetuum, quod an sit possibile inventu, ambigitur.

υξγ'. Τα ὀρελογεῖα ἐφευρέθη πρὸς τὸ διαμετρεῖν αἰτὰς ὥρας· τὸ πρῶτον ἡλιακὰ [σκιοθερικὰ] ὅπου ἡ γνόμωνος σκιά, τὰς ὥρας ἡ γραμμὰς περὶ ἡρώδην μετέπειτα τὰ ἐν τῷ ὕδατι [κλεψιδρα] ὅπου τὸ ὕδωρ ὁπὸ σκευῆς εἰς σκευὴ κατασταλαζόμενον· εἴτα τὰ ἐν τῇ ἀμμῇ [κλεψαμμοί] ὅπου ἡ ἀμμὴ παρὰ πλῆσιν λατρεῖ κατὰ ῥέεσσαι, δεικνύει πῶς διατελεῖ τὸ παραρρέειν χρόνος.

υξδ'. Θαυμάζοι δὲ πῶς τὸ αὐτομάτως ἐφευρέθη, ἐν ᾧ οἱ τροχίσκοι ἐαυτῶν κινεῖσι τὰς αὐτῶν ἰσορροπίας, καὶ παραμυθίζονται τῇ κυκλώσει ἐκείνῃ πῶς ἀναπλοῦνται ὅτι ὥραν (τάχα καὶ τὴν ἡμέραν, καὶ τὰ μῶνα, καὶ ὅλην τὴν πλανητικὴν δόξιν.)

υξε'. Ἐπειδὴ ζητοῦσιν, ὅπως ἡ μηχανὴ ἀληθῶς αὐτομάτη ἔσται οἱ αὖτε τι περὶ τελευτῶντα αὐτομάτως παραμυθίζονται τῷ ἰδίῳ ἐλκυσμῷ ἀδιαλείπτως, ὡς οὐδέμια ἀνάγκη ὀπτεῖν αὐτῶν ὀνομάζειν τὸ κινεῖν αἰδίον [ἐνδελεχῶς] ὅ, πᾶν ἢ διωκόμενον διέσκειν, ἀμφισβητεῖται.

C A P. XLVII.

Artes voluptuosæ 466. Lavationes & balnea 467. Balneatoris actiones 468. Voluptates cubitorie 469. Sessorieque & gestatorie 470. Cupedia 471. Odoramenta 472. Aurium delinimenta 473. Instrumenta musica pulsanda 474. plectro tangenda 475. inslanda 476. Oculorum oblectamenta 477. Ars pictoria cum similibus 478. & fictoria, sculptoria, celatoria 479. de perspeciliis 480. & speculis 481.

Arts for delight.

Oblectatoria artes.

Αἱ τέχναι τῇ τέρψει ὑποκρί-
νουσιν.

466 We shall not depart from artists, before we have run over some inventions, merely appertaining to dain-

466 Non prius discedemus ab artificibus, quam percensuerimus quædam reperta, servi-

H 3

υξς'. Οὐ πρὸς πρὶν τοῦ τι-
χίτας [δημῶν γὰρ] καταλεί-
ψασθαι, πρὶν ἢ καταλέξασθαι
πῶς διήματα; ὑποκρινόμενα
τινὲς,

tiness, and to the delights of the senses.

467 To wash ones self ever and anon with clear [fair] water, is but cleanliness; to paint [colour] it with paint [colour, cheek-varnish] is a handy kind of trick: baths are for that use, that we may wash off filth [scurf,] sitting down in a washing-tub: or that having entered the stove [hot-house] we may get up into the sweating-tub, and fetch [force] out the sweat, and rub the filth off with a hair-cloth, and wipe us with linnen-cloths; and passing out of the hot-warm-bath into the cold bath, or on the contrary, we may take our delight:

468 The bath-keeper now and then scrubbeth, fastening cupping-glasses, by the help of the flame: and oftentimes trimmeth the beard and hair, (which indeed the barber also doth:) whilst having unfolded [disintangled] the hair, partly he polleth [clippeth, notteth] it with his scissors, partly shaveth it with his razor, partly pulleth [plucketh] it off with pincers [twisfers;] leaving a fore-top hanging on the fore-head, or a bush round about; but curling [crisping, frizzling] the locks with a curling-iron: but sitting the bald with periwigs, a perruque, or false hair.

469 That things we touch may affect us gently in our lying down, beds and mattresses were found out; and feather-[down-]pillows and bolsters, on which we lye [rest] (cleanly, if vubise

entia mere lautitiei, oblectamentisq; sensuum.

467 Mundare se identidem limpida, est munitiei; fucare fucio lenocinii: balnea eo sunt, ut deluamus squalores, defidentes in labro: aut ingressi vaporarium, conficendamus sudatorium, & eliciamus sudorem. defricemusque strigmenta cilio; & extergamus linteis: transeundoque è caldario (vel tepidario) in frigidarium, aut vicissim, indulgeamus delectationibus.

468 Balneator quandoque scarificat, affixis cucurbitulis, auxiliatu flammæ: sæpe & adornat barbas comasque, (quod quidem & barbiton facit:) dum displicatum capillitium, partim attondet forpice, partim detondet novacula, partim evellit volsellis; relinquens capronam pendulam à fronte, aut comam in circuitu; cincinnos vero crispans calamistro: calvis autem adaptans ascititium capillamentum; calientem seu galericulum.

469 Res tactiles ut nos afficiant incubatu leniter, inventi sunt lectuli & storeæ; plumæque pulvinaria & cervicalia, quibus supercubamus (munditer, si lo-

μόνον τῇ τέλει, καὶ ταῖς ἡδοναῖς τῆς αἰσθητικῆς.

υξζ'. "Τὸ διαπιδανυεῖ αὐτὸν πολλὰκις δαπλεῖν, πρὸς καθ' ἀπόπτυσιν ἐστὶ· φυκεῖν δ' αὐτὸν πρὸς αἰσθητικόν· τὰ βαλανεῖα [λεπτοῦ] ἐφ' ᾧ τὰ σπινθώματα δπολασμοῦ, ἐν τῷ ὀλίῳ καθεζόμενοι· ἢ εἰσδύσαντες τὸ ὑπόκαυστον ἀναδαινόμενοι εἰς τὸ πυρεθρίον, καὶ ἐξ αἰσθητικῶν τὸν ἰδρωτὰ, καὶ μεταφόμενοι [κράμεδα] τὰ περιψήματα τῷ λικίῳ καὶ ἐκκαθαίροντες τὰς ὀδονταῖς· & ἐν τῷ μεταδαινέειν ἐν τῷ θερμῷ εἰς λυτρίνα, καὶ ἐμπάλιν, χαρίζόμεθα ταῖς στέρεσιν.

υξη'. "Ὁ βαλανιδὴς ἐὰν ἔσται δποσκήψῃ [ἐγχαράξῃ], καὶ ταῖς κυκλῶσιν πρὸς αὐτὴν, τῇ βοήθειᾳ τῆς φλογός· πολλὰκις καὶ τὸν πώγωνα, τὰς τε κόμας δποκοσμεῖ, (ὅ, πᾶν καὶ ὁ πωγωνοκοσμεῖ ποιεῖ) ὅταν τὴν ἐδέσθην [τὸ τρίχωμα] ἀναπλέσας, πᾶν μὲν [χτ' μέρ] τῇ τομίδι καρέξῃ, πᾶν δ' αὖ τὸ ξυρδωτοξυρδῇ, πᾶν δ' αὖ τὸ μαδισθηρίοις [τριχολαβίοις] δποπλήξῃ· δπολείπων τὸ πρὸς μόνον δπο μετώπῃ δποκρέμενον, ἢ τὴν κόμην ἐν κύκλῳ· καὶ δπολόχμον καλλωπίζον ἐκκαθαίρων τὰς φάλακρας [μαδαροῖς] πρὸς αὐτὴν τὸ περιδύπον τρίχωμα, ἀγίσσων, καὶ σπινθώματα [φειάκω].

υξθ'. Ταῖς ἀπὸ τῆς ἡμῶς διαπιδεσθαι καλῶς [πρὸς αὐτὴν] τῇ ἐγκοιμῇ [κατακλίσῃ] τὰ κράββατα καὶ φόρμοι διδρῶσιν καὶ τὰ πλωτὰ πρὸς σκεφάλαια καὶ ὑποαυχνία, οἷς δποκοιμώμεθα (καθαρίως, [clean])

[clean] sheets are spread upon them :) then the bed-clothes and coverlets with which we cover our selves : finally canopies, with which we surround our beds , that nothing may disturb us.

470 For our more convenient sitting there are benches [forms] and chairs [stools] with feet and back , and foot-stools ; and double-stools with a stay to be turned to either side ; then tikes [couches , pallets] stuffed with flocks ; and in times past beds to lye down on at the table , and little pillows under their arm-holes [sweet bags ;] and finally for carriage-litters , and other seats [chairs , sedans] to carry one , in which either sick [crazy] or voluptuous [nice , fine , delicate] persons are carried up and down.

471 Sweet-meats afford delights to the tast [pallet ,] which confectioners [sugar-bakers] prepare : as are cakes of several sorts, wafers, and spiced cakes , (which the comfit-maker maketh ,) pancakes [fritters ,] cheese-cakes, flavours , custards , tarts [apple-pies ,] cracknels [buns ,] sugar'd bread [sugar-loaf] baked in an oven, &c.

472 The perfumer prepareth for delicate persons sweet balls [wash , camphire , musk] balls, perfumes ; with which they being perfumed, smell sweet.

473 The pleasure [tickling] of the ears is from the tuning of the voice ; either of a live voice , or of musical instruments : which are either beaten, or taught, or blown.

dices superinfernuntur candidæ :) tum stragula ac tegetes, quibus super-tegimus nos : denique conopea, quibus circumsepimus lectulos , ne quid obturbet.

470 Pro commodiore sessitatione sunt, scamna & fellæ, cum fulcris ac scabellis ; & bisellia, fulcro ambifariam versabili : tum culcitæ, far-tæ tomento : olimque ad mensam discubitorii lecti, & subalares pulvilli ; denique pro gestatione lecticæ, & aliæ gestatorix fellæ, quibus aut morbidî, aut voluptuarii, circumgestantur.

471 Blandimenta gustari dant cupiditæ, quas cupedinarii parant : ut sunt variorum generum placentæ, liba, piperataque liba. (quæ dulciarius facit,) lagana, moreta, obeliæ, teganita, scriblitæ, crustulæ, panis saccharites, in elibano coctus, &c.

472 Unguentarius paritat voluptuosus odora-menta, smegmata, suffumigia ; quibus illi delibuti fragrant.

473 Delinimentum aurium à modulatione vocis est ; seu vivæ, seu musicorum organorum : quæ vel pulsan- tur, vel inflantur.

H 4

ἐὰν σιῶται λαοὶ καὶ ἐπιβάντων· τότε τὰ ὀπλισματα [πτερυγία] καὶ σκεπάματα [ψαλμοὶ] οἷς ἡμᾶς αὐτοὶς ὀπλοῦνται· τέλος τὰ λιννοπέα, οἷς περιερόμεν τὰ κεσβεά-τια, ἵνα μὴ τι παροχλή.

υο'. Πρὸς τὴν ὀπτιδὲς ἐστὶν κατὰ κλισίαν ἐστὶ βάρβαρη καὶ κατέδρα, μὲν τῶν ἐρμίδων καὶ ποποδίων καὶ θρανοὶ δύο ἔχοντες τὰς ἐδρας, τῆς ἐρμίδος διχῶς ὅς ἐστιν· τότε τὰ ὑπο-σερμάματα [ἰσοπλοῦμα] γναράτω ἐμβύμια· καὶ ποσπαλαί πορὸς τῇ τεραπίδι λιλίβα ἀνακλιντήρια, καὶ τὰ σερμάματα ὑπομαχάλια· τέλος πορὸς τὴν φορὴν αὐτὴν κλινά, καὶ αὐτὰς φορηταὶ κατέδρα, ἐπ' αὐτῶν νοστέρι, ἢ τευφτέρι, περι-κομίζονται [ὀρχυῶ].

υοα'. Τίρψιν τῇ γόσφι παρ-ἔχει τὰ πύμαα [λιχνόμα-τα] ἀπὸ οἱ πύμαα τεργοὶ πα-ρασκυάξουσιν· οἱ οἱ τῶν ποικίλων εἰδῶν πλακύντες [μέ-τις,] ψαίσοι [μελιτρώμαα], καὶ ψαίσοι ποσείτα, (ἐς ὃ με-λιπύκλιν ποικί,) λαγανα, ὀβελίαι ἄρτοι, τεγανίται, σεβλί-ται [σερεπτοὶ ἄρτοι,] πλακύν-τια [πάγχευα,] ἄρτω σακ-χαρίτης, ἐπ' κλισίαν αὐτῶν, κλ.

υοβ'. Ὁ μυροποιὸς [μυρο-πώλης] παρασκευάζει τοῖς φιληθνοῖς τὰ ῥαντισματα [ἀ-ερόματα,] σμύματα, θυμια-μαα· οἷς ἐκείνοι μὲν ἀλλήλμύ-ροι δὲ παθῶς ὀξοῖ.

υογ'. Τὸ θέλγιστον τῶν ὁπῶν τῆς ἀρμονίας τῆς φωνῆς ἐστὶν· εἴτε τῶν ζώων εἴτε τῶν μουσικῶν ὀργάνων· ἀπὸ ἢ πλάσσειται [κρέσειται] ἢ πατάσσειται, ἢ ἰμ-φουσαται.

474 These

474 These are beaten: a drum, a bell, a cymbal, a rattle [tambour], and rattles [tambours] of what kind soever: and likewise a Jew's-harp [trump] which being put between the teeth, by the breathing of the throat, and the striking of the finger, tinkleth.

475 Those instruments are touched, which are wound up and let down with strings, (and being wound up [streightened] they sound sharp, being slackned flat:) and that either with ones fingers, either of both hands, as the psaltery [dulcimer;] or of one, the one moderating the strings [keeping stops and frets,] (as a cittern and lute:) or with a fiddle-stick, and that of horse-hairs, as a fiddle; or with one whirling round, as a harp; or with a quill jetting out, an instrument.

476 But some are blown with the mouth, as a whistle, by the whistler; a pipe by the piper; a trumpet by the trumpeter; a cornet [shalm] by the cornet-player; a sife by the sifer; a gingras, by him that playeth on the gingras; a bag-pipe, by the bag-piper: some with bellows, as an organ, played on by the organist.

477 The delights of the eyes are the representations or transformations of visible things; and the representations one while on the surface, by picture; another while in a solid matter, either somewhat soft, by imagery [wax-work;] or somewhat hard, by graving, carving, molting: or finally

474 Pulsantur: tympanum, campana, cymbalum, tintinnabulum, crepitacula quæcunque: itemque crembalum, quod interfertur dentibus, adhalatu gutturis, allisuque digiti, tintinnat.

475 Plectuntur organa, quæ fidibus intenduntur ac remittuntur, (intensaue acutum sonant, laxa graviter:) idque vel digitis, (seu manus utriusque,) ut nablum (sambuca;) seu alterius, altera moderante chordas, (ut cithara & testudo:) vel plectro, eoque aut setaceo; ut fides; aut rotabili, ut lyra; aut profiliente pinula, ut instrumentum.

476 Instantur vero quædam ore, ut fistula, à fistulatore; tibia, à tibi-cine; tuba, à tubicine; lituus, à liticine; buccina, à buccinatore; gingras, à gingratore; tibia utricularis, ab utriculario: quædam foliis, ut organon pneusticum, ab organario pulsatum.

477 Oblectamenta oculorum sunt visibilibus rerum representationes, aut transformationes; & præsentationes quidem jam in plano, pictura; jam in materia solida, sive molliori, sicutura; sive duriori, sculptura; calatura, fusura: aut denique per specula,

υοδ'. Κρέται τὸ τύμπανον καμπή, καὶ μέβαλον, καὶ δων, καὶ πάντα ἀπὸ οὗ τὰ κρόταλα· αὐτῶς καὶ κρέμβαλον, ὃ, τῶν τοῖς ὀδῶσιν ἐπιπδέν, τῇ εἰσπνοῇ τῷ λάρυγγι [τῆς τραχείας,] καὶ τῇ πάλῃ τῇ δακτύλῳ, καὶ δωνίζι [χλαλάζι.]

υοε'. Πατέρεται τὰ ὄργανα, καὶ χορδαὶς ὁπιτινοῦρας; καὶ ἀνιμῶν ἐχόντα (καὶ ἐντεταμένα) λιγύως [ὀξέως] ἢ χεῖρα ἀνιμῶν βαρέως· καὶ τὸ τοῦ τοῖς δακτύλοις, (ἢ ἀμροτέρας τῆς χερός, ὡς καὶ βλιον (σταμβύλη) ἢ τῆς ἐτέρας μόνον, τῆς ἐτέρας διδωῆσθαι τὰς χορδαίς, (ὡς καὶ δαμά καὶ χάλυς) ἢ τῶν πάλῃ τῶν, καὶ κενῶν μὲν ἢ χαλῶν, ὡς τὸ νύβρον· ἢ πάλῃ τῶν, ὡς ἢ λύρα· ἢ τῶν πῆρυγας διὰ πλοπ, ὅς τὸ ἡχείον.

υοδ'. Ἐμνεύεται δὲ πῶς τὰς σφύρας, ὡς σύριγγα, ὑποτῶν σφύρας· αὐλός, ὑποτῶν αὐλῶν· τῶν σαλπιγγῶν, ὑποτῶν σαλπιγγῶν· λίτυς, ὑποτῶν λιτύων· βυκκινῶν, ὑποτῶν βυκκινῶν· γίγγρας, ὑποτῶν γίγγρας· ἀσκαυλός, ὑποτῶν ἀσκαυλῶν· πῖναξ φύσας, ὅς ὄργανον πνέυστικόν, ὑποτῶν ὀργανιστῶν ἀνακρεῖται.

υοε'. Τὰ τῶν ὀφθαλμῶν δέλητρα εἰσιν αἱ τῶν ὀφθαλμῶν μεταμορφώσεις· καὶ μεταμορφώσεις μὲν ἢ δὴ ἐν ὀφθαλμῷ, διὰ τῆς ζωγραφίας· ἢ δὴ ἐν τῇ ἑλῃ σφύρας, ἢ μεταμορφώσεις, διὰ τῆς πλαστικῆς· ἢ σκληροτέρας, διὰ τῆς γλυφῆς, καὶ λείας, ὡς νύβρον· ἢ τέλει, διὰ τῶν κατόπλων, ἐν τῇ through

through glasses, by perspective, or through fire-work [squibs and serpents.]

478 The painter limner] pourtraienth [draweth out] grossly the picture of any thing with his brush, and with his pencil and paints [colours] painteth it over: whom they that trim childrens play games [babes] doe after a manner imitate; and the enamellers painting glasses with the fire; and the embroiderers [needle-workers] embroidering with many-colur'd threads, and now and then, with pearls, jewels, feathers, and interweaving garments with sundry [several] pictures [figures:] but especially engravers [etchers] cutting most rare little pictures [images] in brass, and stamping them on paper.

479 The founder poureth into a mold of a certain figure, wax, or plaister, or metal, and in that manner he curiously fashioneth cast images; but the stone-cutter cutteth out statues with a free hand: but the engraver, upon vessels already prepared [made,] as also upon seals, engraveth what shapes he pleaseth.

480 The glass man of glass maketh looking-glasses, in which men may behold themselves: and spectacles, through which they may view things more accurately [exactly;] and prospective [optick-] glasses, through which they may see things as far off as if they were nigh [at hand, hard by;] and magnifying-glasses, in which they may behold small [little]

specularia; aut per ignes missiles.

478 Pictor delineat cuiusvis rei effigiem graphio, & perpingit penicillo ac pigmentis: quem imitantur quodammodo illuminatores crepundiorum; & encaustæ, expingentes vitra igni; & Phrygiones (acupictores seu plumarii) acupingentes filis versicoloribus, quandoque & unionibus, gemmis, plumis, intexentesque vestibus varias figuras: maxime autem chalcographi, incidentes subtilissimas imagunculas æri, imprimentesque chartis.

479 Fictor infundit modulo certæ formaturæ ceram, vel gypsum, vel metallum, eoque modo pereleganter defingit fusiles imagunculas: sed sculptor exsculpit statuas liberâ manu: calator verò insculpit vasis jam paratis, sigillis item, species quas vult.

480 Specularius parat è vitris specula, quibus homines intueantur seipso: & conspicienda, quibus perspiciunt acrius res: & telescopia, quibus prospiciunt distita ut propinqua; & microscopia, quibus obtueantur pusilla ut grandia; & prismata, transfigurantia colores rerum milleformiter;

κατοπτρικῇ· ἢ διὰ πυρρῶ-
βόλων.

υοή. Ὁ γραφὸς γραφίῳ πινὰ τῇ γραφεῖα σκιαγραφεῖ. εἶτα τῇ γραφίδι ἐ τοῖς χύκοις χροῖσι· ὃν ἐκμμενται τρεῖς πον πνα ἐ οἱ τὰ κροτπαῖνια λαμπρύνοντες· ἐ ἐκκαὶ ἐκ- τυπωῶτες τὰς ὑάλας τῶ πυρρῇ καὶ οἱ ποικιλταῖ [ραφιδόποιοι,] οἱ ραφιδόοντες ποικίλοις τοῖς νημασιν εἰοτε ὃ καὶ μαρμαρίταις, πρίαις λίθοις, πτεροῖς, ἐ ἐυραίνοντες ταῖς εἰδοσι ποικίλα τὰ χρομαῖα [εἶδη] μέλιστα ὃ οἱ χαλκο- γραφοὶ ἐγκολαπτοντες τὰ λιπτότατα εἰκονία τῶ χαλκῷ, καὶ ἐσημαίνοντες τῶ χάρτι.

υοβ. Ὁ πλάστης ἐκκαὶ τῶ μεταρρίω σχηματισμῷ [δια- τυπώσεως] πινῶ κροτ, ἢ γύψον, ἢ μέτλην· καὶ οὕτως δι- κοσμάως διαπλάσσει τὰ χρ- ἷα εἰδωλὰ ἀλλὰ ὃ ὁ γλυπτης [λιθογλύφου] διαγλύφει τὰ ἀγάλματα ἐλευθέρα χροῖσι· ὃ ὃ κοιλαντῇ ἐγκοπῇ τοῖς σκλί- νισιν ἢ δὴ παρασκευαθεῖσιν, αὐαῦτως καὶ σφραγιστὰ εἶδη καὶ τὸ δοκοῦν.

υπ. Ὁ κατοπτροποιὸς ἀπὸ τῶ ὑάλαν τὰ κατοπτρα παρασκευάζει, ἐν οἷς οἱ ἀνθρω- ποι ἐμβλέπουν ἐαυτοῖς· καὶ δροπρας, ἐν αἷς ὁξυδερκῶς διορῶσι τὰ φάσματα· καὶ τηλεσκοπία, ἐν οἷς διασκο- πῶσι τὰ ἀπὲχοντα ὡς τὰ πλησίον ὄντα· καὶ μικροσκο- πία, ἐν οἷς καλὰ εἰσπῶσι τὰ μικρὰ ὡς μεγάλα· καὶ πρί- σματα μεταμορφουῶτα τὰ χρομαῖα τῶ ὄντων μυριάς things

things as great ones; and prisms [glasses with angles] transforming the colours of things a thousand ways; finally burning-glasses.

481 That shall prove the best looking-glass, which casts back the object species with the like quality and quantity: which comes to pass when it is well polished, and altogether plain, neither concave nor convex: for this sheweth the thing lesser then it is, that upside down.

arentia denique specula.

481 Speculum illud erit optimum, quod reddat species objectas eadem qualitate & quantitate: id quod fit, cum bene perpolitum est, & prorsus planum, neque concavum neque convexum: hoc etenim ostendit rem minorem quam est, illud inversam.

πως· τέλει τὰ καλοντα κατόπιστα.

υπα' Ἀρα βέλπισον τὸ καλὸν ὄπλον, τὸ τὰ περιελθόντα εἶδη καὶ αὐτὴν ἢ ποιοῦντα καὶ ποσοῦντα ἀποδιδόν· ὅσον γινέται, ὅτι βέλτερον ἐστὶ, καὶ παντελὸς [παντάπασι] ὁμαλόν, ἐξ ἑκὸς κοῖλον, ἐδὲ κυρτόν [σφαιρικόν]· τὸτο γὰρ ἐλαττωτὸν τὸ χῆμα, τὸ δὲ ἀναστρέφει.

C A P. XLVIII.

Cultura ipsi quoque homines egent 482. & quam pulchrum sit esse cultum 483. si vere 484. Instrumenta culturae hujus quatuor 485.

The arts of humane culture, or cultivating men.

Artes culturae humanae.

Αἱ τέχναι τῆς ἡδὲ ἀνθρώπων Ἀγωγῆς.

482 We have surveyed arts [trades] manual, [handy-crafts,] rural, mechanick, by which things without life are wrought for the advantage and decencies [handsome fashions] of our life; but because the very nature of man without polishing waxeth brutish, (hence nations without culture, are barbarous [rude,]) and we must of necessity be polished in the mind to wisdom; in the will to honesty [fair dealing;] in the tongue to eloquence; come and behold how that may be done, that you your self also may be thoroughly polished.

483 O how desirable is it, so to be adorned [improved!] to wit to have an illuminated mind [enlightened understanding,] coloured over with things; and to be

482 Lustravimus artes, manuales, rurales, mechanicas, quibus elaborantur res exanimæ ad utilitatem, honestamentaque vitæ nostræ: quia vero ipsa etiam natura humana sine politura brutescit, (hinc incultæ gentes barbaræ sunt) sumusque necessario expoliendi mente ad sapientiam; animo ad honestatem; lingua ad facundiam; veni & specta, quomodo id fiat, ut ipse quoque perpoliaris.

υπὸ. Περιεβλέψαμεν τὰς τέχνας, βαρύτερας, ἀγροίκας, μηχανικάς, αἷς τὰ ἀψυχὰς ἐξερράζεται εἰς τὴν δὲ χρησίαν, καὶ τὰ κοσμημὰ τὰ βίῃς ἡμῶν· ἐπεὶ δὲ αὐτὴ ὡς καὶ ἡ φύσις ἡ ἀνθρώπου ἀνδρὶ ἐξερράσας ἀλόγῳ γίνεται. (διὰ τὸτο τὰ ἀκόσμητα ἢ ἐδωὶν βάρβαρα λέγεται) καὶ ἡμῶν αὐτοῖς πάντα ἀνάγκη ἐκτελεσθῆναι τὸν μὲν νοῦν εἰς σοφίαν, τὴν δὲ ψυχὴν εἰς καλοκαγαθήαν, τὴν δὲ γλῶσσαν εἰς διέπασιν· δίδωρ καὶ θεωρήσον, ὅπως τῆτο γήνηται, εἴ μὴ καὶ αὐτὸς ἐξερράζη.

483 O quam desiderabile est, sic excultum esse! nimirum habere mentem illuminatam, rebus depictam; & posse rursus in aliorum men-

υπὸ. Ὡς ἐπιθυμητόν ἐστιν οὕτω κακοσμήδῃ; δηλονότι ἔχειν τὴν φρένα περαιομένην τοῖς θεάγμασι κατὰ γράπτον καὶ οἶόν τι ἢ αὐτὸς ἐν ταῖς ἡδὲ ἄλλαις φρεσὶ ταῖς ἀβλ.

able again by speech to paint forth the same things in other folks minds ! and to have his actions and passions in his own power ! this is an angel-like perfection, being considered in it's fulness.

484 If you have a mind to share in this happiness, you youngster come hither ! but that you may wish your self those three things solid, not artificial : desiring to prove, not a smatterer, but knowing ; not a talker [full of words,] but eloquent ; not a pretender to virtues, but serious [downright-virtuous.]

485 Because the instruments of this culture [education, good breeding] are books, schools, learned conversation ; and travels undertaken upon that account, hear the relation of them one after another [one by one :] I will shew you what is done there, and how [after what manner] that you may have a smack of all things, that are to be known.

tibus eadem depingere sermone ! & habere actiones passionisque suas in potestate sua ! angelica hæc est perfectio, considerata in plenitudine sua.

484 Si vis participare felicitatem hanc, tu adolescentule, adesto ! sed ut tria illa tibi exoptes solida, non fucata : cupiens evadere non sciulus, sed sciens ; non locutuleius, sed eloquens ; non simulatus cultor virtutum, sed serius.

485 Hujus culturae instrumenta quia sunt libri, scholæ, conversatio erudita ; peregrinationesque susceptæ illius causa, audi narrationem de istis singulatim : commonstrabo quid ibi & quomodo fiat, ut habeas gustum scibilium omnium.

αὐτὰ καταγράφειν τῶν λόγων· καὶ ἔχειν τὰς πράξεις καὶ τὰ πάθη αὐτῶν ἐν τῇ ἐξουσίᾳ αὐτῶν ; αὕτη ἀρεὴ ἐστὶν ἡ ἀγγελικὴ τελειότης, κατὰ τοιοῦτον εἶς τὸ ἀκριβές.

υπὸ. Ἐὰν δέ τις μετέχειν [μεταλαμβάνειν] τῆς δαιμονίας ταύτης, σὺ νεανίσκει. πάριαι ; ἀλλὰ ὅς τὰ τεῖα ταῦτά σοι ἐπιδίδῃ ἀληθῆ, οὐ πεπλασμένα. ἐπιθυμῶ γινώσκειν οὐ δοκῆσαι σοφόν, ἀλλὰ εὐδαίμων· οὐ πολύλογον, ἀλλὰ λόγιον· οὐ προσωποποιῶν θεραπευτὴν τῶν ἀρετῶν, ἀλλὰ ἀσπουδαίως [ἀπ' ἀσπουδῆς.]

υπὲρ. Ταύτης ἐργασίας ὀργανὰ ὅτι εἰσι βιβλοὶ, διδασκαλεῖα, ἢ τῶν πεπλασμένων ὁμιλίαι· καὶ αἱ ὑποδημιαὶ ἐπιχειρηθείσων ταύτης χάριν, ἃ καὶ τὴν διήγησιν περὶ αὐτῶν καὶ ἔχουσιν· ὅπως εἴξω τί ἐκεῖ ἐπὶ πῶς γίνονται, ἵνα τὴν γνῶσιν ἔχῃς παντός τ' ἐπισηπῇ.

C A P. XLIX.

Scripturæ modus trinus 486. Literas scribendi ratio varia, malleo, calite, style, calamo 487. Papyrus & charta quid 488. Atramentum & penna 489. Scribendi forma, sinistrorsum, dextrorsum, deorsum 490. Modus celeriter scribendi per siglas & typos 491. typographi operæ 492. Librarii & compactoris 493. Bibliopolium & bibliotheca 494. Librorum forma exterior 495. Interiores partes 496. Librorum scriptores, editores, censores 497. castigatoresque 498.

Letters & books : with arts attendant, as printing, and others [the rest.]

Litera & libri : cum ministratoriis artibus, typographia, & aliis.

Γράμματα καὶ βιβλοὶ μὲν τῶν ὑπεργνωτῶν τεχνῶν, τυπογραφίας δὲ τῶν, καὶ τῶν ἄλλων.

486 The way of WRITING with the Egyptians was by hieroglyphick notes, namely the feigned

486 Modus SCRIPTURÆ fuit apud Ægyptios per notas hieroglyphicas, fictas scilicet

υπὲρ. Ὁ τῆς ΓΡΑΦΗΣ ἔργον παρὰ τοῖς Αἰγυπτίοις ὡς διὰ τῶν ἱερογλυφικῶν σημείων, ἀπὸ τῶν ἐπιπλασμένων ὡς pictures

pictures of things : with those of China by real marks [characters] which also several nations understand, but every one readeth in his own language: with us **LETTERS** are in use, the notes of the least sounds of the mouth, of which put together, are made words, sentences, books.

487 The ancients did cut letters in stones, with a mallet : afterwards they engraved them on wooden books (especially of beech) being cut into tables [planks,] and planed, with a graver : afterwards they printed in barks of tyle-trees; or leaves of palm, olive, mallows, and linnen, waxed or plaistered, with a pin of iron (or bone:) afterwards they with a Nilotick reed wrote on parchment, made of sheepskins.

488 Then paper was found out, of papyrus, a plant of two cubits high, having (in the stead of bark) very broad coats and very thin ones; which being divided with a needle, and seasoned with a gummy water, and smoothed with a press, and dried in the sun, they digested into a quire, having twenty sheets : now-a-days paper is in use, which the paper-maker maketh of linnen rags [clouts,] pul'd to pieces and pounded into a jelly, and drawn out into leaves, size being intermixt, lest the paper should blot : then he gathereth it into smaller, bigger, greatest volumes.

489 Ink to write with is made of the galls of oaks, and

rerum figuras : apud Chineses per reales characteres, quos etiam diversæ nationes intelligunt, & quisque sua lingua legit : apud nos sunt in usu **LITERÆ**, notulæ minimorum sonorum oris, è quibus complicatis fiunt verba, sententiæ, libri.

487 Antiqui literas incidebant faxis, malleo: postea insculpebant ligneis codicibus (præsertim faginis) sectis in tabulas, ac dolatis, cælite: dehinc exarabant in tiliaceis libris; aut foliis palmeis, oleagineis, malvaceis, & linteis, ceratis vel gypsatis, stylo ferro (vel osseo:) postmodum Nilotico calamo inscribebant pergamenæ, ex ovinis tergoribus paratæ.

488 Subsequenter inventa est papyrus, è papyro, planta bicubitali, habente (corticis loco) tunicas latissimas & prætenues; quas discriminatas acui, & imbutas aqua glutinosa, complanataque prelo, ac deficcatis sole, digerebant in scapum, habentem plagulas viginti: nunc est charta in usu, quam chartopœus conficit è linteis vetustisque conceptis, confusisque in pulmentum, & diductis in folia, intermixta colla, ut ne charta perfluat: tum eam colligit in volumina minora, majora, maxima.

489 Atramentum scriptorium confit è gallis

τῶν ὄντων χάρις : παρὰ τοῖς Σίνοις διὰ τῶν χαρακῶν αὐτὰ τὰ ὀνόματα ἐκτυπῶνται, οὓς μὲν καὶ τὰλλα ἔθνη ὁμοῦ νοεῖ, καὶ ἕκαστος τῇ ἰδίᾳ γλώττῃ ἀναγινώσκει· παρ' ἡμῶν τὰ **ΓΡΑΜΜΑΤΑ** ὅτι, ὧς μὲν τῶν ἐλαχίστων ἤχων τῷ στόματι, ἐξ αὐτῶν συμπληγμένων γίνονται ῥήματα, γνῶμαι, βιβλία.

υπὸ'. Οἱ ἀρχαῖοι [παλαιοὶ] τὰ γράμματα λίθις ἐνέκολλαν, τῇ σφύρῃ· μετὰ πρῶτον ἐν γλυφῶν τοῖς ξυλίνους κορμῶσι (μέλιστα φηγίνοις) εἰς πίνακας τμηθεῖσι, καὶ πελεκουθεῖσι, τῇ κολαπῇ· ἐπειτα καὶ ἐν χαρῶν ἐν τοῖς λεπτοῖς φύλλοις ἢ φύλλοις τῶν φοινίκων, ἐλαίων, μαλαχῶν, καὶ ὀδονίων, κρησθεῖσιν, ἢ γυψοθεῖσι, τῇ γραφεῖα σιδερεῖα (ἢ ὀσείνῃ) μετὰ τὴν τῶν Νιλοῦ καὶ χαλὰ μὲν ἐν χαρῶν ὅτι παραμυθῆς ἐκ τῶν ὀρεῶν δερμάτων παρὰ σκυδαδείσις.

υπὸ'. Τὸ ὕστερον ἢ πάπυρος· ἀρέθῃ, ἐκ πάπυρος, φυτὸ διπλήχῃ, ἔχοντα (ἀντὶ τῶν φλοῶν) χιτῶνας πλατυτάτους τε καὶ λεπτοτάτους· οὓς διαχωρίζουσιν οἱ τῇ ἀκίσρᾳ [βελόνῃ]· ὅπου δὲ συστάμῃσι τῇ ὕδατι κολλώσθαι [κολλητικῇ], καὶ ὁμαλῆς ἀπὸ γαζοῦ τοῦ πιεσθέντος [πυρεθίου]. καὶ ξηραίνοντες ὡς τῶν ἡλίου, διέταπτον εἰς σκιάπον, ἔχοντα ὡς ἐσθῆτάς [χάρτας]· εἰκοσι γυνὴ τῇ χάρτῃ χερσὶ μέγα, ὅν ὁ χαρτοποιὸς ποιεῖ ἐκ τῶν ὀδονίων παλαιῶν διασπαρῶν, καὶ σωττικῶν, εἰς πολλὸν, καὶ διηρημένων εἰς φύλλα, τῆς κόλλης διαμειγνύμεν· ἵνα μὴ ὁ χάρτης διαρῇ· τότε αὐτῶν συλλέγει εἰς βύβλια ἐλάσσονα, μέγιστα.

υπὸ'. Τὸ μέλαν γραφεῖον γίνεται ἐκ τῶν κηλίδων δρυῖν.

vitriol [copperas:] to which some allom, and gum is added to keep it from moulding and sinking through; but a pen of a goose or a peacock chose with a large, hard, very clear stalk; which he hat tempereth [fitteth] for writing, scrapeth off the roughness with the back-side of his pen-knife, but with the edge he cutteth off the tail end,] and suveth the head on both sides, that it may be double-forked, then by splitting it he maketh a slit [neb] for the letting down of the ink; and again gasbeth [pareth] round that cleft, and cutteth it even; at length he dippeth it (in the ink) and writeth, afterwards he putteth it into his pen-case.

490 The Hebricians write from the right hand towards the left; the Græcians, and other inhabitants of Europe from the left towards the right: but the Indians perpendicularly [straight down] from the top to the bottom, alike legibly.

491 The ancients had swift-writing [short-writing,] by characters, by which they were able with the hand to take a discourse, not of one dictating to the pen, but speaking freely: yet we have a swifter (way,) viz. Printing, by which one man, in one day, setteth down more, then otherwise a thousand clerks [scriveners] could do: but the English very lately have brought up short-writing too.

492 The Printer doth distribute along the composing-boxes brazen types

quernis, & vitriolo: quibus adinditur aliquantum aluminis, & gummi, ad prohibendum mucorem, & penetrationem: penna vero eligitur anserina vel pavonina, caule amplo, firmo, pertranslucido; quam qui temperat scriptioni, eradit scabritiem tergo scalpelli, acie autem detruncat caudam, & rescindit utrinque caput, ut bifurcatum fiat: tum diffindendo facit crenam, pro defluxu atramenti; circumciditque rursus incisuram istam, & præcidit æqualiter; demum intingit ac scribit; post recondit in calamarium.

490 Hebræi scribunt à dextra sinistram versus; Græci, & cæteri Europæi, à sinistra versus dextram; Indi quidam perpendiculariter à summo ad imum, æque legibiliter.

491 Prisci habuerunt tachygraphiam, per siglas, quibus sufficiebant excipere sermonem manu, non ad calamus distantis, sed libere loquentis: nos habemus etiam celeriozem, Typographiam, qua unus, una die, plus describit, quam alias possent mille scribæ: sed & stenographiam nuperrime exsuscitarunt Angli.

492 Typographus distribuit per loculamenta æneos typos, condatos

καὶ χαλκαῖς οἷς προσέεται ὀλίγον τῆς συπληρίας, καὶ πῶ κόμμι, εἰς τὸ ἀπεύρχειν τὸν μόρον, καὶ πῶ διάβασιν· τὸ δὲ πῶρον ἐκλέγεται τὸ τῷ χλωδῷ, ἢ τῷ πῶ, τὸ χαλκὸν ἔχον μεγαν, σερρόν, πᾶν διαφανῆ· ὅπῃ ὁ τῇ γραφῇ ἀρμόζων, ἀποξυέ τῶν τεραχύνται τῇ τῆς χαλαμίδος νότω, τῇ δὲ ἀκόντῃ τῶν ἐρῶν ἀποκόπτει, καὶ ἀνατέμνει ἀμφοτέρωθεν τῶν κεφαλῶν, ἵνα διχαδὴς γήνηται· τότε διαχέων ἐν τομῇ ποιεῖ, εἰς τῶν ἔκροαν τῷ μέλει καὶ περικόπτει πάλιν τῶν ἐν τομῇ ταύτῃ, καὶ ὅπως ὁπικόπτει· τὰ ἴσατα ἰμβάπτει καὶ γραφῇ, ἔπειτα εἰς χαλαμοδῆκῳ δροτίζησι.

υἱ'. Οἱ Ἑβραῖοι γράρουν δρὸ τῆς δεξιᾶς εἰς τῶν ἀριστερῶν· οἱ Ἕλληες, καὶ οἱ λοιποὶ τῷ Εὐροπαίων, ἀπ' ἀριστερᾶς εἰς δεξιάν· τῷ Ἰνδῶν ἔθνοι ἐπικαδέτας δρὸ τῷ ἀριεῖς εἰς τὸ κάτω, ἐξ ἴσῃ ῥαδίας τῷ ἀναγνώων.

υἱα'. Οἱ ἀρχαῖοι [παλαιοὶ] ἔχον ταχυγραφίαν, διὰ τῷ σημείων, οἷς ἱκανὸν λῶν ἐκλαμβάνειν τὸν λόγον τῇ χερί, καὶ πρὸς κάλαμον τῷ ἐκγράζοντι, ἀλλὰ δὲ τῷ αὐτομέτῳ λαλουῦντι· ἡμεῖς δὲ ἔχουμε καὶ ταχυτέραν, τυπογραφίαν, δι' ἧς εἰς πῶ μᾶ ἡμέρα, πλείον διαγράφει, ἢ ἄλλως οἱ οἱ πλείον χίλιοι γραμματεῖς· ἀλλὰ δὲ ἐς στενογραφίαν νῶσι ἀνηγυρατ οἱ ἄγχοι.

υἱς'. Ὁ τυπογράφος διανέμει διὰ τῷ ἀγκῶν τοῦ χαλκῆς τύπας, συνδεδεκεῖς ἐν [stamps.]

[Stamps] being cast in a very great number: which the Composer drawing out from thence, composeth one after another [one by one] into words, verses, pages; and coucheth them close with iron borders, lest they should slip out, and layeth them under the press; then daubeth [smeareth] them with printers ink (which he maketh of foot and oil:) and stampeth them on the papers that lie under, and thus in a moment copieth out whole sheets; all most correctly, if so be the first draught [copie] was corrected [amended] and the correctour was not an idiot, or sluggard: but having finished [accomplished] the number of copies, he again casteth the stamps into their own boxes, that they may readily be couched together again, into another text.

493 The Stationers heretofore did glew papers to papers, and rolled them up into volumes: now the book-binder [the binder] bindeth them up into books: whilst he sprinkleth every sheet of thinner paper with alow-water, and having dried them he smootheth, beateh, seweth, gleweth on the back, cutteth off the margent, guardeth about with covers (of paper, parchment [vellum,] leather) and joineth the sides close with clasps [catches] (brazen hooks;) or tieth them together with leather'n or silken strings; he fastneth also to bigger books bunched bosses.

494 The book-seller selleth his books in his shop: the library-keeper carryeth the

permagno numero: quos Typotheta expromens indidem, sigillatim componit in verba, versus, paginas; coarctatque marginibus ferreis, ne dilabantur, & indit prelo: tum illinit atramento impressorio (quod parat ex fuligine & oleamento:) apprimitque suppositis chartis, & sic describit integras schedas momento; omnes correctissime, si modo primum exemplar fuerit correctum, & corrector non fuerit idiota, aut iners: expleto autem numero exemplarium, disiectat rursum typos per cellulas suas, ut possint coagmentari denuo, prompte, in alium textum.

493 Librarii olim agglutinabant chartas chartis, convolvebantque in volumina: nunc eas bibliopagus (compactor) compingit in codices: dum singulas phyluras rarioris chartæ tingit aqua aluminata, ficcatas vero complanat, malleat, confuit, conglutinat dorso, demarginat, circummunit regmentis (papyraceis, membraneis, coriaceis) lateraque fibulat clausuris (aheneis uncis;) aut connectit ligulis scorteis, vel fericeis; grandioribus etiam libris affigit umbilicatas bullas.

494 Bibliopola vendit libros in bibliopolio: bibliothecarius eosdem

μυῖα ἀριθμῶ· οὗς ὁ Τυποθητής αὐτὸν δύν[ε]ν [ἐν τῷ δύν] ἐξ αὐτοῦ ἐκδίδ[ε]ν, καὶ ἑκάστην συλλογὴν εἰς ῥήματα, περὶ κοπῆς, σελήδας καὶ συνείργει τοῖς σιδηροῖς κεραιαῖς, ἵνα μὴ διαλιδανῶσι, ἐν τῇ θύρᾳ τῇ περὶ τῆς· τότε τὰ μέλαινα τυπογραφικὰ ὅτι χεῖρ (ὅ, π. παρὰ σκελετῶν ἐξ ἀσβόλης καὶ ἐλαίου) ἐπεσπῶνται τοῖς χερμαῖς ὑποτιθεῖσι, καὶ οὕτως δόποιο γράφει ὅλας τὰς χεῖδας ἐκ ἀκέραι· ἀπὸ αὐτῶν ἀκέραιστα· εἰάν τὸ περὶ τὸν παρὰ δειγμὰ ἡ κελελευμένην λῶ, καὶ ὁ ἐπὶ ὁρδωτῆς οὐκ ἦν ἰδιώτης, ἢ ῥάθυμος· ἐκ πληρόσεως ὅ τὸν ἀριθμὸν τῆ παρὰ δειγμάτων διαρρίπτει αὐτῶν δὲ τύπος εἰς τὰς δόποιο αὐτῶν ὡς δὲ δυνάσται συμπήγνυνται πάλιν περὶ χεῖρας, εἰς ἄλλο τὸ σύγγραμμα.

υῖγ'. Οἱ γραμματοκῶποι νῦν ἐκπαλαι περὶ σκελετῶν τὰς παπύρους καὶ τὰς παπύρους, καὶ συνείλκοντες εἰς εἰλύματα τὰ νῦν αὐτὰς ὁ βιβλιοπότης συμπήγνυνται εἰς βίβλους· ὅταν ἐκαστοῦ χεῖδας ἀραιότερα τῇ χερματὶ βάρῃ τῇ ὑδατὶ συπηρεωτῶν ξηρανομένης ὅ ὁμαλίζῃ, καὶ πῆ, συρρίπτῃ, συγκολλῇ πάλιν αὐτὰ, δόποιο περὶ τοῦ, περὶ χεῖρας τὰς διαρρίπτῃ (παπυρίναις· ὑμυλῶναις, δερματῖναις) καὶ ἢ μὴ ποῦ τὰ πλῆρη τοῖς χερματῶν κείοις ὀγκύοις· ἢ συνείργῃ (φαιερῶν σκελετῶν, ἢ σκελετῶν) τὰς ὅ μείζοντι βίβλους περὶ πῆ ὅ ὅχαις ὁμαλῶς δύνω.

υῖδ'. Ὁ βιβλιοπώλης δὲ τῇ βιβλιοπωλείᾳ τὰς βίβλους πωλεῖ [παρασπῇ] ὁ βιβλιοπώλης

name (books) into the library, and putteth them down in the catalogue, and ordereth them on shelves or in boxes, and layeth them forth for use on desks.

495 From the outward form a book is either of one entire paper [leaf] (they call it (a book in folio;) or folded into four leaves, or into six, eight, twelve, sixteen: [a book in quarto, &c.] also of columnes or tongues; and if it be bigger then can be contained [comprehended] in one volume, it is divided into tomes.

496 The inward parts of a book are; the title, dedication, preface (wherein the subject is discoursed of) and now and then elogies [the testimonies or commendations of the author's friends:] then the treatise it self, distributed into sections: afterward the close [conclusion] with the index [table] of the contents, or also of the errata's [faults of the press.]

497 The writer of the book is titled [styled] the author; the first writing or copie, the original [manuscript;] the writings over of that, copies [transcripts;] the publisher, if he was also the correctour, the reviser; whose work it is to judge of the truth of the writing, whether it be not supposititious [counterfeit] throughout, or in some part; and to admonish the readers of the genuine reading, if the copies differ [disagree,] and the right sense [meaning] of the words; either by glosses [interlin'd] or by annotations [notes] apart.

congestat in bibliothecam, & adscribit catalogo, & disponit per repositoria ac forulos, & exponit ad usum super pluteos.

495 A forma exterior liber est, vel chartæ integræ (in folio vocant;) vel plicatæ in quadratum, aut in folia sex, octo, duodecim, sedecim: item columnatus aut linguatus; atque si grandior est; quam ut comprehendatur comprehensa una, dividitur in tomos.

496 Interiores partes libri sunt; titulus, dedicatio, præfatio (qua argumentum edisseritur) interdum & elogia: tum tractatus ipse, dispersit in sectiones; dehinc clausula, cum indice contentorum, aut etiam erratorum.

497 Libri scriptor dicitur author; primum scriptum autographum; transcripta inde apographa; editor, si simul emendator fuit, censor: cujus est judicare de germanitate scripti, annon sit supposititium, ex toto, vel ex parte: & admonere lectores de genuina lectione, si exemplaria dissonent, veroque dictorum sensu; siue glossis interjectis, siue annotationibus separatim.

δημοφύλαξ τοὺς αὐτὰς συγχομίξιν εἰς τὴν βιβλιοθήκην, καὶ καταλόγῳ ἐγγραφῇ, καὶ διατίθῃσι διὰ τῆς ὀπισθοκῶντι ἐπιθῆσθαι, καὶ εἰς τὴν χρεῖαν ἐκτίθῃσιν ἐπὶ τῇ ἀναγνασθῆναι.

υἱ'. Ἀπὸ τοῦ χήματι τοῦ ἐξωτέρου ἢ βίβλος ἐστίν, ἢ ἐξ ὅλων τῶν χρεῖαν (ἐν τῇ φύλλῳ ὀνομαζομένη) ἢ πεπλεγμένη εἰς τετραδάς, ἢ εἰς φύλλα, ἐξ, ὀκτώ, δώδεκα, δεκάξ. ἀσυνήτως κίονας πινὰς ἔχων ἢ γλώσσας· ἐὰν δὲ μείζων ἢ, ὥστε μὴ περιέχεται μὲν τῇ συμπίξιν, εἰς τόμους διαιρεῖται.

υἱς'. Ταῦτα τῆς βίβλου ἴσως μέρη ἐστίν· ὁπγραφή, προσφώνησις, προλογισμός (ὅτι ἐλεῖπον [τὸ ὑποκείμενον] διασπαρῶν) ἐνίοτε [ἔδ' ὅτι] καὶ διλόγια [ἔπαινοι] τίτι ἢ παραγματεῖα αὐτῇ, εἰς τομὰς διαμεριθεῖσα· μετέπειτα τὸ τέλος [τὸ ἐξαποκλώσιον] μὲν τὸ πῖνακός τῃ περιεχόμενον, ἢ καὶ τῇ παραπλωμάτων [παροραμάτων]

υἱς'. Ὁ γράψας τὸ βιβλίον συγγραφεὺς λέγεται· ἢ προῶτη γραφή [τὸ ἀρχέτυπον] αὐτοῦ γραφὸν, τὰ ἐν τῷ βιβλίῳ λεγόμενα, ἀπογραφεῖς· ὁ ἐκδότης, ἐὰν καὶ ἐπιμελεσθῇ τῆς ἡμετέρας· οὗ δὲ εἶναι περιεῖν [διαγινώσκειν] περὶ τῆς γνησιότητος τῆς συγγραμμάτων, ἄρα ὑποβλητὸν ἐστίν, καὶ ὅλα, ἢ τοῦ ἐκ μέρους καὶ νεοτετεῖν τοῦ ἀναγνώστης περὶ τῆς γνησίας ἀναγνώσεως, ἐὰν τὰ παραδείγματα διαφανῇ, καὶ περὶ ἀληθῆς τῆς λόγων ἐνοίας, εἴτε διὰ σχολίων παρατηρημάτων, εἴτε διὰ σημειωμάτων χωρὶς ὀρίτων.

498 A book well performed becomes vendible [saleable,] and is often reprinted: but you must look that the edition be alwayes larger, or at least more amended [perfect:] but naughtie ones, I wish none at all published [set forth.]

498 Liber bene elaboratus fit vendibilis, recuditurque sapius: sed videndum est, ut editio semper sit auctior, vel saltem correctior: noxiosi vero utinam nulli evulgentur.

υζη. Τὸ βιβλίον ὅ [καλῶς] ἐκπονηθὲν ῥαδίως πολλαῖς, καὶ πολλὰς ἐντυπώσεται [ἀναχαράσσεται]. ἀλλὰ ὅ φυλάττειν δεῖ, ἵνα ἡ ἐκδοσις διαπαντός ἡ ἀξιοῦσιν, ἡ κατωρθωθῇ τελευτήσῃ· τὰ δὲ ὅτι ἐλαβὴ ὁρῶν ἐδαμῶς ἐκδοταί.

C A P. I.

Schole cur necessariae 499. Docens & discens quales requirantur 500. Docendi & discendi methodus quæ optima 501. Utilitas ejus quanta 502. Disciplina necessitas 503. Recreationes 504. Scholarum differentia 505.

S C H O O L S.

499 A school is a shop of transfusing learning out of books into men: where the younger sort have need to be exercised (who desire to begin their life wisely, and to carry it on prosperously) not only in literature, but in all things which perfect [accomplish] humane nature: namely that they may forelearn to understand aright, to act aright, to speak aright.

S C H O L A E.

499 Schola est officina transfundendi eruditionem ex libris in homines: ubi necesse habent exerceri juniores (qui optant ordinem vitam sapienter, & transigere prospere,) non solum in literatura, sed in omnibus quæ perficiunt naturam humanam: nempe ut prædiscant recte sapere, recte agere, recte loqui.

Αἱ ΣΧΟΛΑΙ.

υζθ. Ἡ σχολή ἐστὶ τὸ ἔργαστήριον τῆ μεταχέου τῶν παιδῶν ἐκ βιβλίων εἰς ἀνθρώπους· ὅτε ἀνάγκη ἔχουσιν ἀσθεῖναι [γυμναζεσθαι] οἰονοῦντες (οἱ ὅτι δυνάμεντες τῆ βίαι ἐμπερνῶντες [σοφῶς] κατὰ ῥαδίαν καὶ ὀλιγῶς διδάσκειν) οὐ μόνον ἐν τῇ παιδείᾳ, ἀλλὰ καὶ ἐν ἅπασιν, ἅπανα ἐκτελεῖ τῶν ἀνθρωπίνων φύσιν· διηκονοῦν, ἵνα προμανθάνωσιν ὁρῶντες φρονεῖν, ὁρῶντες πράττειν, ὁρῶντες λέγειν.

500 He that teacheth, is the master [teacher;] he that learneth, the scholar: whereof he [the one] if he be learned, and apt to teach, (who hath a [skill, knack] readines of communicating learning to others,) and this [the other] docible [teachable] and towards (greedy [desirous] to know, and learn some new thing every day,) both of them will take pleasure; and the school will become a recreation [pastime,] whilst on both sides the work [business] will be performed sportingly.

500 Qui docet, est doctor; qui discit, discipulus: quorum ille si fuerit doctus, & didacticus, (cui adsit communicandi aliis doctrinam gnaritas, & promptitudo) hic autem docilis & disciplinosus (quotidie aliquid novi rescire, ac addiscere, avidus,) uterque habebit delicias; scholaque fiet ludus, dum operæ peragentur ludi- bundis utrinque.

φ. Ὁ διδάσκων [παιδὸν], διδάσκαλος [παιδὸν] τῆ βίαι· ὁ μανθάνων μαθητής· ἐξ ὧν ἐκείνῳ μὲν ἵαν πικρὰ δόξα μὲν ἢ, καὶ διδακτικός, (ὃ παρέσι τῆ κοινωνίᾳ τοῖς ἄλλοις τῆ παιδείαν ὁπσημοσύνη, καὶ προθυμία) οὐτῷ δὲ βίαι καὶ διμαθῆς (καθ' ἡμέραν νῦν τι ἀναγνωρίζεται, καὶ προμανθάνειν, πλεονεχίῳ,) ἐκάτερον [ἀμφοτέρω] ἔξει τὰς πρῶτας [χαρήσεται], καὶ ἡ σχολή παιδεία γήνηται, ὅταν αἱ ἔργασται [τὰ ἔργα] διαπορεύονται ὡς αὐτοὶ ἐπὶ παιζόντων ἀμφοτέρωθεν.

501 This will come to pass, if but one thing at one

501 Erit hoc, si agatur tempore uno, nonnisi

φ. Ἐστὶν ὅτι πᾶν, ἐάν ποτε καὶ ἐν μίᾳ τῇ ἐν χρόνῳ, ἡμε-

me be performed, left the
 sense [mund] should be dis-
 tracted; and they go al-
 wayes by degrees [step by
 step] as the things depend
 one on another: and the
 master shew alwayes an ex-
 act pattern of every thing
 that is to be known or done:
 and explain that by clear
 precepts; and immediately
 command them to imitate it:
 and the learner look upon the
 pattern earnestly: and atten-
 tively heedfully receive an
 information of it, and then
 study to express it with an
 exact imitation; the master
 standing by, and looking
 that he mistake not; or if he
 see him mistake, correcting
 amending him: his school-
 fellows also as many as ever
 they be, standing by, that
 wherein one is amended,
 therein all may learn to
 mend, and leave off their
 faults.

502 This constant course
of instruction [leading] (by
be hand) will have that
convenience [advantage,
that one school-master stand-
ing in a desk may be able to
inform, instruct; never so
great a company: and that
they may stir up one another
in a way of strife, and prick
themselves forward by a
mutual emulation [out-
riving one another, while all
things are performed openly
before all: and thus the in-
numerable may profit [thrive]
main, and the dullards
block-heads too at length
overcome difficulties, by the
very continuance of exer-
cises [tasks:] which the
examinations [trials] will
very manifest.

unum, ne distrahatur
sensus: & eatur semper
gradatim, quomodo res
pendent ab invicem: do-
censq; præmonstret sem-
per exemplar exquisi-
tum cujusque rei no-
scendæ, aut faciendæ:
illudque explicet præ-
ceptis perspicuis: & ju-
beat imitari mox: di-
scens vero intueatur
exemplar avide; & per-
cipiat informationem de
illo attente, & mox ex-
primere illud studeat
imitatione accurata; ad-
stante magistro, & ne
aberraret providente; aut
si aberrare videt, corri-
gente; assistentibus item
condiscipulis, quotquot
fuerint; ut in quo emen-
datur unus, in eo dedi-
cant hallucinari omnes,
mendasque desuefiant.

502 Hæc identitas man-
nuductionis habebit eam
commoditatem, ut pæ-
dagogus unus, stans in
pulpito, satisfaciât quan-
tævis erudiendæ catervæ:
hi autem excitent seip-
sos certâtim, acuantque
emulatione mutua, dum
omnia fiunt palam o-
mnibus: atque sic inge-
niosi proficiant potenter,
tardiores vero superent
tandem quoque difficul-
tates, ipsâ assiduitate
exercitiorum: quod o-
stendent examina.

τῷ παρανομοῦ. τίς αἰδῶσιν
 καὶ φοβεῖσθαι αὐτὸν αἰεὶ κλυε-
 κηδόν; ὁποῖας τὰ φέγγετα
 κρέμαται ἀπ' ἀλλήλων· καὶ ὁ
 διδάσκων ὑποδείκνυται διαπαι-
 τὸς τὸ παράδειγμα ἐξερρα-
 σμένον ἐκ αὐτοῦ ἕπε' ὅτις τὸ εἶπε
 ποσὶ καὶ διασπαρῶν αὐ-
 τὸ τοῖς παραφλεμισιν διδύ-
 λους [παραυτίκα]· ὅ μὴ
 δύναντο ἐροῦν τὸ παράδειγμα
 γλιχοῦν, καὶ καταλαβάνη
 ὅτι αὐτὸς παίδευσιν ποσο-
 χῶς, ὅ παραχρῆμα ἐκχεῖται
 αὐτὸ σπουδᾷ τῇ μιμήσει
 ὅτι μιλεῖ [ἡριεσθάρη]· περι-
 σαντὶ τὸ διδασκᾶν· καὶ τὸ
 μὴ διαμαρτάνειν φοροφλασ-
 σιντὶ· ἥτοι ἀφ' αμαρτάνοντα
 κατορθύνει· καὶ τὸ συμμα-
 ρητῶν ὡσπεῖτως περιεσάντων,
 ὅσοι ἀν' ὧσιν· ἵνα ἐπανορθώσιν
 τὸ ἴνός· μανθάνωσι μὴ παρ-
 βλεῖν [διαμαρτάνειν]· οἱ
 πάντες, καὶ παραπαιώματα ἀν-
 ἰκῶσιν.

Φ6'. Αὐτὴ ἡ ταυτίτης τῆς
 χεῖραγωγίας παρέξει ταύτω
 τῷ ἀφέλειαν, ἵνα ὁ παιδαγωγὸς
 ᾖ εἰς, ἐς τὴν ἐν τῷ λογείῳ
 [ἀναβάθρῳ] ἐξακμή [ἐκ-
 νὸς γίνηται] πρὸς τὸ διδάσκειν
 ὄχλον ὅσον δὴ ποτε· οὗτοι δὲ
 ἀνηγεροσιν ἑαυτὸν ἀγωνισ-
 κῶς, καὶ παραξυνώσιν τὴν ζήλῳ
 προσκυλλήκω. ἐν τῷ τὰ πάντα
 γίνεσθαι ἐνάπουν ἢ πάντων·
 ὅτι οὗτοι οἱ δύουεῖς, πρὸς ἐκείνῳ
 διωκτῶς, οἱ βραδύπεροι ἐσθ-
 νικῶσι τέλ^ε καὶ αὐτοὶ τὰς
 δυσκολίας, αὐτῇ τῇ ὀπμοσῇ
 ἢ ὀπτηδουμένων [γυμνα-
 σμῶν] ὅ, πᾶσι ἐξ ἐτασθε ὀπ^ο
 δέ^ε εἰσιν.

503 Yet discipline [good governance] is joined to instruction [institution,] that carelesnes, or sloth [idleness,] or debauchednes, through indulgency may not creep [steal, seize] upon them: therefore he who is careless, is chid; he who is slothfull, is chastised with a ferula [palmer:] he in whom malicious obstinacy [stubbornness] is found, is worthy [deserves] to be secluded [turned out] from the company of the obedient ones, lest he infect others by his naughtiness.

504 However a school-master should take care of being curst [a whipster,] rather he shall permit to the diligent (freely, not unwillingly) honest recreations [pastimes,] walks, sports: yea himself shall play with them, to provide them fit exercises.

505 The lowest of schools, a petty one, is for those who learn the elements [rudiments,] whose senses are to be exercised about sensual things: then a free-school, (they call it a classick school) for such, as learn the tongues [languages,] and liberal sciences, and are to be exercised about knowing the reasons [causes] of things: at length there are universities [academies] for such, as seek absolute learning, to wit, the pure understanding of things: where the professors of the four faculties labour for this, that the masters of humane life, philosophers, physicians, lawyers, divines may come abroad thence, to the common good [publick benefit.]

503 Disciplina tamen adiungitur institutioni, ut ne obrepat incuria, vel desidia, aut dissoluta licentia, per indulgentiam: ergo qui negligenter agit, increpatur; qui desidiosus est, castigatur ferula: in quo malitiosa obstinatio deprehenditur, dignus est secludi à consortio morigerorum, ne inficiat alios pravitae.

504 Ludimagister tamen cavebit esse plagosus; potius permittet diligentibus, (libenter, non invite) honestas recreationes, spatiationes, collusiones: adeoque ipsemet colludet, providendo utilia exercitia.

505 Infima scholarum, trivialis, pro elementariis est, quorum sensus exercendi sunt circa res sensuales: dehinc gymnasium (classicam scholam vocant) pro iis, qui discunt linguas, liberalesque artes, & sunt exercitandi circa rationes rerum noscitas: tandem sunt academiae, pro iis, qui quarunt absolutam eruditionem, purum scilicet intellectum rerum: ubi hoc dant operam professores facultatum quatuor, ut humanae vitae magistri, philosophi, medici, iureconfulti, theologi, inde prodeant, communi bono.

φγ'. Ἡ διδασκαλία μὲν συνδέγεται τῇ ἀγωγῇ [παιδείᾳ,] ἥ τῇ ἀσκησίᾳ, ὅπως ὁ μαθητὴς ἐν σχολῇ μὴ εἰσδύῃ, συγχωρησάτω χάριν τοῦτο ὁ αἰμαλὸν ὅτι πᾶσι ὁ ῥαθυμῶς [ἀργῶς] κολάζεται νῆφειν ἐν τῇ ἀνένδοτον κακόν [πονηρόν] κατὰ λαμβάνεται, ἀξιῶ ὅπως ἐστὶν ἀποκλείεσθαι ἐκ τῆς κοινωνίας [ἐταιρίας] τῶν ἀπειθῶν [ὑποηκίων], ὥστε μὴ τοῦ ἄλλου τῆς κακότητι διαφθεῖται.

φδ'. Ἀλλὰ μὲν ὁ γυμναστικός [γυμναστικός] ἀσκήσιος [παιδείας] ἀπὸ τοῦ μὴ πᾶσι κινῶς ἐστὶν, μέλλων ὁ συγχωρησάτω τῆς ἀσκήσεως (ὅπως ἀκασίᾳ) τὰς ἀναλήψεις καλὰς, περὶ πάσης, συμπαίγνιαν ἢ μὲν καὶ αὐτὸς συμμεταίσι, περὶ τῶν τὰ χρησμάτων ἀπὸ τῆς δόμας [ἐφ' ὅσον τὰ ἀρίστη γυμνάσματα.]

φε'. Ἡ κατωτάτη τῆς σχολῆς, ἡ παιδοτεχνική [παιδοτεχνική,] τῇ ἀναγκαστικῇ ἐστὶν ὡς πᾶς αἰδήσεις ἀσκήσιος δὲ πᾶσι τὰ ἀνὰ τὴν ἐπειρὰ γυμνάσιον (φροντιστήριον ὅπως μεζῶσι) μαθητῶν τὰς γλώσσας, καὶ τὰς ἐλευθερίας τῶν ἐπιστημῶν, οὗς γυμνάζεσθαι δὲ εἰς τὸ γινώσκειν τῶν ὀντων τὰ αἰτία τὸ ἔσπετον, ἀκαθάρτητα εἶσι, τῇ ζητιώσαντι τὴν ἀρετὴν [ἀρετῇ] παιδοτεχνικήν ἀκίβηλον [καταρτῆν] ἀπὸ τῆς ζωῆς [διανοίας] ὅπως ὁ πᾶς ἐπὶ τῇ δόξῃ εἰ καὶ διηγεῖται [διδασκαλοῖ] γυμναστικῶν ἐπιστημῶν ἀρχαῖς τῶν νῦν, ἵνα τῇ ἀνθρώπινῃ φύσει διδασκαλοῖ, φιλόσοφοι, ἱερεῖς, νομικοὶ [νομοδιδασκαλοῖ], θεολόγοι, ἐν τῇ δόξῃ ἐρχονται εἰς τὸ κοινὸν ἀγαθόν.

C A P . L I .

Philosophi munia 506. Metaphysici 507. Physici & magi 508. Requisita ad philosophandum 509.

PHILOSOPHY.

PHILOSOPHIA.

ΦΙΛΟΣΟΦΙΑ.

506 The philosopher searcheth out the causes of things, what, whence, why, and how every thing is; who being busied [employed] about the universal and abstract ideas of all things is styled a metaphysician; about natural bodies, and forms concrete with things, a natural philosopher; about the proportions of things, a mathematician; about the manners of men, a moralist; about the reason of speech, a philologist.

507 A metaphysician contemplateth things in their causes; not as they now are, but as they were possible, before they (actually) were: searching what this is to be, or not to be; to be made, or not to be made; to exist, or to pass away; to last, or to perish, &c. also what the identity, the diversity, the contrariety of things, &c. is; and by what means one being [thing] may be joyned to another, or be separated from it; or more beings be compacted together, even to the very universality of things, out of [beyond] which there is nothing.

508 A naturalist considereth things in their effects, as he sees them in the world; what he may understand by what power they are made, they work, they are altered, &c. The highest pitch of which understanding [knowledge] is magick; to wit a

506 Philosophus investigat causas rerum, quid, unde, quare, & quomodo sit, unumquodque: qui occupatus circa ideas rerum omnium universales, & abstractas, vocatur metaphysicus; circa corpora naturalia, formasque rebus concretas, physicus; circa rerum proportionem, mathematicus; circa hominum mores, ethicus; circa sermonis rationem, philologus.

507 Metaphysicus contemplatur res à priori; non ut jam sunt, sed ut possibiles erant, antequam erant: perscrutans, quid hoc sit esse, aut non esse; fieri, aut non fieri; existere, aut vanescere; durare aut perire, &c. Item quid sit rerum identitas, diversitas, contrarietas, &c. quibusque modis ens enti possit jungi, aut ab illo sejungi; vel plura entia sibi conglobari, usque ad ipsam universitatem rerum, extra quam nihil est.

508 Physicus considerat res à posteriori, prout eas videt in mundo: ut intelligat, qua vi fiant, operentur, alterentur, &c. Cujus intelligentiæ summus apex est magia; peritia scilicet effectuum producendo-

φς'. Ὁ φιλόσοφος ἐξερευνᾷ [ἐξετάζει] τὰ αἰτια [τὰς αἰτίας] τῶ ὄντων, πῶς, ὅθεν, διότι, καὶ πῶς ἔχουσιν πυχρὰν ὄν' ὅστις σκεψάμενος τὰς ἰδέας τῶ ἀπάντων καθολικάς τε καὶ ἀπλόαυτας, μεταφυσικός ἀνομαζέσθ'· τὸ σῶμα φυσικόν, καὶ τὰ ἔδη τοῖς ποσῶν γήμασι (συμενῶν, φυσικός τὰς τῶ ὄντων ἀναλογίας, μαθηματικός· τὰ τῶ ἀνθρώπων ἥθη, ἠθικός· τὸν αὖ λόγον ἔχον, φιλόλογος.

υζ'. Ὁ μεταφυσικός κατενοεῖ [δοποσκοπεῖ] τὰ ὄντα ἐκ ποσῶν τῶν ἑλ' αἰς τὰ νῦν [ἡδὴ] ἔστιν, ἀλλὰ καὶ διὰ δυνάμειν, πρὶν γίνεσθαι· ἐξερευνῶν, πῶς αὐτὸ εἶναι, ἢ μὴ· τὸ γίνεσθαι ἢ μὴ γίνεσθαι· τὸ εἶναι ἄρχεσθαι, ἢ ἀφαιρίζεσθαι· τὸ διατελεῖν, ἢ φθίρειν καὶ αὐτῶς πῶς αὐτὸ τῶ ὄντων ἢ ταυτοῦτος, διαφορὰ, ἐναντιότης, καὶ ὅτ' ἔχον τὸ εἶναι τῶ ὄντι ζῶν γινώσκειν, ἢ καὶ αὐτὸς δοποζῶν γινώσκει· ἢ πᾶσι ὄντα ἐαυτοῖς (ὡς ἀπὸ τοῦ εἶναι, ὡς ἑαυτοῦ, ἐκ τῶ οὐ ἐδὲν ὅλως ἀρχεσθαι.

φη'. Ὁ φυσικός σκεπτεῖ τὰ ποσῶν καὶ ἐν τῷ κόσμῳ βλέπει [καθεσθαι] ὡς αὐτὸς εἶναι, ποῖα τῶ δυνάμει γίνεσθαι, ἰσχυρῶς, ἀλλοιοῦσθαι, καὶ ἥτις πᾶσι ὄντων κορυφὴ ἐστὶν ἡ μαγία· δηλονότι ἡ ἐμπειρία τῶ δυνάμεισιν αὐτῶν.

skill [craft] of producing effects, by a secret [close] application of actives to passives: but the monster hereof are sorceries [jugglers tricks,] which are performed by enchantments and spells; mere delusions of the devil, to be left for hags [witches.]

509 To play the philosopher clearly, the necessary perquisites are quickness of the senses, sharpness [shrewdness] of the reason, and a true and full history of things: be cause it behooveth to know that something is first in being, before you enquire [dive] into it's essence, or causes.

rum, occulta applicatione activorum ad passiva: sed hujus monstrum sunt præstigiæ, quæ peraguntur incantationibus & ex-cantationibus; meræ fantastica illusiones, relin-quenda strigibus.

509 Ad philosophandum liquide requisita sunt necessaria; sensuum acrimonia, rationis sagacitas, & vera plenaque historia rerum: quippe oportet prænosse prius aliquid esse, quam in-quiras in ejus essentiam, vel causas.

ἀπεργάζεσθαι, κρυφαίαν τι νερ-
αρμογήν ἢ ἐνεργητικῶν πραγ-
τῶν σαθῆτικὰ· ἀλλὰ ὅ τινος
ἡ ἀνομαλία ἐστὶν ἡ γρητεία, ἡ
χορηγία ἐπὶ τοῖς τε καὶ
ἐξωδαῖς· δαιμονιώδους τις ἐμ-
παίξει μόνον εἶναι, ὡς περὶ δο-
λεῖται δὲ τοῖς Κυρνίοις.

φβ'. Πρὸς τὸ καλῶς φιλο-
σοφῆσαι ταῦτ' ἀνέη ἀναγκαῖα
ἢ τῶν αἰσθησέων ὀξύτης, ἢ τῆς λο-
γικῆς ἀγχινοῖα [δεινότης,]
ἀληθινή τε καὶ ἀκριβὴς ἢ ὅτι
τῶν ἰσορῶν ἀπὸ δέον εἰδέναι
τι περὶ τῶν ὅτι ἐστὶ, περὶ ἧς
τῆς τιμῆς τε οὐσίας αὐτῆς καὶ
τὰς αἰτίας.

C A P. L I I.

Mathesis quid 510. Arithmetica quid 511. Numerandi ratio 512. Numeran-
rum notæ trinæ 513. Numerus par, impar, fractus 514.

The mathematicks: and
first of all arithmetick.

510 The mathematicks
open the way to philosophy:
diligently searching out the
reason of numbers, in Ari-
thmetick; and of measures,
in Geometry, and of weights,
in Staticks.

511 An arithmetician
handling industriously things
of number, as often as they
come in's way, performeth
all his works by numeration,
addition, subtraction, mul-
tiplication, division, and
the rule of proportions [the
Rule of Three]

512 The countrey folks
reckon [count, tell] more
simply by pairs, half-scores
[tens,] dozens [twelves,]
fifteens, three-scores: ar-
ithmeticians more subtilly,
by nints, tens, hundreds,

Mathesis: primumque
arithmetica.

510 Mathesis adaperit
viam philosophiæ: per-
vestigans rationem nu-
merorum, in Arithmeti-
ca; & mensurarum, in
Geometria; & ponde-
rum, in Statica.

511 Arithmeticus tra-
ctans industriè numero-
sas res, quoties obtin-
gunt, peragit omnia sua
per numerationem, ad-
ditionem, subtractio-
nem, multiplicationem,
divisionem, regulamque
proportionum.

512 Ruricola compu-
tant simplicius per pa-
ria, decusses, duodenas,
quindenias, sexagenas:
arithmetici subtilius, per
unitates, decades, cen-
tenarios, millenarios,

Μάθησις καὶ τὸ πρῶτον καὶ
ἀριθμητική.

φί'. Μάθησις ποσοσιολογία
τῇ φιλοσοφίᾳ τὴν ὁδὸν· συλ-
λογισμὸν τὸν τῶν ἀριθμῶν λό-
γον ἐν Ἀριθμητικῇ· καὶ τὴν με-
τρῶν, ἐν Γεωμετρίᾳ, καὶ τῶν
σταθμῶν, ἐν Στατικῇ.

φία'. Ὁ Ἀριθμητικὸς πρᾶ-
γματεύουσα ποσοδαιῶς πα-
ρεῖ τὰ ἀριθμητὰ, ὅστις οὐ
συμβαίνει, διαπραττὶ [δο-
τεῖται] τὰ πάντα διὰ τῆς ἀρ-
ιθμήσεως, προσθέσεως, ἀφαι-
σεως, πολλαπλασιάσεως [πο-
λλαπλασιασμοῦ,] μερισμοῦ,
τετῆς αναλογίας καὶ ὁρίων.

φίβ'. Οἱ μὲν Ἀγροικοὶ καὶ
ἀριθμῶν ἀπλοτέρως χρῶνται
τῶν ζεύγῶν ὄντων, τῇ δεκάδι,
δωδεκάδι, τῇ πεντηκάδι καὶ
δι, τῇ ἑξήκοντι δὲ οἱ δ' Ἀριθ-
μικοὶ ἀκριβεστέρως λογίζονται
πρὸς λαβόντες τὰς μονάδας
thousan

thousands, ten-thousands
[millions;] the moderns
[people of late] also by tens
and millions: for an unit
ten times repeated maketh
ten; ten-times ten, an hun-
dred; ten-times an hundred,
a thousand; ten-times a
thousand, a myriad; ten
myriads now they call a tun;
ten tunnes (that is, a thou-
sand thousand) a million.

513 The numeral notes
[marks] with the Grecians
were no other, then the let-
ters of their alphabet, α. β.
γ. δ. &c. the Romans
made use of seven letters;
only, I. V. X. L. C. D. M.:
the Arabians ingeniously
found out ten ciphers: by
which the most numerous
things that are, (even the
sand of the sea) may be ex-
prest: as length counters were
found out, to be laid on a
counting-table. As for ex-
ample, if any one be said to
have one thousand, six hun-
dred, a thy four crozons;
thus, &c. be set it down,

myriades; recentiores
etiam per tonnas & mil-
liones: unitas etiam decies
repetita facit decem;
decies decem, centum;
decies centum, mille;
decies mille, myriada;
decem myriades nunc
vocant, tonnam; decem
tonnas (id est, millies
mille) millionem.

513 Numerales notæ
fuerunt Græcis non aliæ,
quam literæ alphabeti
sui, α. β. γ. δ. &c. Ro-
mani adhibuerunt se-
ptem solum literas I. V.
X. L. C. D. M.: Arabes ex-
cogitarunt ingeniose ci-
phras decem; quibus nu-
merosissima quæque pos-
sunt exprimi, (vel arena
maris:) tandem inventi
sunt calculi, disponendi
super abacum. (Exempli
gratia, si quis dicatur ha-
bere mille, sexcentos,
octoginta & quatuor au-
reos, id annotabit sic,

τὰς δεκάδας, τὰς ἑκαπὶ δά-
δας, τὰς χιλιάδας, τὰς μυ-
ριάδας· οἱ ὅ γε νεώτεροι τόννας
καὶ μυριάδας προσεδίκαον· ἡ
γὰρ μὲν αὖς δεκάκις λεγέσθαι
ποιεῖ δέκα· δεκάκις δέκα,
ἑκατόν· δεκάκις ἑκατόν, χί-
λια· δεκάκις χίλια, μυριάς·
δέκα μυριάδας νῦν λέγουσιν
[όνουάζουσι,] τόνναν· δέκα τόν-
νας (τὴν ἑστὶν, χιλιάκις χίλια)
μυριάνα.

φιγ'. Τὰ Ἀριθμητικὰ ση-
μεῖα παρὰ τοῖς Ἑλλήσιν οὐχ
ἄλλως δέτερον ἢ γράμμασιν
τῶ ἀλφάβητος, α. β. γ. δ. κλ.
οἱ Ῥωμαῖοι ἐχρήσθητο ἐπὶ αὐ-
τόν τοῖς γράμμασι, I. V.
X. L. C. D. M. οἱ δὲ Ἀραβῆς
ἀφύσως ἀνέβλεπον τὰς λεγομένας
Σίφρας δέκα· δι' αὐτὴν καὶ τὰ
μέγιστα πολλαπλάσια διωκτὶ
ἀνέξαριθμεῖσθαι (ναὶ καὶ ἡ τῆς
θαλάσσης ἄμμος [ψάμ-
μος] τὸ πᾶν, ἦν ποτὶ [ἡ-
ρίδες] ἰσθμύρεθον, αἷς ὅτι τῶ
ἀβάκις παρὰ λίσσιν (ὅς,
ἐάν τις λεχθῇ ἔχει χίλια,
ἑξακόσια, ὀγδοήκοντα καὶ τέσ-
σαρα χυσεῖα, ἕως σημαί-
νειν δεκάς).

In Roman numbers,
M. DC. LXXXIV.

Numeris Romanis,
M. DC. LXXXIV.

Τοῖς ἀριθμοῖς Ἑλληνικοῖς.
X. [H]H. [Δ]ΔΔ. IIII.

In Arabick ciphers,
1 6 8 4.

Cifris Arabicis,
1 6 8 4.

Ταῖς Σίφραις Ἀραβικαῖς,
1 / 6 8 4.
α' χ' π' δ'.
Ταῖς Ψήφοις.

In Counters,

Calculis,



514 A number is called
even, which can be divided

514 Numerus dicitur
par, qui potest dividi
1 3

φιδ'. Ἀρπὺ λέγεται ἀρι-
θμός, ὁ μείζους εἰς τὰ δύο ἴσως
ἴσως

into two equal parts, (as 2, 4, 6, 8, &c.) odd, which cannot (as 3, 5, 7, 9, &c.) a fraction, which hath a part broken; as one and a half, ($1\frac{1}{2}$): look the rest in another place [elsewhere.]

in duas æquales partes, (ut, 2, 4, 6, 8, &c.) impar, qui non potest (ut, 3, 5, 7, 9, &c.) fractus, qui habet partem ruptam; ut sesqui alter, ($1\frac{1}{2}$): cetera quare alibi.

μέρη, (β', δ', ε', ζ', η', κλ.) Περιττός, ὁ μὴ οὕτω μεριστός (β', γ', ε', ζ', θ', κλ.) Κλάστος, ὁ ἔχων τὸ μέρος κλασθέν, ὅς, τὸ ἐν ἑ ἡμισυ, ($a\frac{1}{2}$): τα λοιπὰ ζητεῖ ἀλλοτρεῶς.

CAP. LIII.

Geometriæ munia 515. instrumenta ejus 516. Linearum differentia 517. & angulorum 518. & figurarum 519. structura circuli 520. Trianguli 521. Quadranguli 522. Figuræ solidorum 523. Mensuræ distantiarum 524. capacitatis 525. aridorum 526. linearum & vasorum 527. Geodæsiæ ratio 528. & species 529. Optica quid 530.

Geometrie.

515 Geometrie searcheth out the magnitudes of things precisely, that no thing may deceive us, by appearing greater [bigger] or lesse, or nearer or further off, higher or lower, then it is: which chiefly conduceth to the meting [measuring] distances and capacities of things.

516 It performeth it's measurings by points, lines, figures, and certain instruments, wherewith it meteth all things.

517 A line beginneth from a point, and endeth in a point: and is in it self either streight; or crooked; or spirat; but to another line, either parallel; or oblique; or perpendicular. See the brazen types.

518 Of the concurrence of lines is made an angle, which is either streight [right-angle,] which a perpendicular falling upon another causeth, as is (in the scheme underneath) the angle ABC, or acute [sharp,] lesser then the right-angle BCD, or

Geometria.

515 Geometria explorat magnitudines rerum præcise, ut ne quid nos possit decipere, apparendo majus aut minus, vel propius aut remotius, altius aut humilius, quam est: quod potissimum conducit ad mensurandas rerum longinquitates & capacitates.

516 Peragit mentiones suas per puncta, lineas, figuras, & certa instrumenta, quibus emittitur omnia.

517 Linea incipit à puncto, & desinit in punctum: estque in seipsa vel recta; vel curva; vel spiralis; alteri vero lineæ, vel parallela; vel obliqua; vel perpendicularis. Vide typos æneus

518 Ex concursu linearum fit angulus, qui est vel rectus, quem lineæ incidens perpendicularis efficit, ut est (in subjecto scheme) angulus ACB, vel acutus, minor recto, ut BCD, vel ob-

Ἡ Γεωμετρία.

φεύ. Ἡ Γεωμετρία ἐξετάζει [ἐρευνᾷ] τὰ πρὸς ὄντων μεγέθη ἀκριβῶς, ἵνα μὴ πῃρᾷ οἷόν τε ἢ ἐξαπαλᾷ, ἐν τῷ φαίνεται μείζον, ἢ ἑλάσσον, ἢ ἐγγύτερον ἢ πορρότερον, ἢ ἑνώπιον ἢ κατώτερον, πῶς ὄντως, ὁ, π μάλιστα Συμφέρει εἰς τὴν μετρεῖν τὰ πρὸς ὄντων διαστάματα καὶ τὰς χωρήσεις.

φκ'. Ἀποτελεῖ τὰς μετρήσεις αὐτῆς διὰ τῶν σημείων, γραμμῶν, σχημάτων, καὶ ὀργάνων πινων, οἷς διαμετρεῖται πάντα.

φλζ'. Ἡ γραμμὴ ἀρχεται ἀπὸ πῶς σημείου, καὶ εἰς σημεῖον λήγει καὶ εἰς ἐαυτῇ ἢ ὀρθῇ ἢ ὀπκαμπῆς, ἢ ἐλικοειδῆς τῇ δὲ ἑτέρα γραμμῇ, ἢ παρὰλληλῳ, ἢ πλάγια, ἢ ὀπκαδέλῳ. (ὅρα τὸν τύπον χαλκέν.

φμ'. Ἐκ τῆς Συωδεσμῶν πρὸς γραμμῶν γωνία γίνεται ἢ ὅσα ἢ τοι ὀρθῇ ἢ ὀπκαμπῆς ὀπκαδέλῳ ὀπκαδέλῳ ποιεῖ, ὅς, ἢ (ἐν τῷ ὑποκειμένῳ σχήματι) γωνία ACB ἢ τοι ὀξεία, ἑλάσσων ὀρθῆς ὅς BCD, ἢ τοι ἀμβλεία, μείζων ὀρθῆς, ὅς ACD.

obtus

obtuse [blunt,] greater then the right-angle, as ACD.

519 The most simple of figures is the circular [round] one; then the triangular [three-corner'd] one; next the quadrangular [four-corner'd] one, &c.

520 A circle is made of one line going round, which they call the circumference; as here B D C H: it's middle point is the centre, A: the line drawn from the centre to the circumference, is the radius [spoke] AH, or AC: but the radius extended to the opposite part, and cutting the circle into two equal parts, is term'd the diameter, as B A C.

521 A triangle is made of three lines: and is either acute-angled, all whose three angles are acute; or right-angled, one whereof is right; or obtuse-angled, one whereof is obtuse.

522 A quadrangle is four-sided: and this either four-square; or oblong; or a rhombus [like a quarry of glass.]

523 Take also the regular figures of bodies: an orb [hoop] is round-hoop'd; a globe [bowl] is round all over; a roller [rolling-pin] round and long; a melon oval [like an egg]; an apple roundish; a pear, and any conick thing [spire,] like a top; a cube [die] four-square; (although six-sided, and eight-angled; a tressail, three-corner'd.

524 The measures of distances are thus; four poppy-seeds make one barley-corn; as many barley-corns, a finger's breadth; a finger

tusus, major recto, ut ACD.

519 Figurarum simplicissima est circularis; tum triangularis; inde quadrangularis, &c.

520 Circulus fit ex unica linea ambiente, quam vocant circumferentiam; ut hic BCDH: ejus medium punctum est centrum, A: linea à centro ad circumferentiam ducta, est radius AH, vel AC: radius vero protensus ad partem oppositam, dissecansque circumulum æqualiter, diameter vocatur, ut BAC.

521 Triangulum fit è tribus lineis: estque vel acutangulum, cujus omnes tres anguli acuti; vel rectangulum, cujus unus rectus; vel obtusangulum, cujus unus obtusus.

522 Quadrangulum est quadrilaterum: hoc autem vel quadratum; vel oblongum; vel rhombus.

523 Accipe etiam figuras corporum regulares: orbis est gyratus; globus rotundus; cylindrus teres; pepo ovalis; pomum orbiculatum; pyrum, & quidvis conicum, tutbinatum; cubus quadratus; (licet sexlaterus, & octangulus;) tribulus triquetrus.

524 Mensuræ distantiarum ita sunt: grana papaveræ quatuor faciunt unum hordeaceum; hordeacea totidem digitum, digi-

φθ'. Τῶν σχημάτων ἀπλῆ-
σταύτων ἐστὶ κυκλικόν ὅτι περι-
γύει· μετέπειτα τετραγώνιον κλ.

φκ'. Ὁ κύκλος γίνεταί ἐκ
μίας γραμμῆς περιέχουσας, ὡς
λέγουσι περιφέρεια· ὅς τις
B D C H· τὸ σημεῖον ἐν τῇ
μέσῃ κέντρον ἐστίν, Α· ἡ γραμ-
μὴ ἀπὸ τοῦ κέντρου εἰς τὴν πε-
ριφέρειαν ἀγχοῦται, ἐστὶν ἡμιδιά-
μετρος ΑΗ, ἢ ΑC· ἡ δὲ
ἡμιδιάμετρος περιεπιταμῶν
εἰς τὴν ἀντίθετον μέρος, εἰς ἀνα-
πέμματα τὸν κύκλον ἰσάκεις,
διάμετρος λέγεται, οἷον
B A C.

φκα'. Τὸ τρίγωνον ἐκ τριῶν
γίνεται γραμμῶν· καὶ ἐστὶν ἢ
ὀξύγωνον, ἢ αἰετῶδες τρεῖς γῶ-
νιάς ὀξείας· ἢ ὀρθόγωνον, ὅς τις
μία ὀρθή· ἢ ἀμβλύγωνον, ὅς τις
μία ἀμβλεία.

φκβ'. Τὸ τετράγωνον τε-
τραπλευρόν ἐστι· αὐτοῦ δὲ τε-
τράγωνον ἢ ὀπίσκιον, ἢ ῥόμ-
βος.

φκγ'. Λάμβανε καὶ τὰ σχή-
ματα τῶν σωμάτων ἀνάλογα·
κύκλος γυροῦσθαι· ἢ σφαῖρα
σφαιρῶν· κύλινδρος κυκλο-
τρῆς· πέπων ὠόδης· μήλον κυ-
κλικόν· ἄπρον, καὶ πᾶν ὅσον
κωνικόν, σφαιροῦδες κύβος
τετραγώνιος (καὶ αὖθις ἐξά-
πλευρος, καὶ ὀκτάγωνος)
ἀσπίς αὖθις τρίγωνος.

φκδ'. Τὰ τῶν διαστημάτων
μέτρα τοιαῦτα ἐστὶ· πόκοι
μικάνοιοι τέσσαρες ποιοῦσι
μίαν κρεῖδηλιν· κρεῖδηλαι πέν-
σες, δάκτυλον αὖθις τὸ πλά-
τος

with a third part ($1\frac{1}{3}$)

a thumb [inch;] four fingers, a hands-breath; three hands-breaths, a span; four, a foot; five, a foot and a hands-breath; six, an ell (or cubit, a foot and a half;) two foot and a half make a step, that is a lesser pace; five, a greater pace (a geometrical one, which is the same with a fathom;) ten feet make a pole; a hundred twenty five geometrical paces make a furlong; eight furlongs (that is, a thousand paces) an Italian mile; but four of these a German mile; an Italian mile and a half, a French league.

§25 The measures of capacity amongst the Romans were: first for liquid [moist] things; four spoonfulls make a cyathus [cupfull;] three of these, a quartarius [quarter of a pint;] two quartarii, a jull [half a pint;] two jills, a pint; six of these a pottle; four pottles, an urn [gallon,] as much as a man can bear [carry;] two urns a rundlet [firkin,] as much as two conveniently can carry; twenty rundlets, a butte [pipe,] as much as is wont to be carried in a cart [wain.]

§26 The least measure of dry things was cyathus [a cup;] six cyathi [cups] will yield hemina [a pint,] two heminae [pints] a sextarius [quart;] two sextarii [quarts,] a modiolus [pottle;] four of these, a

tus cum triente ($1\frac{1}{3}$)

pollicem; digiti quatuor, palmam; palmi tres, spithamam; quatuor, pedem; quinque, palmipedem; sex, ulnam (seu cubitum, sesquipedem;) duo pedes cum semisse faciunt gradum, seu gressum, hoc est, passum minorem; quinque, passum majorem (geometricum, qui est idem cum orgyia;) decem pedes dant perticam (decempedam;) centum viginti quinque passus geometrici dant stadium: octo stadia (hoc est, mille passus) milliare Italicum; hæc autem quatuor, milliare Germanicum; milliare sesqui Italicum, Gallicam leucam.

§25 Mensuræ capacitatis apud Romanos fuerunt: primum pro liquidis, quatuor cochlearia (seu ligulæ) faciunt cyathum; horum tres, quartarium; quartarii duo, heminam; heminae duæ, sextarium; hi sex, congiun; quatuor congiun, urnam, quantum vir ferre potest; duæ urnæ amphoram (seu quadrantal) quantum duo commode bajulant; viginti amphoræ, culeam, quantum plastro vehi solet.

§26 Mensura minima aridorum fuit cyathus; cyathi sex dabant heminam; heminae duæ, sextarium; duo sextarii, modiolum; hi quatuor, modium; modii duodecim

τοσ' ὁ δακτυλὸς μὲν τὸ πρῶτον
πυμορεῖς ($1\frac{1}{3}$) ἀντίχ' ῥα δακ-
κτυλοὶ τέσσαρες, τὴν παλά-
μην· παλάμη τρεῖς πῦν σπι-
θαμὴν· τέσσαρες τὸν πόδα
πέντε τὸν πόδα μὲν παλάμης
ἕξ τὴν ἀγκυλὴν (ἢ ἀγκῶνα
τρημυπόδον) δύο πόδες μὲν
τὸ ἡμίσεος ποιεῖσι βῆμα, ἢ
βάδιον, πέντε, τὸ βῆμα ἡ-
μισον· πέντε, τὸ βῆμα μείζον
(γωμμετρικόν, παρὰ τὴν ὀργ-
γίαν) δέκα πόδες διδοῦσι τὴν
χάρακκα (δὲκα πόδα) ἑκα-
πὺν ἑξήκοντα πέντε τὰ βήματα
τὰ γωμμετρικὰ διδοῦσι τὸ στα-
διον· ὅκτω σταδία (πέντε ἑκα-
τὰ βήματα) τὸ μίλιον Ἰτα-
λικόν· τὰ δὲ τέσσαρα μίλια Γερ-
μανικόν· τὸ μίλιον Ἰταλικόν, ἢ
καὶ τὸ ἡμισυ τοῦ κίλιου Κελ-
τικόν.

Φησὶ. Τὰ τῆς χωρίστως μέ-
τρα παρὰ τοῖς Ῥωμαίοις ὡς
τὸ πρῶτον ἀνέβησαν, τὰ τέσ-
σρα κοχλῆάρια (ἑῖτε μύ-
σρα) ποιεῖ τὸν κύαδον· τρεῖς
κύαδοι τὸ τεταρτημόριον· δύο
τεταρτημόρια ἡμίλην· δύο ἡμί-
λην τὸν ξίσλην· ἕξ ξίσλην τὸν
χοῦν· πέντε οἱ χοῖνοι κάλ-
πον, ὃν ἀπὸ ἀπὸ οἷς τίς ἐστι
φέρειν· δύο κάλποι τὸ ἀμφορέα,
ὃν ἀπὸ οἱ δύο δυνάμηντο καλῶς
βαστάζειν· ἀμφορεῖς εἰκοσι
ἀσπόν· ὃν ἀπὸ τῶν οἰχίματι φέ-
ρειν εἰώδασι.

Φησὶ. Τὸ ἐλάχιστον [μ-
μετρούμενον] τῶν ξηρῶν μέτρον,
κύαθ' ὡς κύαδοι ἕξ ἐδί-
δωκεν τὴν ἡμίλην· ἡμίλην δύο τὸ
ξίσλην· ξίσλην δύο τὸ πῶλημιν
πῶλημιν τέσσαρες τὸν μόδιον·
μόδιοι δώδεκα τὴν μέδμνον·
(ἀλλὰ τὰ ξηρὰ βοτανώδη
modius

modius [bushel , peck ;]
 twelve of these , a medi-
 mnus [barnock , quarter :]
 but dry herbie things they
 measure by small handfulls ,
 and great handfulls [full
 gripes .]

527 But they search out
 the straightness (or crooked-
 ness) of a line with a plumb-
 line extended , or by applying
 an inflexible Rule ; the
 straightness of an angle , with
 a square ; the situation of
 an horizontal plain with a
 level ; but of a straight plain
 with a plummet : the exact-
 ness of a circle with a pair of
 compasses ; the capacity of
 a vessel with a gage , whereon
 the stereometrical numbers
 are written .

528 They measure di-
 stances commonly by the help
 of a quadrant ; whilst by
 looking through the holes of
 the radius that may be turn-
 ed about , on the thing seen ,
 from two stations [stand-
 ings ,] and observing the
 quantity of the lesser trian-
 gle , which they see made in
 their instrument ; they gather
 the quantity of the lines of
 the greater triangle , which
 the lines make on the earth ,
 that are comprehended be-
 tween the two stations and
 the thing seen .

529 Such a measuring
 of distances they call geo-
 desia [surveying of land :]
 and if it be made on a plain ,
 (as of a field) longime-
 tria [measuring of length ;]
 if upwards (as of a moun-
 tain) altimetria [mea-
 suring of height ;] if down-
 wards (as of a well) pro-
 fundimetria [measuring
 of depth ;] but whilst they

medimnum : (sed arida
 herbacea metiuntur pu-
 gillis , manipulisque .

527 Explorant vero
 rectitudinem (aut curvi-
 tatem) lineæ , amussi ex-
 tensa , vel applicata in-
 flexibili regula ; rectitu-
 dinem anguli . norma ;
 situm plani horizontalis ,
 libella ; recti autem pla-
 ni , perpendicularo ; circuli
 exactiōnem circino ; va-
 sis capacitatem pertica ;
 cui inscripti sunt nume-
 ri stereometrici .

528 Distantias meti-
 untur communiter ope
 quadrantis : dum per pin-
 nulas versabilis radii
 prospectando rem visam ,
 ex duabus stationibus ,
 observandoque quanti-
 tatem trianguli minoris ,
 quem in suo instrumen-
 to effici vident ; colligunt
 quantitatem linea-
 rum trianguli majoris ,
 quem in terra faciunt li-
 neæ , inter duas stationes
 & rem visam compre-
 hensa .

529 Talena mensio-
 nem distantiarum vocant
 geodasiam : atque si fit
 in plano (ut agri) longi-
 metriam ; si sursum (ut
 montis) altimetriam ; si
 deorsum (ut putei) pro-
 fundimetriam ; dum vero
 doliorum capacitatem
 metiuntur , stereome-
 triam .

μετρεοσι ταῖς δεξιῖ , καὶ τοῖς
 δαγμάσι .)

φκζ'. Ἐξετάζουσιν τὴν ὀρ-
 θότητα (ἢ καμπυλότητα) τῆς
 γραμμῆς , τῇ ἐκτετα-
 μένῃ , ἢ ἐφαρμοσμένῃ τῷ ἀ-
 καμπῇ κανόνι τῷ τῆς γο-
 νίας ὀρθότητα , τῷ γινώμῳ ἢ
 θεσιν τῆς πηδύς τῆ ἐν τῷ ὀρέ-
 ζοντι , τῇ ἐκτετατῇ τῆς ὀρθο-
 τῆς , τῷ καδέτω τῷ τῆς
 κύκλου ἀκρίβειαν τῇ διακλήτῃ
 τῷ τῆς σκεδύας χώρησιν τῷ
 ἰκρίῳ , ὃ ἐγγραμμυδοῖ εἰσὶν
 οἱ ἀριθμοὶ στερομετρικοί .

φκη'. Ταὶ διαστήματα με-
 τρεοσι κοινῶς τῷ κοδράντη· ὅ-
 ταν ἐν τῷ περιόρῳ τῶν πιν-
 νῶν τῆς διςτροφῆς ῥάβδου , ἐκ
 δυοῖν σταθμῶν , καὶ ἐν τῷ κατε-
 νοῦν τῷ ποσότητι τῆς ἐλάσ-
 σοντος τριγώνου , ὅ,τι ἐν τῷ ὀρ-
 θάνῳ αὐτῷ ἀπεριέξεται βλέ-
 πσις , τυποῦνται τῷ ποσότη-
 τι τῷ γραμμῶν τῆς μέζουτος
 τριγώνου , ὅ,τι τῆς γῆς ποιεῖ-
 σιν ἐν γραμμῇ , ἀ μεταξὺ τῶν
 δυοῖν σταθμῶν , ὅ τῷ ἰκρίῳ
 περιγυμᾷ σιμειημυδοῖ .

φκθ'. Τοιαύτῳ μέτρῳ
 τῷ διαστημάτων ὀνομάζουσι τὴν
 γεωδασίαν· ἐὰν δὲ ἐν τῷ ὀμα-
 λῷ γῆρας (ὅ,τι ἀγροῦ) μακρο-
 μερίαν· ἐὰν ἀνω [ἀνωθεν]
 (ὅ,τι τῆς ὀρεῦς) ὑψηλομερίαν·
 ἐὰν κάτω [κάτωθεν] (ὅ,τι
 φρεατοῦ) βαθυμερίαν ὅταν
 τῷ καδῶν χώρησιν μέζουσι ,
 στερομερίαν .

measure the capacity of
hog/sheads, stereometria
[gaging of vessels.]

530 A geometrician examining, why the sight ever
and anon faileth [mistakes;
(for example sake why any
thing under the water, or
through a vapour [mist,
seemeth greater then it is,
nor in it's own place:)
also why a thing appeareth
so much less, by how much
farther it is from the edge;
and likewise the causes of
transparencie and opacitie,
and of perspicuitie and ob-
scuritie, &c. is called an
optick.

530 Geometra exami-
nans, cur visio subinde
fallat: (ex. gr. cur ali-
quid sub aqua, aut per
vaporem, majus videatur
quam est, nec suo loco :)
item cur tanto minor ap-
pareat res, quanto fuerit
remotior ab oculo; nec
non causas pelluciditatis
& opacitatis, perspicui-
tatisque & obscurita-
tis, &c. opticus vocatur.

φλ'. Ὁ γεωμέτρης ἐξετά-
ζων [ἀνακρίνων,] διὰ τὴν
ὁρασίαν ἵνα ὅτι ἐξαπατᾷ (οἷον
πῶς ἐν ὕδατι ἢ ὑπὸ τῆς ὑδατὸς
ἢ διὰ τῆς ἀτμίδος μείζον
δοκεῖ ἢ ἐστίν, οὐδὲν ἂν τῷ ἰδίῳ
τόπῳ) καὶ ἵνα ὅσον ἔλασσον
[μικρότερον] φαίνεται τῷ
πρόσκειμα, ὅσον ἂν ἢ ἀπὸ τοῦ
πέρους ἀπὸ τῆς ὀφθαλμοῦ καὶ
τοὶ τὰς αἰτίας τῆς διαφανείας
καὶ ὀπισκιάσεως, ἐναργείας τῆς
καὶ ἀμειβομένης κλ. ὀπτική
καλεῖται.

CAP. LIV.

Statice munia 531. Partes libræ in genere 532. Bilancis in specie ratio 533
& statera 534. Ponderandi ratio 535. Ponderum differentie 536.

STATICK.

531 A weigher tryeth
the solidity of things, and
then their worth, by weigh-
ing the heaviness of them,
by the force of scales and
weights.

532 The parts of a scale
[ballance] are, first the
beam, or shank; then in the
centre of the beam, the little
axel, on which the poizing
is made; thirdly, the handle
on which the beam hangeth;
and the cleft of the handle,
the hole of the ballance;
through which the tongue
[needle] passeth, namely
being fastened to the beam.

533 But there is a dou-
ble reason of the ballance
[scales] and of weighing;
the first see in the ballance
having the centre in the
middest of the beam: whence
it necessarily followeth that
even weights should weigh

STATICA.

531 Staticus probat
soliditatem rerum, &
dehinc pretiositatem, ex
perpenfa illarum gravi-
tate, vi librarum & pon-
derum.

532 Libræ partes sunt,
primum librile seu sca-
pus (& jugum;) deinde
in centro librilis axicu-
lus, super quem fit li-
bratio; tertio ansa, à qua
scapus pendet; & ansæ
apertura, agina; qua
transit examen, lingula
scilicet infixæ scapo.

533 Est autem ratio
duplex libræ, & pensu-
ræ; primam vide in bi-
lance, habente centrum
in medio scapi: unde ne-
cessario sequitur ut equi-
libria ponderent aquali-
ter, & gravius præponde-

Ἡ ΣΤΑΤΙΚΗ.

φλ'. Ὁ Στατικός δοκι-
μαζὶ τὴν τῶν ὄντων σερειότητα
καὶ μετέπειτα τὴν πολυτι-
μίαν, κατασταθμείσας αὐ-
τῶν τῆς βαρύτητος, ἐν ζυγῶ
τε καὶ σταθμοῖς.

φλβ'. Τὰ τῆς ζυγῆς μέρη ἐσ-
τὸ πρῶτον φάλαγξ ἢ σκά-
πῳ (καὶ ζυγός) μετέπειτα
ἐν τῇ κέντρῳ ὁ ἀξὼν τῆς ζυγῆς
ἐφ' ὃν ἡ στάθμησις γίνεται. τὸ
ἢ λαβὴ, ἀφ' ἧς ὁ σκάπῳ ἐκ-
κρίματα καὶ ἡ τῆς λαβῆς δια-
νοίξις ἢ ὀπή· ὅπου ὁ κενὼν μετα-
βαίνει, τὸ γλωσσώτερον δὴ τῆς
ἐμπεπιγμένης τῷ σκάπῳ.

φλγ'. Ἐστὶ δὲ διπλὴς [διπ-
λὴς, διπλάσις] λόγῳ τῆς
σειράνης, καὶ τῆς σταθμίστου
τὸν πρῶτον ἐν τῷ σταθμῷ
ὄρα, ἔχοντι τὸν κέντρον ἐν τῇ
μέσῳ τῆς σκάπῳ ὅθεν ἀναγ-
καίως [ἐξ ἀνάγκης] ἔπεται
τὴν ἰσοστάτιαν ζυγοστασίαν καὶ τὴν
equallitatem.

qually, and that the more
heavy should over-weigh
poize, and sink down-
wards; and that the more
light should lift up it self,
so much the more, by how
much the other out weigheth
it: either in the great bal-
lance, a pair of scales, or in
the little one (in which mo-
ney is weighed,) gold-
weights.

534 The other form of a
ballance you shall see in the
Troy weight: which hath
the centre of poize out of
the middle of the scale-beam;
the consequence of which is,
that the longer beam (in
weighing) maketh greater
ascents and descents then the
lesser beam; and therefore
the commensuration of the
weights is the same one with
another, with that of the
arches.

535 Such is the use of
these: the weigher putteth
the thing to be weighed in one
scale, the other he maketh
heavy with weights, until he
seeth even [standing, gold-]
weight, which the tongue
[needle] standing even to the
cleft of the handle will shew:
but in the Troy weight he
hangeth the thing to be
weighed at a hook, in B; and
removeth up and down the
small weight in the opposite
beam (measured out with
notches,) until it be even
weight, for that being re-
moved neerer to the centre,
weigheth less; being removed
further from the centre more.

536 The lightest small
weight (that gives motion to
the ballance,) they make a
grain; four grains a car-
ratt; five of these a scruple;

ret, deorsumque vergat;
levius vero se attollat,
tanto magis, quanto alte-
rum pręgravat: five in
bilance maxima, trutina,
five minima (qua nummi
pensculantur) lancula.

534 Alteram formam
librę spectabis in statera:
quę habet centrum li-
brationis extra medium
scapi; cujus rei conse-
quens est, ut radius pro-
tensior faciat (inter li-
brandum) majores ascen-
siones & descensiones,
quam radius minor: eo-
que sit idem commen-
sus ponderum ad invi-
cem, qui arcuum.

535 Vfus horum est
talis: libripens impo-
nit rem librandam alteri
lanci, alteram gravat
ponderibus, donec vi-
deat æquilibrium (seu
æquipondium) quod o-
stendet examen aginam
æquans: in statera au-
tem suspendit rem deli-
brandam ab unco, in B;
pondusculumque promou-
et in radio opposito,
(dimenso incisuris) huc
illuc, usque ad æquilibri-
tatem: illud enim ad-
motum propius cen-
trum, ponderat minus;
amotum à centro lon-
gius, plus.

536 Levissimum pon-
dusculum (dans libellę
monientrum,) facit gra-
num; quatuor grana si-
liquam; hæ quinque

στον [ισάμης,] καὶ τὸ βαρύτερον
ὄν ὑπερβαίνειν, καὶ κατωτέρω
κατακλίνεισθαι, τὸ δὲ κερότερον
ἀνὰ κέρεισθαι τόσον μᾶλλον, ὅσον
τὸ ἑτέρον ὑπερβαίνει· [κατα-
βρίθῃ] εἴτε ἐν τῷ στεντέρῃ τῷ
μικτῷ, τῇ τευτάνῃ· εἴτε τῷ
ἐλαχίστῳ (ὃ τὰ νομίσματα
ἐξετάζεται) τῷ τάλαντι.

φλδ'. Τὸ δὲ ἑτερον τῆ στα-
θμῆ εἶδ' ἐν τῷ ἡμιζυγίῳ
[πλάσιγῃ] ἴσοις ἀντὶ ἔχοντι
τὸ κέντρον τῆς σταθμίστας, ἔξω
μέσῃ τῇ σκάπῃ ὡς ἀπέναντι,
τὸ ἐκτενέστερον μέγεθος ποιεῖν
(ἐν τῷ σταθμῶν) μείζονας τὰς
ἀναβάσεις τε καὶ καταβάσεις,
ἢ τὸ ἐλαττον· καὶ διὰ τὸ τοῦ
πλῶ γίνεσθαι ἥσσονος στενωπῆς
ἢ τῶν κύνων πρὸς ἀλλήλους ἢ
ἀναλογίαι.

φλε'. Τούτων δὲ ἡ χρῆσις τοι-
αύτη ἐστίν· ὁ ζυγοστάτης ἐμ-
βάλλει τὸ πρὸς γράμα πρὸς τὸ
σταθμᾶσθαι τῷ ἑτέρῳ πλά-
σιγῃ [ζυγῷ] ἑτερον δὲ τοῖς τα-
λάνοις [σταθμοῖς] βαρύνει,
ἕως ἂν βλέπῃ τὸ ἰσοστάσιον
[ἢ ἰσορροπίαν] ὃ, πῶς δὲ εἴδει ἢ
ροπῇ τῶν ἀγίνων ἰσάζεσθαι ἐν
τῇ ἡμιζυγίᾳ δὲ ἐξ ἀπέναντι
ἀπὸ τῆς περιάνης, πρὸς τὸ Β·
σταθμῶν τι πείθουσιν ὅτι τὸ μέ-
γεθος ἐναντίον (διαμετρικῶς ἐν
ἐντομῇ) εἶδα καὶ εἶδα, μέ-
γεθος τῆς ἰσονομίας· πῶς το
πρὸς στεντέρῃ ἐγγύτερον τῷ κέν-
τρῳ, ἢ πῶς στενωπῇ ὀπίσθινον
ἀπὸ τῆς κέντρης πρὸς ῥωτέρον,
πλίον.

φλς'. Τὸ κερότερον στα-
θμῶν (διδόν τῷ ζυγίῳ ἢ ῥο-
πῇ,) ποιεῖ σιτάριον· πέντε
σιτάρια, κερῶπον· τὰ δὲ
πέντε γραμμῶν· γραμμῶν
three

three scruples, a drachme; four drachmes, half an ounce; eight, an ounce; twelve ounces, a pound: (but a market pound is sixteen ounces) an hundred pounds make an hundred pound weight (commonly an hundred.)

scrupulum; tria scrupula, drachmam; quatuor drachmæ, semunciam; octo, unciam; uncia duodecim, libram: (mercatoris tamen libra est sedecim uncia) centum librarum centipondium (vulgo centenarium.)

τρῆς, δραχμῶν· δραχμῶν τέσσαρες, τετράδραχμον· ὀκτώ οὐγγίαν οὐγγίαν, δίδεκα λίτραν (ἢ ἓξ λίτρα ζυγοστατική ἐστὶν ἐκαίδεκα οὐγγίων) ἑκατὸν λίτρα δίδεσι πλὴν κοινῶς λεγόμενῳ ἑκατοντάδῳ.

C A P. LV.

Mathesis per totam philosophiam sparsa 537. Applicata cælo producit astronomiam 538. Circuli cælestes 539. Axis & poli mundi, æquator & tropici. Zodiacus 540. Circuli immobiles duo 541. Horizon & meridianus 542. Stellarum differentiæ & numerus 543. Constellationes & signa in zodiaco 544. Extra zodiacum 545. Planetarum numerus, situs, motus 546. Summi jam boreales, jam australes 547. Gradus in cælo quid 548. Ephemerides & planetarum aspectus quid 549. Eclipses quid 550. Computus fastorum & dierum hebdomadæ nomina 551. Mensiumque 552.

ASTRONOMIE.

537 What therefore do philosophers number, measure, weigh? All things. Yet they have most solemn numberings, measurements and poizings, 1. of heaven, in astronomie: 2. of the earth, in geographie: 3. of times in chronologie: 4. of thoughts in logick, mnemonick, prognostick: 5. of moral actions, in ethick: 6. of speech in philological arts: all which let us run over by the by.

538 An astronomer about to view the starres, quartereth [parteth] to himself the firmament into certain regions, through which he may observe the passages [motions] of the starres; namely, imaginary circles; of which the chief are, the æquator, the tropicks, the zodiack, &c. which do thou conceive thus.

ASTRONOMIA.

537 Quid ergo numerant, mensurant, ponderant, philosophi? Omnia. Sunt tamen illis solennissimæ dinumerationes, dimensiones, collibrationesque 1. cæli, in astronomia: 2. terræ, in geographia: 3. temporum in chronologia: 4. cogitationum, in logica, mnemonica, prognostica: 5. moralium actionum, in ethica: 6. sermonis in philologicis artibus: quæ omnia percurramus obiter.

538 Astronomus contemplaturus astra, distribuit sibi firmamentum in certas regiones, per quas observet transitiones siderum: nempe imaginarios circulos; quorum primarii sunt, æquator, tropici, zodiacus, &c. quos tu ita concipe.

φλζ'. Τὸ μὲν οὖν ἀριθμῶσιν, μετρεῖσιν, σταθμῶσιν, οἱ φιλόσοφοι; Ἄπαντα. Εἰσι δ' αὖτε τοῖς κοινόταται διαριθμῶσιν, καὶ σταθμῶσιν α'. τῶ οὐρανοῦ, ἐν ἀστρονομίᾳ· β'. τῆς γῆς, ἐν γεωγραφίᾳ· γ'. τῶ χρόνων, ἐν χρονολογίᾳ· δ'. τῶ διαλογισμῶν, ἐν λογικῇ, μνημονικῇ, προγνωστικῇ· ε'. ἡθικῶν τῶν πράξεων, ἐν ἠθικῇ· ς'. λόγων ἐν ταῖς φιλολογικαῖς τέχναις· ἀ' πάντων διερχομένα, παρερχόμενα [ἐν παντί ὁδῶν].

φλη'. Ὁ Ἀστρονόμος κατὰ τῶν τῶν ἀστέρων, ἀφορίζει αὐτῷ τὰ στερέαμα εἰς χώρας δι' ὧν ὁπιοποτεῖ τὰς τῶ ἀστέρων διαβάσεις· δηλονότι τῶν φαταζομένων κύκλων· ὧν οἱ ἀρχαῖοι [πρόδρομοι] εἰσιν, ἰσημερινός, τροπικός, ζωδιακός, καὶ τοῦ ἑνὸς ἑνός.

539 That the starres move
circularly, their daily return
to the same places doth shew:
therefore the heaven is a rol-
ling sphere: therefore it hath
an axel, about which it is rol-
led [turned round;] and
therefore two extremities
[farthest parts, ends] of it's
axel, or two immoveable
poles, the northern and
southern.

540 Between the poles
conceive in the midst of the
sphere a great circle, it will
be the equatour; and to this
two parallels, the tropicks;
which the sun describeth, be-
ing at the highest in the sum-
mer; and being at the lowest,
in the winter: but the yearly
passage of the sun, (passing
from this tropick to that, and
cutting the equinoctial in
two places) they call the zo-
diack: whose poles again
do describe the little polar
circles, by their daily going
about.

541 You have in the very
celestial frame circles invi-
sibly placed, and turning
about with it; but there are
others proper to any place,
and immoveable, the hori-
zon and meridian.

542 Wheresoever you stand,
looking round about, you
see the horizon; to wit, the
confines of heaven and earth,
or of the upper hemisphere
from the lower: but the centre
of the horizon is where you
stand; it's poles in the hea-
ven, the point which is highest
and lowest to you (that ver-
tical [over your head] they
call the zenith; that deep
one under the earth, nadir:)
but draw a circle again
through the poles of the

539 Steblas ire circu-
latim, indicat quotidiana
reditio ad loca eadem:
ergo cœlum est volubi-
lis sphaera: ergo habet
axem, circa quem revo-
lutatur: ergo & duas ex-
tremitates axis sui, seu
duos immobiles polos,
septentrionalem & me-
ridionalem.

540 Inter polos finge
in medio sphaeræ maxi-
mum circum, erit
æquator: & huic paral-
lelos duos, tropicos;
quos Sol describit altis-
simus æstate; & humilli-
mus, hieme: sed annuam
viam Solis, (transeun-
tem ab hoc tropico ad
illum tropicum, interse-
cantemque æquinoctia-
lem duobus locis) vocant
zodiacum: cujus poli
rursus describunt pola-
res circellos, circuitione
quotidiana.

541 Habes in ipsa cœ-
lesti machina circulos in-
visibiliter positos, & cum
illa revolubiles; sed sunt
alii cuilibet loco proprii,
& immobiles, horizon
& meridianus.

542 Vbi ubi stas, pro-
spectans circumcirca vi-
des horizontem; confi-
nia scilicet cœli & ter-
ræ, sive superioris hemi-
sphaerii ab inferiore: ho-
rizontis vero centrum
est ubi tu stas; poli in
cœlo, punctum tibi sum-
mum & imum (verticale
illud vocant zenith; pro-
fundum illud sub terra,
nadir:) duc vero iterum
circulum per polos mun-
di, & zenith ac nadir,

φλβ'. Τὰς ἀστέρας κυκλι-
δὸν [γυροειδῶς] βαδίζειν [πο-
ρῶν δὲ] ἢ καὶ ἡμερινὴ ἐπ' αὐ-
τῶν εἰς τὸν τόπον ταύτων δει-
κνυσιν· ἀρα ὁ ἕρως τοῦ αἵματος
δὲ τοῦ ἕρως ἐστίν, ἀρα ἔχει δ' ἕρως
πρὸς τὸν ἀντικείμενον· ἀρα καὶ τὰς
ἐξ ἀπέναντι δύο τῶν ἀξόνων αὐτῶν,
ἥτοι δύο ἀκίνητους πόλους, ἀρ-
κτικὸν καὶ μεσημβρινόν.

φμ'. Ματαξὺ τῶν πόλων ἐν-
νόει ἐν μέσῳ τῆς τοῦ αἵματος μέγισ-
τον κύκλον, ἰσημερινὸς ἔσται καὶ
τὰ τῶν ἡμερῶν παραλλήλους δύο, το-
πικούς· εἰς ὃν ἡλιος περιγράφει
ἀνωτατῶν τῶν ἡμερῶν καὶ κατω-
τατῶν τῶν ἡμερῶν, τῶν χειμῶν.
ἀλλὰ ὅτι τὴν ἐπ' αὐτοῦ ἐστὶν τῶν
ἡμερῶν, (διερχομένην ἀπ' ἐνὸς το-
πικοῦ πρὸς ἑτέρον τοπικόν, καὶ
διατμήσκουσαν τὸν ἰσημερινόν
ἐκαστέρως) ζωδιακὸν ὀνομά-
ζουσιν· οὗ τινος οἱ πόλοι πάλιν
δοτγράφουσι τῶν πωλοῦσιν τῶν
πόλων κυκλίσκες τῶν ἡμερῶν
περιόδου.

φμα'. Ἐχει ἐν αὐτῇ τῇ
ἐρανίᾳ μηχανὴ τῶν κύκλων ἀο-
ράτως κινούμενη, καὶ μετ' αὐτῆς
ἀναστρέφουσα· ἀλλὰ δὲ εἰσι καὶ
ἄλλοι ὁποῦν τι πρὸς ἑαυτοὺς, καὶ
ἀκίνητοι, ὡρίζων καὶ μεσημ-
βρινός.

φμβ'. Ὅτε ποτε τῆς ἀν-
τῆς, περιβλέπων τὸν ὡρίζοντα
καὶ τοῦ ἡμερῶν τὰ μεθόρια μὲν αὐτῶν
ἐρανίᾳ καὶ τῆς, εἴτε ἀνωτέρου
ἢ κατωτέρου ἀπὸ τῶν κατωτέρων
τῶν ὡρίζοντος κέντρον ἐστίν
ὅπως συνίστησι· οἱ πόλοι ἐν ἐρανίᾳ,
τὸ τοῦ αἵματος σκεῦος ἐκαστῶν
ταῦτα· (τὴν κορυφὴν ἐπὶ τῆς
ζένιθ· ὀνομάζουσι τὸ δὲ βάθος
αὐτοῦ ὑπὸ τῆς γῆς νάδιρ) ὁ ἕρως
δὲ πάλιν τὸν κύκλον διὰ τῶν
πόλων πόλων, καὶ διὰ τῶν ζένι-
θ καὶ νάδιρ, μεσημβρινός
ἔσται, πρὸς ὃν ὁ ἡλιος κατα-
world,

world, and the zenith and the nadir, it will be the meridian, at which the sun arriving maketh it noon with us.

543 As for the course [motion] of the starres, that's uniform to all the fixed ones, as if they were carried in one and the same orb: amongst which those of the first magnitude are fifteen, (Arcturus, Lyra, Sirius, &c. of the second 45, of the third 208, of the fourth 475, of the fifth 216, of the sixth 49; moreover there are nine obscure [dusky] ones, and five cloudy ones: all together about [over or under] 1020. which truly by a free aspect we can see in Europe: but through perspective-glasses many more.

544 They have been brought into certain configurations: such as are the twelve signes of the zodiack, thus marked with their characters [proper figures:] ♈ Aries, consisteth of 19 starres; ♉ Taurus, of 44, (amongst which are the Pleiades;) ♊ Gemini of 31; ♋ Cancer of 28; ♌ Leo of 39; ♍ Virgo of 40; ♎ Libra of 15; ♏ Scorpio of 27; ♐ Sagittarius of 32; ♑ Capricorn of 27; ♒ Aquarius of 33; ♏ Pisces of 35.

545 Without the zodiack are the northern signes; minor Ursa (the lesser Bear,) of 8 starres; major Ursa (the greater Bear) of 32; the Dragon of 33; Hercules of 48; the Swan of 31; Cassiopea of 25 &c. Amongst the southern starres the most conspicuous is

erit meridianus, ad quem sol delatus facit nobis meridiem.

533 Quod attinet cursum Astrorum, is uniformis est omnibus fixis, quasi vehantur uno eodemque orbe: inter quas primæ magnitudinis sunt quindecim, (Arcturus, Lyra, Sirius, &c. secundæ 45; tertiæ 208; quartæ 475; quintæ 216; sextæ 49; novem insuper obscuræ, & quinque nebulosæ: omnes simul præter propter 1020. quas quidem per liberum aspectum in Europa videre possumus: sed per telescopia longe plures.

544 Sunt redactæ in certas configurationes: cujusmodi sunt, duodecim signa zodiaci, ita insignita characteribus suis: ♈ Aries, constat stellis 19; ♉ Taurus 44, (inter quas sunt Pleiades,) ♊ Gemini 31; ♋ Cancer 28; ♌ Leo 39; ♍ Virgo 40; ♎ Libra 15; ♏ Scorpio 27; ♐ Sagittarius 32; ♑ Capricornus 27; ♒ Aquarius 33; ♏ Pisces 35.

545 Extra zodiacum sunt borealia signa; minor Ursa, stellarum 8; major Ursa 32; Draco 33; Hercules 48; Cygnus 31; Cassiopea 25, &c. Inter australia signa maxime conspicuus est Orion 39; Canis major 18; Canis minor 7, &c.

ἡ εἰς τοὺς ἡμῶν τῶν μεσημέριον.

Φμγ. Ὁ δὲ ὅμιλος ἡ ἀστέρων μονοειδὴς ἐστὶν τοῖς πεπηγμέναις ἀπασιν, ὁμομορφοῖς δὴτα μὲν τῇ ὁμοειδίᾳ ἐν τέτοις, ἢ πρὸς τὰ μέγιστα πηκτικὰ δέ-κασιν, (Ἀρκτὺρ, Λύρα, Σείριος, κλ.) ἢ δὲ ὁλίγα μὲν, ἢ τρίτη σή, ἢ τετάρτη νοί, ἢ πέμπτη σισ, ἢ ἑκτὴ μὲν, ἢ ἐπὶ ἀνία μὲν ἀφανέες, καὶ πέντε νεφέλαι δέσιν· ἀπαντες ὅμως ἡδὸν ἀκ. εἰς μὲν φανεροῦς ἐν Εὐρώπῃ ἰδεῖν ἔστιν ἀλλὰ δὲ διὰ τῶν τηλεσκοπίων πολλοὺς ἐπὶ.

Φμδ. Ἀνιήθησαν εἰς πέντε συστάσεις, ὡς περ τὰ εἰς ζώδια, ἔτι τοῖς χαρακτῆρσιν αὐτῶν σημαινόμενα· ♈ Κριὸς ἀστέρας 19. ἔχει· ♂ Ταῦρος μὲν (ἐξ ὧν Πλειάδες εἰσι) ♊ Δίδυμοι 31. ♂ Καρκίνος 28. ♌ Λέων 39. ♍ Παρθένος 40. ♎ Ζυγὸς 15. ♏ Σκορπιὸς 27. ♐ Τοξότης 32. ♑ Αἰχμῆρος 27. ♒ Ὡρεὸς 33. ♏ Ἰχθύες 35.

Φμε. Ἐξω ζωδιακοῦ ἐστὶ τὰ βορέα σημεῖα, ἀρκτὺρ μικρὰ ἢ δὲ ἀστέρων ἢ ἀρκτὺρ μεγάλη 8. Δράκων 33. Ἡρακλῆς 48. Κύκνῳ 31. Κασσιόπεια 25. κλ. Ἐκ τῶν νοτίων σημείων πρὸς ἀνίστατός ἐστι Ὀρίων 39. Ἀστέρας 18. Περσῶν 7. κλ.

orion of 39; Canis major (the greater Dog) of 18; Canis minor (the lesser Dog) of 7, &c.

546 We have found out for certain, that as the fixed stars, and with these ☉ and ☾ (the Sun and Moon) do finish their course [wheeling] about the earth, as their centre, so the other five Planets wheel about the Sun: whom ♀ (Mercury) in a very little orb goeth about in four moneths time: ♀ (Venus) in one almost twice as big, in nineteen moneths time: ♂ (Mars) in one so large, that he also goeth about the earth, in a year and halfs time; ♃ (Jupiter) also in a larger, in twelve years, wanting two moneths; ♄ (Saturn) in the largest, in nine and twenty years, and six moneths: all which now and then are apogæi [from the earth,] now and then perigæi [nigh the earth;] and they seem to us now direct [coming forward,] now going backward, now at a stand, and as it were fixedly proceeding [marching] with the fixed ones.

547 In the like manner they pass along the zodiack, but not so exactly, as the Sun: for they run out of the way of the Sun on this side and that, (towards the north and towards the south) more and less.

548 But the Astronomers divide every circle (small as well as big) into 360 degrees, and each of these again into 60 first minutes; & each of these into 60 seconds, &c. even to the tenth minutes, or scruples,

546 Compertum habemus, sicut fixæ, & cum his ☉ & ☾ (Sol & Luna) gyrationem suam absolvunt circa terram, tanquam suum centrum, ita reliquos quinque Planetas gyrari circa Solem: quem ambit orbe minimo ♀ (Mercurius) quadrimestri tempore; ♀ (Venus) fere duplo majore, novendecim mensibus; ♂ (Mars) tam amplo, ut circumeat terram quoque, sesquianno; ♃ (Jupiter) etiam ampliore, duodecim annis, minus bimensis; ♄ (Saturnus) amplissimo, novem & viginti annis, & semestri: qui omnes jam sunt apogæi, jam perigæi, videnturque nobis jam directi, jam retrogradi, jam stationarii, & veluti cum fixis fixe procedentes.

547 Progrediuntur item per zodiacum, at non tam exacte, ut Sol: excurrunt enim à via Solis hinc & illinc, (boream versus & austrum versus) plus & minus.

548 Dividunt autem Astronomi omnē circum-lum (æque parvū ut magnū) in gradus 360. hosque rursus singulos in 60 minuta prima; & quodlibet horum in 60 secunda, &c. usque ad decima minuta. seu scrupula;

φυσ'. Ἐκ τῆς σείρας μα-
μα δίκαια, καὶ οἱ πηλοὶ
καὶ μὲν τούτων ☉ καὶ ☾ (Ἡλιος
καὶ Σελήνη) τὴν γύρουν αὐ-
τῶν ποιεῖσι περὶ τὴν γῆν, ὥστε
τὸ κέντρον αὐτῶν, οὗτω εἶναι
πρὸς πέντε πλανήτας γυροῦν-
τας περὶ τὸν Ἥλιον· ὃν κυκλοῖ ἐν
ὁραίῳ ἐλαχίστην ♀ (Ὁ Ἑρμῆς)
πρὸ τετραμηνιαίου χρόνου· ♀
(Ἀφροδίτη) σχεδὸν διπλασίαν·
ἐντεκαίδεκα μῶν· ♂ (Ἄρης)
ποσώτη, ὥστε περιέρχεται καὶ
τὴν γῆν πρὸ ἑτῆ καὶ ἡμίσε-
ως ♃ (Ζεὺς) ἐπὶ μείζονι δώδεκα
ἔτεσιν, ἥπτερον διμυῖα· ♄ (Κρό-
νος) τῇ μεγίστῃ, ἐνέα καὶ εἰκο-
σὶν ἔτεσιν, καὶ ἑξαμυῖα οἱ πέντε
πάντες ἥδη δοσγμοί, ἥδη
περιγμοί καὶ φαίνονται ἡμῖν
ἥδη διδύδρομοι, ἥδη ὀπισθοπο-
ροί [παλινδρομοί,] ἥδη στα-
σιμοί καὶ καὶ οἱ μὲν τῶν πη-
λοῶν ἀπὸ τῆς γῆς πορροῦ-
μενοι.

φυσ'. Προβαίνουσι ὃ καὶ
παραπλησίως διὰ τῆς ζώδια-
κού, ἀλλὰ ἔτι ἔτι ἀκριβέστερ,
ὥς ὁ ἥλιος· ἀποτρέπεται μὲν
γὰρ ἐκ τῆς ἡλιακῆς ὁδοῦ ἑνὸς καὶ
ἑνὸς, (πρὸς τὸν βορρῆαν καὶ
πρὸς τὸν νότον) πλεον καὶ
ἑνὸς.

φυσ'. Διατρίβουσι δὲ οἱ ἀστρο-
νόμοι τὸν κύκλον ὀπτιμου (ὁ-
μαίως μικρὸν ὥς μέγαν) εἰς
βαθμοὺς 360. τοῦ δὲ ἑμπαλιν
ἐκάστης εἰς ἑξήκοντα λεπτά ποσώ-
τα καὶ τῶν τῶν ἐκάστης εἰς ἑξήκοντα
τετρα, καὶ ὥς τῶν δεκάτων
λεπτῶν.

548 By

549 By calculating therefore the motions of the planets for the time to come, they compose ephemerides: that is, the consignations at the noon hour of every day of the year, where every planet shall be, and with what aspect towards one another; for there is amongst the planets either a conjunction, in the same signe and degree ♄; or sextile, the distance of two signes, ♀; or quadrare (or quadrature) of three signes, ☐; or three-corner'd [trine] of four, △; or opposition, of six, ☊.

550 But first of all the eclipses of the luminaries are set down in the Ephemerides; after they have searched into the causes, from whence they are: namely that the eclipse of the Sun happeneth in the new of the moon, when the Moon running directly between us and the Sun, hideth [cloudeth] him with her dark body, that is, shadeth us: but the Moon is eclipsed in the full of the Moon, when being opposite to the Sun she is clouded: running into the shadow of the earth: which that it may not happen every moneth, the straying of the Moon out of the way of the Sun, which they call the ecliptick line, is the cause of.

551 The last part of astronomy is the computation of the feasts: unto which belongeth also the naming of the dayes of the week from the planets, that they are called Sunday, Moonday, Tuesday, Wednesday, Thursday, Friday, Saturday.

552 The moneths are,

549 Calculando igitur motus planetarum in futurum, conficiunt ephemerides: id est, consignationes ad horam meridianam singulorum dierum anni, ubi quisque planeta futurus sit, & quo aspectu ad invicem: est enim inter planetas aut conjunctio, in eodem signo & gradu, ♄; aut sextilis, distantia per duo signa, ♀; aut quadratus (seu quadratura) per tria signa, ☐; aut trigonus, per quatuor △; aut oppositio, per sex, ☊.

550 Imprimis autem consignantur ephemeridibus eclipses luminarium; postquam penetratum est in causas, unde fiunt: nempe deliquiū Solis contingere in novilunio, quum inter nos & Solem Luna intercurrentes directe, illum obnubit opaco suo corpore, hoc est, inumbrat nos: Luna vero eclipsatur in plenilunio, quando opposita Soli obnubilatur ipsa, incurrens in umbram terræ: quod ut non accidat quot mensibus, facit exspatiatio Lunæ extra viam Solis, quam vocant eclipticam.

551 Ultima pars astronomiæ est computus fastorum: quo & spectat denominatio dierum hebdomadæ à planetis, ut dicantur dies Solis, dies Lunæ, dies Martis, dies Mercurii, dies Iovis, dies Veneris, dies Saturni.

552 Menses sunt, Ia-

φμβ'. Εν τῇ ἡμέρῃ αὐτῇ τὰς τῶν πλανητῶν κινήσεις εἰς τὸ ἰσόληρον, ἐρημιρίδας ποι-
οῦσι, τῷ τ' ἐστὶ, δηλώσεις εἰς τὸ
ἄραν μεσημβρινῶν τῶν ἐκ-
στῶν ἡμερῶν τῇ αὐτῇ, ὅτε
ὁ ἐκαστὸς τῶν πλανητῶν γινώ-
σεται, καὶ ἐν πνευμένῳ ἀλ-
λῆλες φασὶν ἐστὶ γὰρ τῶν πλανη-
τῶν ἡ συνόδος ἐν τῇ αὐτῇ ση-
μεῖω καὶ βαθμῷ ♄ ἢ ἐξάγωνος,
διάσσεις διὰ τῶν δύο ση-
μεῖων ♀ ἢ τετραγώνος, ☐, διὰ
τῶν τεσσάρων ♀, ἢ τρι-
γώνος, ☐, διὰ τῶν τεσσάρων, △,
ἢ διαμέτρους, ☊, διὰ τῶν ἑξ, ☊.

φν'. Μάλιστα ὁ Ἰουλιανὸς
ταῖς ἐφημερίσιν ἀνέκλειψε τὸ
φασήσων μὲν τὸ ἐξετάσας
τὰ αἵτια, ὅθεν γίνονται· δηλο-
νόησι τῶν τ' ἡλίου ἐκλείψιν ἐν
νομιλίᾳ ἐνδέχεται, ὅταν
μεταξὺ ἡμῶν καὶ τῶν ἡλίου ἢ σελ-
λήνης μίση ᾖσα ᾖ, καὶ δι-
δέσθαι, αὐτὴν σκεπάζει τὴν καλ-
ασίαν [σκοτεινὴν] αὐτῆς (ἀ-
μαρτία, τὰ τ' ἐστίν, ὅπου κιάζει
ἡ σελήνη ἢ ὁ Σελήνης ἐκλείπει ἐν
τῇ πανσελήνῃ, ὅταν ἀντικει-
μένη τῷ ἡλίῳ ὅπου σκοπίζεται καὶ
αὐτὴ ὅπου τρέχουσα ὅπου τῇ τῆς
γῆς σκίαν ὅ, πῶς μὴ γινώσκται
καὶ πάντας μιλῶν, ποιεῖ ἢ τῆς
Σελήνης πεινότησις ἐξ αὐτῆς
ὅδε τῆς Ἡλιακῆς καὶ τῆς σελή-
νης καὶ ὁνομαζέσται.

φνα'. Τὸ ἔλαττον τῆς ἀστρο-
νομίας μέρα ἐστὶν ὁ τῶν ἱερῶν
λόγος ὅτε καὶ προσήκει ἢ τῶν
ἡμερῶν παρονομία τῆς ἐξ ὁ-
μαδῆς τῶν πλανητῶν, ὅθεν
ονομαζόνται ἢ Ἡλιακῆς, ἢ Σελή-
νικῆς [ἢ Σελήνης], ἢ τῶν Ἀρεως, ἢ
τῶν Ἑρμῆς, ἢ τῶν Διὸς [ἢ Ζευὸς],
ἢ τῆς Ἀφροδίτης, ἢ τῶν Κρόνου.

φνς'. Οἱ μῆνες εἰσὶν, ὁ Γα-
πναργός.

January, February, March, April, May, June, July, August, September, October, November, December: whereof in the first, third, fifth, seventh, eighth, tenth, twelfth, are one and thirty [31.] dayes, in the rest 30: in February 28, although in the leap-year [bissextile] 29; when one day is interferred into it: but in the intercalated year there is an accession of an interferred moneth, that is, of the thirteenth moon.

nuarius, Februarius, Martius, Aprilis, Maius, Iunius, Iulius (Quintilis,) Augustus (Sextilis,) September, October, November, December: quorum primo, tertio, quinto, septimo, octavo, decimo, duodecimo, dati sunt dies 31, reliquis 30: Februario 28, quanquam anno bissextili 29: cum ei unus dies intercalatur: embolismo vero anno fit accessio additii mensis (embolimi) hoc est, decima tertia lunationis.

μηλιών, Ἐλαφβολιών, Μενυχών, Θερηλιών, Σιμρόφοριών, Ἐκατομβαιών, Μεταίτητων, Βοηδρομιών, Μαιμακλήριών, Πυανεσιών, Ἀνδισιριών, Ποσειδεών ὧν τὰ πρῶτον, τρίτον, πέμπτον, ἑξῆς μὲν, ὀγδόον, δέκατον, δωδέκατον εἰσὶν ἡμέραι λαΐ τοῖς λαϊτοῖς λ'. Ἐλαφβολίῳ κη' καὶ ἑρ' ἅπαξ τριτάτον αἰαυτῶν κθ' ὅτε αὐτῶ ἡμέρη μία παρεμβάλλεται [παρεντίθεται] τὰ δ' ἐμβολιμαῖα ἔτ' ἡ περὶ τῆς μὲν ἐμβολιμα, τέτ' ἐστὶ, τῆς τετρακισιναίας τεταλινος.

C A P. LVI.

Geographiæ munia 553. Terreni globi figura & magnitudo 554. ejus longitudo, & latitudo quid 555. Zone ejus quinque 556. Unde dierum & temperaturæ varietas 557. Climata terræ quid 558. Continentes quinque, insule infinite, antipodes 559. Populi Europæi, Asiatici, Africani, Americani, qui: 560. Montes & flumina per orbem celebriora 561. Urbes præ cæteris inclytæ 562.

GEOGRAPHIE.

GEOGRAPHIA.

Ἡ ΓΕΩΓΡΑΦΙΑ.

553 That we may not be ignorant of our habitation, is caused 1. by the measuring of the earth, in length and breadth; 2. by the quartering of countries habitable and inhabitable; 3. by describing, what notable thing happeneth, here, there, yonder; and that either with a terrestrial globe; or otherwise with painted geographical tables, or historical relations.

553 Vt ne simus ignari domicilii nostri, efficitur 1. per dimensionem terræ, in longum & latum; 2. per determinationem regionum habitabilium & inhabitabilium; 3. per descriptionem, quid egregium obveniat, hic, illic, isthic; idq; five terrestri globo; five pictis alias geographicis tabulis, five historicis enarrationibus.

φνγ'. Ἰνα μὴ ἀπὸ τοῦ ὅπου οἰκουμενὴς ἡμῶν, ποιεῖται ἡ τῆς γῆς διαμέτρσις, ὅτι μὴ κός τε καὶ ὅριον β'. ἥ χωρὶς τῶν οἰκουμένων τε & ἀνοικησίων ἀφ' ὧν αἱ πόλεις γ'. ἡ καταγραφὴ τῶν ἐκείνων, πρὸς ἡμᾶς πεφυκῶς, καὶ ἄλλοις τῶν τοῦ εἶτε τῇ σφαίρᾳ ἐπιγεῖω· εἴτε γεγραμμένοις γεωγραφικοῖς πίναξιν, εἴτε ταῖς ἱστορικαῖς ἐξηγήσεσι.

554 It is manifest, that the earth is like a globe; because from the east to the west on every side it is surrounded [environed] with stars, and sailed about with seas but to those that go a-

554 Terram esse globosam, patet; quia ab oriente in occidentem undique versum ambitur sideribus, & circumnavigatur maribus: transversim vero euntibus poli

φινδ'. Τίω γὰρ σαφὲς ὅτι ἡ γῆ ὅμοια σφαίρᾳ ἐστὶν ὅτι ἀπὸ τῆς ἀνατολῆς εἰς τὴν δυσμὴν ἀμφοτέρωθεν τοῖς ἀστέροις περιβάλλεται, καὶ περιπλέται τῶν θαλάσσης τοῖς καὶ ἐναντίον βαδίζουσιν οἱ πλοῖα πᾶσι ἐπαρουνται καὶ τῶν πλοίων.

thwart, the poles of the world are elevated and depressed, whence also the greatness of the globe of the earth is thoroughly known: namely because to one that goeth from the south into the north (or backward) in every fifteen German miles the arctic pole is lifted up, and the antarctic pressed down, one degree, it is evinced that the whole compass of the earth (which is of 360 degrees) hath the circuit of 5400 miles; but the diameter of the earth 1800; the semidiameter (from the surface of the earth to it's centre) 900.

555 The latitude of the earth is reckoned from the equator towards the poles, on both sides by ninety degrees: but the longitude from the west to the east, through the whole compass of 360 degrees; taking the beginning from the first meridian, which they set at the bounds of Europe, in the Canary islands.

556 From the latitude of the earth proceed five terrestrial zones: the middle one, lying between the tropical circles, is call'd the torrid zone: the two extremes comprehended within the polar circles, frigid ones: and as many temperate ones placed on both sides between these two frigid ones, and that torrid one.

557 In the torrid (zone) by reason of the perpetual verticality of the sun there are most vehement heats, and a perpetual equinox: on the contrary, in the frozen quarters, by reason of the

mundi eleuantur & depressuntur, unde & terreni globi magnitudo percognoscitur: nempe quia tendenti ab austro in boream (aut retro) singulis quindecim Germanicis miliaribus attolitur arcticus polus, & devertgit antarcticus, gradu uno, evincitur totum ambitum terræ (qui est graduum 360) habere circuitum milliarium 5400; diametrum vero terræ esse 1800, semidiametrum (à superficie terræ ad ejus centrum) 900.

555 Latitudo terræ æstimatur ab æquatore polos versus, utrinque per nonaginta gradus: longitudo vero ab occasu in ortum, per integrum circuitum, 360 graduum; initio sumpto à primo meridiano, quem constituunt ad fines Europæ, in Canariis insulis.

556 Ex latitudine terræ prodeunt quinque terrestres zonæ: media, interjacens circulis tropicis, vocatur torrida: extremæ duæ intra polares circulos comprehensæ, frigida: totidemque temperatæ, inter has frigidas & illam torridam alterutrinque sitæ.

557 In æstuosa (zona) propter perpetuam verticalitatem solis vehementissimi sunt ardores, perpetuansque æquinoctium: contra in gelidis plagis, propter solis col-

καταφέρονται, ὅθεν καὶ τὸ τῆς σφαίρας τῆς γῆς μέγεθος γνωσκαίται· ἐπειδὴν γὰρ τῇ ἐρχομένη ἀπὸ τοῦ νότου εἰς βορρᾶν (ἢ ἑμπαλὼν) ἐκάστοις πνυτκαίδεκα μιλίοις Γερμανικοῖς, ἐπαύρται ὁ ἀρκτικός πόλος, καὶ κατακλινῇ ὁ ἀνταρκτικός, τῇ ἐνὶ βαθμῷ, ἐπιταί τιμὴ ὅλων τῆς γῆς πλείονος (ἢ πρὸς ἐστὶν βαθμῶν τρεῖς)· ἔχειν τιμὴν πλείονος τοῦ ἡμίστιον αὐτῆς· τὴν δὲ διὰ μέσον τῆς γῆς εἶναι αὐτῆς· ἣν ἡμὶς διὰ μέσον (ἀπὸ τῆς ὁριζωνίας τῆς γῆς εἰς κέντρον αὐτῆς) πεί.

φνί. Τὸ πλάτος τῆς γῆς λογίζονται ἀπὸ τοῦ ἰσημερινοῦ πρὸς τοὺς πόλους, ἀμφοτέρωθεν δι' ἐννήκοντα βαθμῶν· τὸ γὰρ μήκος ἀπὸ τοῦ ἡμισφαιρίου, εἰς ἀνατολὴν, δι' ὅλους τῆς σφαίρας, τρεῖς βαθμῶν· ἀρχαίως ἀπὸ τοῦ πρὸς τοῦ μαστιμβρινου, ὃν καθεστάνται πρὸς τὰ πελάγια τῆς Εὐρώπης, ἐν τῇ νήσοις μακαρίαις [Καναρίαις.]

φνί. Ἐκ τῆς ἀρύτητος τῆς γῆς γίνονται αἱ πέντε τῆς γῆς ζώναι· ἡ μέση, παρεντιθεμένη κύκλοις τροπικοῖς, καλεῖται λέγεται αἱ ἔχεται δύο μείζονες τῆς πλείονος κύκλων σωφλημμένας, ψυχραὶ καὶ ποικύται μέτριας, μεταξὺ τῶν τῶν ψυχρῶν καὶ καυστικῶν ἐκείνης ἐκατέρωθεν κλίμας.

φνί. Ἐν τῇ ἐκταύσῃ (ζώνῃ) διὰ τὴν διωνυκίαν τῆς ἡλίου ὑψώσεως τῆς κορυφῆς εἰσὶν εἰς ὅλα τα γίνονται τὰ καύματα, καὶ ἐξελιγῆς ἰσημερία· τὸ γὰρ ἐν ἀπὸν ἐν τοῖς ψυχροῖς κλίμασι διὰ τὸ ὅτι ἡλιον εἶναι ἐν πλάτῃ

continua

continual collaterality of the Sun must vehement colds, and under the pole it self, the day of six moneths, and the night of as many: in the temperate tracts [countries] there is a gratefull alternation [change] of seasons, with successive increasings and decreasings of dayes and nights.

558. Whence arise the
Climates, by the difference
[distance] of one half hour:
for those that have their
longest day of twelve hours
and a half, are said to dwell
under the first climate, those
of 13. hours, under the se-
cond; and so on.

559. The Continents separated from one another by Seas, are: accounted five; Europe, Asia, Africa, America, Magellanica: each of which contain most vast regions, as well on the sea-coast, as midland; placed in the middle [heart] of the countrey; but round about them very many islands of differing nations and languages [tongues]; whence it is now manifest, that the earth is inhabited on every side, and that some are Antipodes to others.

560, *The inhabitants of Europe are, the Spaniards (with the Portugals bordering on them); French, Dutch, English, Scots, Irish, Danes, Swedes, Norwegians, and Laplanders; also the Russians or Moscovites, Lithuanians, Polonians, Bohemians, Germans, Italians, Sicilians, Dalmatians, Hungarians, Grecians, Wallachians, &c. &c.*

lateralitatem continu-
am vehementissima fri-
gora, subque polo ipso
sex mensium dies, toti-
dem nox: *in temperatis*
tractibus est alternatio
tempestatum grata, cum
successivis incrementis
ac decrementis dierum
ac noctium.

558. Vnde oriuntur
climata, per interstitium
unius semihorii, nam
qui longissimum diem
habent, horarum duode-
cim cum dimidia, dicun-
tur habitare sub climate
primo; qui 13, horarū, sub
secundo, & ita cōsequēter.

519. *Continentes*, mari-
bus à se invicem diste-
minatæ, quinq; recensentur;
*Europa, Asia, Africa, America, Magellani-
ca*: quarum singulæ con-
tinent vastissimas regio-
nes, tum maritimas, tum
mediterraneas, in medi-
tullio sitas; circa se autem
insulas plurimas, dispo-
natis gentibus & lin-
guis: unde tellurem un-
dique habitari, aliosque
aliis esse *antipodes*, jam
constat.

560. *Europæi incolæ sunt; Hispani (cum Lusitanis sibi conterminis), Galli, Belgæ, Angli, Scoti, Hiberni, Dani, Sueci Norvegi, Lipponesque: item Russi seu Muscovitæ, Lithuani, Poloni, Bohemi, Germani, Itali, Siculi, Dalmatæ, Hungari, Græci, Valachi Thraces: Asiani Persæ, Turcæ, Arabes, Armeniani, Persæ, Indi, Chineses, Scythæ nunc Tartari: A-*

διευκύνει τὰς ἐντολὰς αὐτοῦ· ὁ
ὡς τὸ πρῶτον αὐτὸν ἐξέμνησεν
ἡ ἡμέρα καὶ τοσοῦτον ἡ νύξ·
ἐν ᾧ μετέβαιε χάρις καὶ εὐφρο-
σύνη· ἡμεῖς οὖν καὶ οὐκ ἐπὶ
ἐπιθυμίᾳ τῶν κατὰ τὴν
συνένοιαν αὐτῶν ἐστὶν τι καὶ ἀνα-
ξίστηναι τῶν ἡμεῶν τι καὶ τῶν
νυκτῶν.

φνῖ· Ὅθεν γίνονται τὰ κλι-
ματα, καὶ τὸ διάστημα ἐνὸς τοῦ
ἡμωρεί· ἵππιδόν οἱ ἄλλοι πῦν
μακροτέρῳ ἡμέρῳ ἔχοντες,
τῷ ὡρεῷ δώδεκα μὲν ἡμ-
σεάς, ὑπὸ τοῦ ὡρεῶτος τῷ κλι-
μάτων οἱ εἰν[ναίην] λέγονται.
οἱ δ' ἄλλοι ὡρεῷ, ὑπὸ τοῦ δέκα
τέρε· καὶ οὕτως ἀκολουθεῖ.

φῦλ'. Αἱ ἡπειροὶ, ἡ θάλασσα
 σου δὲ τῶν ἀλλήλων ἀφορι-
 ζόμεναι, πέντε ἀριθμούνται.
 Ἐν ἐρώπῃ, Ἀσία, Λιβύα [Ἀ-
 φρική] Ἀμερική, Μαγικανί-
 κη· ὧν ἡ ἑκάστη περικυβήσιν
 ἐφ' ἑαυτῆς τὰς χώρας, τὰς το-
 ῦ πελάγεως, καὶ τὰς μεσο-
 γείας, ἐν ταύταις μετὰ κελεύθας.
 περὶ αὐτὰς ἡ νῆσος ἀλείονας,
 ἔθνησι πέντε γλώσσας διαρε-
 χόμεναι· ὅθεν τινὲ γλῶσσαι τα-
 ράθεν οἰκίσθαι, καὶ ἄλλας ἄλ-
 λοις ἀντίποινα εἶναι, ἥδη φέ-
 ρεται.

φῆ'. Οἱ τῆς Εὐρώπης ἐνο-
κοί εἰσιν, οἱ τῆς Ἰερειᾶς [Σπει-
ρίας.], (μὲν τ' ὁμόθεον Λαοστα-
νῶν) οἱ τῆς Γαλλίας [Κελπικῆς
Γαλλίας,] οἱ τῆς Βαλκῆς, οἱ
τῆς Βρετανίας, οἱ τῆς Καλαδο-
νίας, οἱ τῆς Ἰερειᾶς [Ἰέρης,]
οἱ τῆς Κιμβρικής, οἱ τῆς Σου-
δίας, οἱ τῆς Νορμαντίας, καὶ οἱ
τῆς Λαπωνίας καὶ οἱ τῆς Μο-
σχίας, οἱ τῆς Λιθουανίας, οἱ τῆς
Σαρματίας, οἱ τῆς Βουλκίας,
οἱ τῆς Γερμανίας, οἱ τῆς Ἰτα-
λίας, οἱ τῆς Σικελίας, οἱ τῆς
Κ 2 Thof

Those of Asia, the Turks, Arabians, Armenians, Persians, Indians, Chineses, Scythians now Tatars: Those of Africk are, the Egyptians, Barbarians, Abyssines, (the white Ethiopians) Moors (the black Ethiopians) Cafres, &c. The Americans are the Mexicans, Peruvians, Brasilians, &c. naked and without cloathing: Those of Magellana are as yet unknown to us.

561. The famous mountains are; in Europe, The Alps, Pyrenean mountains, Carpathus, &c. In Asia, Taurus, Caucasus; in Africk, Atlas, and the mountains of the Moon: but the renowned rivers are; in Europe the Danow, or Ister, (for it hath two names) Boristhenes, &c. in Asia, Indus, Ganges, Oby, &c. in Africk, Nilus, disburthening it self into the Sea at seven mouths; in America, Maragnon, &c.

562. The famous Cities, are in Europe, Constantinople, Rome, Venice, Paris, Lisbon, London, Amsterdam, Prague, Cracow, Mosco, &c. in Asia, Alepo, Bagdet (on this side Euphrates) Ormus, Goa, Cambalu, Quinsay, &c. In Africa, Alcair, Fessa, Maroco, &c. In America, Mexico, Cusco, Lima, &c.

fricani, Egyptii, Barbari, Abyssini, (albi Ethiopes) Mauri (atri Ethiopes) &c. Americani, Mexicani, Peruviani, Brasilienses, &c. nudi & investes: Magellanici nobis adhuc incogniti sunt:

561. Celebrati montes sunt; in Europa, Alpes, Pyrenæi, Carpathus, &c. in Asia, Taurus, Caucasus; in Africa, Atlas & Luna montes: famosa flumina vero; in Europa, Danubius, seu Ister, (est enim binominis.) Boristhenes, &c. in Asia, Indus, Ganges, Oby, &c. in Africa, Nilus septem ostiis se in mare exonerans; in America, Maragnon, &c.

562. Inclytæ urbes sunt, in Europa, Constantinopolis, Roma, Venetia, Lutetia (Parisiorum) Lisboa, Londinum, Amsterodamum, Praga, Cracovia, Mosqua, &c. in Asia, Alepo, Bagdet (cis Euphraten), Ormus, Goa, Cambalu, Quinsay, &c. in Africa, Alcair, Fessa, Maroco, &c. in America, Mexico, Cusco, Lima, &c.

Δαλματίας, οἱ τῆς Παννονίας, οἱ τῆς Ἀχαΐας [Ἑλλάδος], οἱ τῆς ἑλλαδικῆς, οἱ τῆς Θράκης, οἱ τῆς Ἀσίας εἰσιν, οἱ τῆς Τερκίας, οἱ τῆς Ἀραβίας, οἱ τῆς Ἀρεβρίας, οἱ τῆς Περσίας, οἱ τῆς Ἰνδικῆς, οἱ τῆς Σίνης, οἱ τῆς Σινδίας, νυνὶ τῆς Ταρταρίας. Οἱ τῆς Λιβύας [Ἀφρικῆς], οἱ τῆς Αἰγυπτίας, οἱ τῆς Νεμιδίας, οἱ Ἀβασσινοὶ (Αἰθίοπες λευκοί), οἱ Μαυρίνοι (Αἰθίοπες μέλανες) οἱ Κασσίοφοι, κλ. Οἱ τῆς Ἀμερικῆς, οἱ τῆς Μεξικῆς, οἱ τῆς Περῆ, οἱ τῆς Βρασιλίας, κλ. γυμνοὶ καὶ ἐσθῆτων δευόμενοι οἱ τῆς Μαγελανικῆς ἡμῶν ἐπὶ ἀγνοασθῆναι εἰσι.

φζα'. Ταῦτα ὄρη πολυθρόνα λητὰ εἰσιν ἐν Εὐρώπῃ, ὡς αἱ Ἀλπεῖς οἱ Πυρηνναῖοι, Κάρπαθοι, κλ. ἐν Ἀσίᾳ δὲ Ταῦρος, καὶ ὁ Καύκασος. ἐν Λιβύᾳ δὲ ὁ Ἄτλας, καὶ τὰ τῆς Σελωῆνης ὄρη, οἱ ὅποιοι περὶ ὧντο, ἐν Εὐρώπῃ Δανύβιος ἢ ἡν Ἰστρος (ἡ χερὶς δὲ τὰ ὀνόμαται) Βορυσθένης, κλ. ἐν Ἀσίᾳ Ἰνδὸς, Γάγγης, Ὁβυ, κλ. ἐν Λιβύᾳ Νεῖλος, ἐκβολαῖς ἐπὶ αἱ εἰς τὴν θάλασσαν καταπίπτει. ἐν Ἀμερικῇ Μαράγνοι, κλ.

φζε'. Αἱ πόλεις κυριόταται εἰσιν, ἐν Εὐρώπῃ, Βυζάντιον [Κωνσταντῖνὴ πόλις], Ρώμη, Ἐγυπτία, Ἀθῆναί, [Παρίσιος], Ὀδύσιππον, Λονδίνιον, Ἀμστελέρδαμον, Πράγα, Κρακόβιον, Μόσχα, κλ. ἐν Ἀσίᾳ Ἀλεπὸς, Βαβυλὼν (πρὸς τὴν Εὐφράτην), Ὁρμὸς, Γόα, Κάμβαλου, Κινσάι, κλ. ἐν Λιβύᾳ Ἀλκαῖρ, Φέσσαι, Μαροκκαί, κλ. ἐν Ἀμερικῇ, Μόξικαί, Κεσκά, Λίμα, κλ.

C A P . L V I I .

Chronologi munia, 563. *Annorum epocha varia*, 564. *Historie rudimenta*, 565. *Historia universalis summarium*, 566. *Historia antediluviana* 567. *& diluvii*, 568. *Gentium & linguarum dispersio*, 569. *Sodomæ subversio*, 570. *Moses & Pharaon*, 571. *Samson, David, Salomon*, 572. *Elias, Ezekias*, 573. *Nabuchodonosor, & Cyrus*, 574. *Xerxes & Alexander*, 575. *Romani. Christus nascitur*, 576. *Constantinus imperator, & Mahomed*, 577. *Novus orbis repertus*, 578. *Librosque multiplici a. d. ars, typographia*, 579.

Chronologie with history.

563. A Chronologer reckoneth, in what age of the world this or that happened [came to pass], and how much distant the time present is from the first rise of things, or some other notable period: that we may not be ignorant where we now are, and what hath been done before us.

564. The common Epoch, from whence the series of years are numbred, ought by right to be the same to all, from the beginning of the world: but because that beginning was to most men unknown, every nation took some other remarkable [memorable] term: and the Jews therefore reckoned from their departure out of Egypt, now from the desolation of Jerusalem; the Greeks from the Olympiads, (which Iphitus ordered to be celebrated every fift year inclusively, or fourth year exclusively): The Romans from the building of their City: The Christians from the birth of Christ; The Turks from the flight of Mahomet (they call it the era [date] of Hegira) &c. Finally

Chronologia cum historia.

563. Chronologus supputat, quâ ætate mundi hoc illudve acciderit, & quantum tempus præsens distet ab exortu rerum, vel quapiam alia observabili periodo: ut ne simus nescii, ubi jam sumus, & quid fuerit gestum ante nos.

564. Communis Epoch, unde series annorum numerentur, eadem debuit esse omnibus jure, ab orbe condito: sed quia istud initium fuit incompertum plerisque, qualibet gens assumsit terminum alium memorabilem: supputaruntque Iudæi olim ab exitu suo ex Ægypto, nunc à desolatione Hierosolymæ; Græci ab Olympiadibus, (quæ Iphitus instituerat celebrari anno quoque quinto inclusive, aut quarto exclusive), Romani à condita sua urbe: Christiani, à Christo nato; Turcæ à fuga Mahumedis (vocat æram Hegiræ) &c. denique reges auspiciantur æras suas à cœptu regnorum suorum.

Χρονολογία μετὰ τῆς ἱστορίας.

Φξγ'. Ὁ χρονολόγος ἀναλογίζεται τινὲς αἰῶνες καὶ πόσον ὀνύω χρόνον ἀπὸ τῆς πρῆς ὄντων ἀρχῆς, ἢ τινος ἄλλης μεγάλης περιόδου· ἵνα μὴ ἀγνοῦμεν, ὅπου νῦν ἐσμεν, καὶ τί πρὸς ἡμᾶς ἢ πρὸς ἡμῶν.

Φξδ'. Τὴν κοινὴν ἐποχὴν ἔθεν αἱ τῶν ἐν αὐτῶν ταῖς αἰ-
ριθμῶνται τὴν αὐτὴν εἶναι ἐχρῶν τοῖς ἀπασιν δικαίως, ὁπότε τῆς κτίσεως τοῦ κόσμου ὅτι ἢ ἀρχὴ αὐτῆς ὑπὸ τῶν πολλῶν ἠγροῦτο, ἔκαστος τὸ ἴδιον ἐσοπεριείχετο ἄλλο σημεῖον ἀξιόμνητον· καὶ οἱ Ἰουδαῖοι ἀνελόγουντο ἐκπαλαιᾷ ἀπὸ τῆς ἐξόδου [ἐκβασιλείας] αὐτῶν ἐξ Αἰγύπτου τοῦ νῦν ἀπὸ τῆς ἐρημώσεως τῶν Ἱερουσαλὴμων. οἱ δὲ Ἕλληες ἀπὸ τῶν Ὀλυμπιάδων ἀπὸ τοῦ Ἰφίτου φυλάττονται καὶ δις αὐτὸ καὶ ἔκαστος πέμπτον ἔτ. ἢ τέταρτον) οἱ Ῥωμαῖοι ἀπὸ τῆς πόλεως αὐτῶν κτίσεως· οἱ Χριστιανοὶ ἀπὸ τῆς Χριστογονίας· οἱ Ἰσραῖλοι ἀπὸ τῆς φυγῆς Μαχμεδέου (ὀνομάζουσιν ἐποχὴν τὴν. Ηγίρας) καὶ τὸ τελευταῖον οἱ βασιλεῖς ἐκάρχονται τῶν ἐποχῶν αὐτῶν ἀπὸ τῆς τῶν βασιλείων αὐτῶν ἀρχῆς.

Kings begin their accounts from the beginning of their reigns.

565. The rudeness of the Ancients had no other histories, but what they reported one to another; or intimated to posterity by setting up some monuments, (as of stones placed up and down, or of knots tied on a rope, &c.) yet notwithstanding things were forgotten, or changed into fables [tales]: at length after letters grew ripe, they began to set down acts done [matters achieved] in registers, together with their circumstances, lest any feigned or forged matter should creep in,

566. Are you willing to hear a certain Compendium [Abstract] of Chronicles? I will hint at some particulars, concerning the principal changes of mankind.

567. The very first beginnings were but sad for us, Adam with his Eve, made after the Image of God, and commanded to rule over the creatures, abused [mis-employed] the privilege that was granted them: and the first-born of Adam (whose name was Cain) a cruel fratricide, having slain Abel, gave himself with his whole progenie, up to impiety, and forthwith all men in imitation of him.

568. God grieved, that he had made man, and sending a deluge he destroyed all, except Noah, that was preserved with his in the ark, A. M. (that is, in the year of the world) 1657. but first

565. Priscorum ruditas non habuit alias Historias, præter quas narrabant sibi; aut innuebant posteris erectis quibusdam monumentis (ut lapidum hinc inde depositorum, vel ligatorum in fune nodorum, &c.) res nihilominus tamen veniebant in obliviam, aut transformabantur in fabulas: demum postquam literæ increbuerunt, cœperunt res gestas inferre in commentaria, una cum circumstantiis, ne quid affictitii aut subdititii irrepere.

566. Placetne tibi audire brevium quoddam chronicorum? memorabo carptim quædam singularia, de præcipuis mutationibus humani generis.

567. Primordia ipsa fuerunt nobis luctuosa, quia Adam cum sua Eva, facti ad imaginem Dei, & iussi dominari creaturis, abusi sunt concessio privilegio: Adæ vero primigenius (cui nomen fuit Caino) truculentus fratricida, occiso Abele, tradidit se impietati cum tota sua progenie, ejusque imitatione actutum omnes.

568. Indoluit Deus, quod fecisset hominem, immissoque cataclysmo delevit omnes, excepto Noâ servato cum suis in arca, A. M. (h. e. anno mundi) 1657. sed prius

φξέ. Ἡ τῶν παλαιῶν [ἀρχαίων] ἀμαθία οὐκ εἶχεν ἀλλὰς ἰσορίας, εἰμὸ δὲ ἑαυτοῖς διηγῶντο, ἢ τοὶ ἐδήλωσαν τοῖς μεταγρυσέεσι, ἀνεγείροντες μνημεῖα πῶς (τοῦ λίθου ἔνθα ἐῖνθα διατάξαντες, ἢ πάλιν ξαντες χοῖνας καὶ σπυδῶντες, κλ.) τὰ ἃ περὶ ματα μὴ δὲν ἦσαν ἐς ἀμνησίαν [λήθην] ἦλθεν, ἢ εἰς μὴδὲς μεταμορφώθη ὥστερον ὅτι τὰ γεγραμματα διαπερύλλωται, ἢ ἔχαιτο τὰ περὶ χθέντα [γεγονότα] εἰς τὰ ὑπομνήματα ἐσχεφέν, μὴ τὸ πεισεύσεων ἵνα μὴ ἐμπλάσθῃ πῃ ἢ ὑπόκλητον ἐρεπύζη.

φξς. Ἄρα σπυδοκί [ἀρίσκει] ἀκρίβη ὅπιο μὲν πῶς τῶν χρονικῶν; ὑπομνήσκει πῶς καὶ μέρεα τῶν ἐξαίρετων τῶν ἀνθρωπίνων γένους παρελλὰ γῶν.

φξζ. Αἱ μὲν ἀρχαὶ αὐτὰ ἡμῖν παλυπνέεις ἦσαν, ἐφ' ᾧ ὁ Ἀδάμ μὴ τῆς Ἑβας ἀπὸ τοῦ εἰς οὐμοσύνην τῶ θεοῦ σλαδέντες, καὶ πορσεχθέντες κυρεῖν τοῖς κλίσμασι, κατεχρῶντο τοῖς συγκαχωρημένοις ἰσχυρίοις· ὃ δὲ τῶ Ἀδάμ προπτόκος [προτογονία] (ᾧ τὸ ὄνομα Κάιν) θυμώδης ἀδελφοκλόν [ἀδελφονομία] τῶ Ἀβελ ἀναρεδέν [ἀναιρεθέν] παρέδωκεν αὐτὸν τῇ ἀσθεῖα μὴ τῆς ἀπάσης αὐτῶ γενεᾶς, καὶ πάντες παρεχρήμα αὐτὸν μιμέμενοι.

φξη. Μετεμνήθη ὁ Θεός, ὅτι ἀνθρώπων ἐπλασε, καὶ τὸν κατεκλυσμὸν ἐπέλγων, πάντας ἀπώλεσε, παρεκλὸς τῶ Νῶε σωθέν [ἐν τῇ κιβωτῇ τῷ ἐν τῇ κώμῃ ἀχίζ]. ἀλλὰ ὃ πρὸ πρὸν ἀρεῖτε [πρὸς ἐξέτα-

he snatched to himself the godly, amongst whom was Enoch translated alive into heaven: The rest of the first age were truly very long-lived, yet none came up to the thousandth year.

569. From the sons of Noah were spread abroad the families of the nations: from Sem the Asians, from Iaphet the Europeans, from Cham the Africans, and (as it is probable) the Americans: when the building of the tower of Babel began, in the hundredth year after the deluge: for from hence began the confusion of languages, and dispersion of nations; and again a recollection was begun under Kings, amongst whom the Assyrian Nius excelled.

570. In the third age after, Sodom and Gomorrah were overthrown [destroyed] by fire sent down from heaven for their most filthy lusts: but Lot was miraculously rescued, his wife looking back and turned into a pillar of salt.

571. Four hundred years after Moses brought forth the people of Israel out of Egypt through the red sea, on dry foot, Pharaoh being drown'd, with the host pursuing them: after that the Israelites for forty years eat Manna in the wilderness; and whilest they fought to get the Land of Canaan, at Ioshua's prayers the Sun being near his setting stood still a whole day.

572. About the year of the world 2790. Samson was famous, one of so great

eripuit ad se pios, inter quos fuit Enoch vivus translatus in coelum: ceteri primavi fuerunt quidem valde longavi, nullus tamen attigit annum millesimum.

569. A filiis Noë dif-
feminata sunt familiae
gentium: à Semo Asia-
tici, à Iapheto Europei,
à Chamo Africani, &
(ut probabile est) Ame-
ricani: cum coepisset æ-
dificatio turris Babel, cen-
tesimo post diluvium:
inde enim orta fuit con-
fusio linguarum, & dis-
persio gentium, rursus
que inchoata recollectio
sub regibus, quibus præ-
celluit Ninus Assyrius.

570. Tertio inde secu-
lo subversa est Sodoma
& Gomorrah, demisso
coelitus igne ob spurcis-
simas libidines: sed Lot
miraculo ereptus fuit,
uxore respectante, & in
statuam salis versa.

571. Quadringentis
post annis eduxit Moses
populum Israeliticum
ex Ægypto. per mare ru-
brum, sicco pede, submer-
so Pharaone, cum exer-
citu eos insequente; Is-
raelitæ vero pascitabant
annis 40. (in deserto)
manna dumque pugna-
bant (pro obtinenda ter-
ra Canaan) sol occidens
stetit toto die.]

572. Circa A. M. 2790.
claruit Samson tanta
pollentia virium, ut dif-

το] τὸν δὲ σὺν ἑστὶν, ἀν' οἷς Ἐνὼχ
ζῶν ἀνελήφθη εἰς ἑβραῖον· οἱ ὅ-
λοιποι τῶν πρωτογονίων ἦσαν
ἀλλ' μακρόβιοι λίαν, ὁμῶς ἂν
δ' εἰς ἑπτα χιλίαι, ἔζησαν.

φ. 9. Ἀπὸ τῶν τῶν Νῶε τέ-
κνων αἵ πατρὶαί τῶν ἐθνῶν δι-
σπαρμέναι ἦσαν· ἀπὸ τῆς Σήμ οἱ
Ἀσιατικοί, ἀπὸ τοῦ Ἰάφεθ οἱ Εὐ-
ρωπαϊοί, ἀπὸ τοῦ Χαμ οἱ Λί-
βυες, & (ὡς ἂν ἀπεικός ἐστιν)
οἱ ἐκ τῆς Ἀμερικῆς· ἐν τῇ ἰστορίᾳ
τῆς κόσμου φησὶ· ἐκ τούτου δὴ τὰ
μὲν τὸν κατακλυσμὸν ἀρξάμε-
νης τῆς τοῦ πύργου τῆς Βαβυλῶ-
νος οὐκ ὀκνησάντων, ὥς ἡς ἐξήλθι-
το ἡ τῶν Ἰλωσῶν σύγχυσις, καὶ
ἡ τῶν ἐθνῶν διασπορά, καὶ πα-
λιν ἐνῆρξεν ὁ σύλλογος ὅτι τῶν
βασιλέων, ἐν οἷς διέταμψεν ὁ
Δαυὶδ Νιν.

φ. 10. Τὸ τρίτον ἐπὶ δὲν αἰ-
ῶνι, τῶν Σοδόμων καὶ τῶν Γό-
μορρῶν διὰ βδελυρωτάτης τῆς
ἀσέλγειας πυρὶ κατακαύθησαν
κατὰ τὴν προφητείαν, διὰ τὴν
ἐξέστην Λώτ, τῆς γυναικὸς αὐ-
τοῦ διὰ τὸ ἀπεβλέψαι εἰς ἀν-
δραίντα τερατίους τοῦ αἵματος.

φ. 11. Τεσσαρακοσίαις ἐπὶ δὲ-
θεν ἔτισι ἐξήγαγεν ὁ Μωϋσῆς
τὸν λαὸν Ἰσραηλτικὸν ἐκ τῆς
Αἰγύπτου, διὰ τῆς ἐρυθρῆς θα-
λάσσης, ἐκ τῆς τοῦ ποταμοῦ τοῦ
Φαράω κατακλυσμῶντος, καὶ
τῆς στρατῆρος αὐτοῦ διακρίσεως·
οἱ ὅτι Ἰσραηλῖται ἐφαγον ἔτισι
μ'· (ἐν τῇ ἐρήμῳ) μάννα καὶ ὅτι
τῶν μάχων αὐτοῦ (καὶ ὅτι)
πυρρὰν ἐδωκεν τῆς γῆς Καναάν·
ὁ ἥλιος δὲ τυπὸς ὡς ἐξήκει διὰ
τῆς ἡμέρας.

φ. 12. Ἐν τῇ ἰστορίᾳ τῆς
β. φ. 12. ἔζησε Σαμσὼν ὁ παῖς,
ὃς τὸ ἐν τῇ ἰσχυρίᾳ, ὥς διὰ
K 4

an ability of strength, that he tore a lion in pieces with his hand, and threw down a very large house at one push: in whose time Troy, after a ten years siege (for the rape of Helen) is raz'd: in the next age after David, the most devout of Kings, reigns; and after him steps up Solomon the wisest of mortal men.

571. About the year of the world 3040. Elias the Prophet shuts and opens heaven with his prayers, and in a fiery chariot is caught up into heaven: In the year of the world 3140, Ezechias obtains by prayer three wonderfull things; first, that when he was just at point of death, fifteen years were added to his life: secondly, that the Sun visibly went backward: thirdly, that in the army of Sennacherib, who was laying waste his kingdom, there were slain in one night by an angel 185000 men.

574. In the year of the world 3360. Nebuchadnezzar by reason of his pride was turn'd into a beast, that seven years together he wandered over the mountains, living upon grasse: in whose son ended the Monarchy of the Chaldeans, and in Cyrus his time past over to the Persians.

575. In the year of the world 3492. Xerxes leads out an army three and twenty hundred thousand strong against the Grecians, and yet is worsted: and a hundred and fifty years after Alexander the Great, having

cerperet leonem manu, convelleretq; peramplū ædificium uno nixu: cujus tempore Troja exciditur, post decennalem obsidionem, ob raptum Helenæ: proximo inde seculo David regnat, potentissimus regum: cui succedit Solomon, sapientissimus mortalium.

573. Circa A. M. 3040. propheta Elias claudit & recludit cælum precibus, rapiturque curru igneo in cælum: A. M. 3140. Ezechias impetrat tria miranda, primo, ut adjicerentur ei (jam jam moribundo) quindecim anni vitæ; secundo ut sol visibiliter retrogradus fieret; tertio, ut in exercitu Senacheribi, regnum ejus vastantis, trucidarentur 185000. ab angelo una nocte.

574. A. M. 3360. Nabuchodonosor conversus fuit in belluam, (ob superbiam) ut septennio pererraret montes, passus gramine; in cujus filio desinit monarchia Chaldeorum, transiitque ad Persas sub Cyro.

575. A. M. 3492. Xerxes educit exercitum contra Græcos, ter & vicies centorum millium, & vincitur tamen: centesimo autem & quinquagesimo anno post Alexander Magnus tri-

ρήξαιλέοντα τῇ χειρὶ, καὶ ἑσπέρμα οἰκοδομημα μιᾷ ὀρμῇ ἐσθλίσαι. ἐκείνους ζῶντας, Τροίην πόλιν μὲν δεκάετη πολιορκίαν διὰ τὴν τῆς Ἑλένης ἀρπαγὴν ἰάλα· ἐν τῇ μετῴσκειται αἰῶνι Δαβὶδ, ὁ τῷ βασιλείων θεοσεβέστατος βασιλεύει, ἐν διαδέχεται Σολομὼν, τῷ θνητῷ σοφώτατος.

φογ'. Ἐν τῇ ἔτει τῷ κόσμῳ γ. μ'. Ἡλίας ὁ προφήτης τὸν ἔχοντα προσευξάμενος κλείει τὸ ἀποκλείει, καὶ ἐν ἄρματι ἐμπύρρῳ ἀναλαμβάνεται εἰς ἔχοντα ἐν τῇ ἔτει γ. σμ'. Ἐζέχίας πρὸς τὸν ἰσχυρὸν ἐπιτετυχε, προστὸν τὸ ἴδιον τὸν ἐξ ὁμοῦ πνιγμένον καὶ ἐν τῇ θεοσεβείᾳ δόξας, τὸ τὸν ἥλιον ὁρατὸς παλινδρομεῖν γεγονέναι· τρεῖς τὸν, τὸ ἐν τῇ στρατιᾷ τῇ Σενναχεριβ τὴν βασιλείαν αὐτοῦ ἐρημῶν, ἐν μιᾷ νυκτὶ ὀκτακτείνωται ὑπὸ ἀγγέλου ρ. π. θ.

φοδ'. Ἐν τῇ ἔτει τῷ κόσμῳ γτ' ζ. β'. Ναβουχοδονόσορ διὰ τὴν ὑπερηφανίαν ἀποβλεπὸν ἡμιόμοτον μεταμορφώσκει, ὡς ἐπὶ αὐτῷ ἐν τῷ ὄρει πλανώμενον, χρόνον φαγεῖν ἐξ ὅτου τὸ τῷ υἱῷ καταλήγει ἡ τῇ βασιλείᾳ μοναρχία, ἐπὶ ᾧ Κύριος ἐκ τοῦ Πέρσας μετῴσκει.

φοι'. Ἐν τῇ ἔτει αὐτῷ κόσμῳ γν' ζ. β'. Ξέρξης στρατὸν ἑκατοστῶν μυριάδων καὶ τῷ ἑλλήνων ἐξ ἀγῆς νικᾷται δι' ὁμῶς· τῇ δ' ἔτει μετῴσκειται ἑκατοστῶ καὶ πνιγμένος ὁ Ἀλέξανδρος ὁ μέγας, τὴν Περσικὴν μοναρχίαν καταστρέφας, οὐκ.

overthrown the Persian Monarchy, triumphs over the conquer'd world, at the age of 32. years, & dies of a sudden: (in whose time the way to make paper was found out.)

576. Near the running down of almost the fourth thousandth year, the Romans (having on all sides master'd the Kings of the earth) lay hold on the Empire of the world: the first Monarch whereof was Julius Cæsar, after him Augustus, in whose time in the year of the world 3970. Christ is born.

577. In the year of Christ 324. Constantine the Emperour turns Christian; and having built Constantinople, translates his seat thither, and makes the Eastern Empire, seiz'd afterwards in the year of Christ 1453 by the Turks, who follow Mahomet, born in the year of Christ 571.

578. About the year of Christ 1300. began to be known the virtue of the Loadstone, by which it turns it self towards the poles of the world; which thing gave occasion to make the Mariner's Compass; by whose help the other hemisphere of the world was discovered, and the whole world made passable by navigations: that countreys formerly retir'd and unknown to one another, may now keep asfoot a traffick of commodities.

579. There followed in the year of Christ 1442. the invention of Printing, by the benefit whereof the world

umphant de subjugato orbe, juvenis iannorum 32. moriturque repente: (cujus tempore confectura chartæ reperta est.)

576. Sub decursum pene quarti millenarii, arripiunt Romani imperium orbis, edomitis undique regibus terræ: cujus primus monarcha fuit Julius Cæsar, hinc Augustus; sub quo (A. M. 3970.) Christus nascitur.

577. A Ch. (anno Christi) 324. Imperator Constantinus fit Christianus, ædificataque Constantinopoli rransfert eo sedem, & constituit imperium orientale, occupatum post (An. Ch. 1453.) à Turcis, qui Mahomedem (natum A. Ch. 571.) sequuntur.

578. Circa A. Ch. 1300. cœpit innotescere vis magnetis, qua se obvertit ad polos mundi: quod dedit ansam fabricandi pyxidem nauticam, cujus ope detectum est alterum hemisphærium orbis, totusq; mundus navigationibus factus pervius: ut gentes (prius seclusæ, & ignoratæ sibi invicem) jam possint colere communicationem utilitatum.

579. Sequuta est (A. Ch. 1442.) inventio typographiæ, cujus beneficio mundus impletur li-

τῶν Οἰκουμενῶν ἡπικεῖσαν θριαμβῶσι, νεανίας ὠντερακονταετῆς, καὶ ἐξαπνῆς ὀποθνήσκει· ἐφ' ᾧ ἡ χαρτοποιία διρέθη.

905'. Ἐπὶ τῇ σιωπείᾳ τῆς πεντήτης χροδὸν μυριάδων, οἱ Ῥωμαῖοι τοῦ βασιλεῖς τῆς γῆς πανταχόσιν νικησάντες, τῆς ἀρχῆς τῆς οἰκουμένης ἐκράτησαν. ταύτης δ' ὁ πρῶτος μονάρχης Ἰούλιος Καῖσαρ, ἐκ τούτου Ἀύγουστος, Σίλας, ἐφ' ᾧ ἐν ταύτῃ τῇ κόσμῳ γηῖ, ὁ Χριστὸς γηγάται.

907'. Ἐν ταύτῃ τῇ χροδὸν τῆς βασιλείας τῆς Κωνσταντίνου ὁ Αυτοκράτωρ Χριστιανὸς γίνεται, καὶ τῇ Κωνσταντινουπόλει οἰκοδομήσας μεταφέρει ἐκείσε τὴν ἐδρην, καὶ τὴν Ἀρχὴν ἀνατολικὴν καθίστησι, ἐν ταύτῃ μετέπειτα χρ. αὐτῇ. ὑπὸ αὐτοῦ Τυρκῶν καταληφθεῖσιν, τῇ Μαωμῶδῃ ἀκολοθῶντων, τῇ γῇ γηγάται ἐν ταύτῃ χρ. 904'.

908'. Ἐπὶ ταύτῃ χρ. αὐτῇ. ἀναγνωρίζεται ἡ ἐξ ἀποκάλυψεως τοῦ δαυὶδ, δι' ἧς πρὸς τοῦ πόλεως τῆς κόσμῳ ὁππότερ' ἐστὶν. ὁ αὐτὸς ἀφορμῶν ἐδρῇ τῇ πύξιδι ναυτικῇ τεκτίναται. δι' ἧς διὰ τὴν τῆς οἰκουμένης ἡμισφαίριον ἀνεκαλύφθη, καὶ ὅλη ὁ κόσμος ἡ ναυπλίας διαδοῖται· ἵνα πᾶς ἔθνη τοπὸς πρὸν ἀφορμῶντα καὶ παλλήλους ἀγνοήματα, κοινανίαν τῇ ἀφελείῳ τηρεῖν ταυτῶν δαυαί' αὐτῶν.

909'. Ἐν τῇ μετῇ περὶ τῇ ταύτῃ χρ. αὐτῇ. ἡ τυπογραφία, δι' ἧς ὁ κόσμος πᾶσι βιβλίον, καὶ πᾶν ὅππῃ τὴν

is fill'd with books, and whatsoever can be known is brought forth into light: both which Arts (of Navigation and Printing) are a most convenient means for the diffusing of the light of wisdom, and the grounding of a commerce of wisdom among Nations; if so be people would not set one another at nought; and why so? there's somewhat good and somewhat bad in every place.

bris, & quicquid sciri potest in lucem protrahitur: quæ utraque ars (nautica & typographica) accommodatissimum medium sunt ad diffundendum lumen sapientiae, & fundandum inter nationes sapientiae commercium; si modo gentes se invicem non vilipenderent: & cur ubique est aliquid boni & mali.

ἐκδίδεται ὁ πρὶς ἐκείνη πρὶς χην, Ναυτική τε καὶ Τυπογραφική, ὅπως διανοήται ἐστὶ μηχανὴ πρὸς τὸ διαχεῖν τὸ τῆς Σοφίας φῶς, καὶ διμελιῶσαι τὸ τῆς Σοφίας μεταξὺ τῶν ἰθὺν ἐμπόρου καὶ ἀνταλ-λαγῶν, ἂν οἱ λαοὶ ἀλλήλων ἐκασταφρονοῖεν διὰ τί δεῖ πανταχῶς φύσται καλὸν τε, καὶ κακόν τε.

CAP. LVIII.

Logici munia 580. Cogitationis objectum trinum 581. Examinandum sensus, aut ratiocinatione, aut testimonio 582. Ratiocinationis fontes, definitio 583. Divisio rei triplex 584. Sententiæ partes, subjectum, prædicatum, copula 585. De cuius veritate si dubitatur, quæritur argumentum 586. Fitque syllogismus 587. Vel enthymema 588. Disputatio quid, & quomodo fiat 589. Methodi ratio 590. Actiones logici 591. Analysis, synthesis, & hincrisis 592.

Logick.

580. The Logician minds the procedure of thoughts, that he may not suffer them to straggle, or may bring them back presently into the way again: an art necessary, if any; the epitome and breviatur whereof if thou desirest to see, read with attention.

581. Whatsoever is the object of meditation (for we cannot meditate of things unperceiv'd) is either unknown (to wit that which we know not whether it be or no, or what it is, or how big it is, what kind of thing, where, &c.) or uncertain (I mean that which 'tis question'd, whether it is in being, or whether it is that which it is said or thought to be, or whether it is so big,

Logica.

580. Logicus intendit in processum cogitationum, ut non permittat eas vagari, aut mox reducat in viam: necessaria ars, si ulla! si optas videre epitomen ejus, præbe te attentum.

581. Quicquid objicitur meditationi, (non enim possumus meditari de imperceptis) est aut ignotum (scil. quod nescitur an sit, vel quid sit, vel quantum sit, quale, ubi, &c.); aut incertum (nimirum de quo dubitatur, num sit, vel num sit id quod esse dicitur, aut putatur, vel num tantum, tale, ibi, &c.) aut denique confusum, quum

Ἡ Λογική [Διαλεκτική]

φτ'. Ὁ Διαλεκτικός [Λογικός] προσέχει τὸν νῦν εἰς τὴν ἐμπόρουσιν τῶν διαλογισμῶν [διανοιστῶν] ἵνα μὴ ὁπότε πᾶν αὐτῆς ἀπεφύγεταί, ἢ ὁπότε [παρὰ τὴν] ἐπαναγεί-εῖς τὴν ὁδὸν τέχῃ ἀναγκάσει εἴ τις ἄλλη· ἐν δέ τῃ ὁρᾷ τὴν ὁπλομὴν αὐτῆς, προσέχει ὁπμελῶς.

φπα'. Ὁ, πᾶν ὑποκείμενον τῇ μελέτῃ, (ὃ γὰρ οἱ οἱ ἐστὶν ὁπὲρ τῶν ἀκαταλήπτων μελετῶν) ἐστὶν ἢ ἀγνώστον (διανοῦσιν ὅτι ἐκ ὁπτεῖ μελετᾶ, εἴ ἐστιν, ἢ τί ἂν ᾖ, ἢ ὅσον ᾖ, & ποῖον, καὶ πῶς, κλ.) ἢ ἀδιον (ὅτι αὐτῶν ἐστὶν ἀμφοτέρωθεν, εἴ ἐστιν, ἢ εἴ ἐστιν ἐκείνο, πῶς ἐν τῇ λέξει, ἢ ὁδοῖ, ἢ ἐν εἰ τοῦτο, ἐκεί-κλ.) τίς οὖν συγκεχυμένον (ὁπλῶς πολλὰ ὅμοια τῇ διανοῖα κατὰ χυδάντα αὐτῶν ἐνο-χέει.

such a thing, in such a place, &c.) or lastly confus'd [disorder'd] that is, when many things do at once pour in upon the understanding, and overwhelm it.

582. So then the Logician making a thorow tryall of every thing either by sense, if the thing may be gotten before him; or by reasoning, if the thing be not clearly present: yet there be some tokens of it; or by others testimonies, if it cannot be otherwise: labours to trace out things unknown, and to find out the truth of things doubtful, and to bring into order things that are out of order.

583. When by reason he searcheth out that which is undiscover'd, he inquires into the circumstances of the thing; the causes and effects, the subjects and adjuncts; those things which agree to it, and those which disagree; things like and unlike; things different & cross or contrary; raising out of these at length either an exact definition, or some kind of description.

584. Then he goes on to the division of the thing, into two, three, four parts, &c. according as the thing is: (for example sake, man is divided into two parts soul and body; the body into three, head, trunk and limbs; the year into four quarters, spring, summer, autumn, winter, &c.) that he may see every thing piece by piece.

585. Now Division is either distinction, by which one thing is distinguished from another, (as a man

videlicet multa simul menti se offundunt, eamque obruunt.)

582. Dialecticus igitur pertentans omnia vel sensu, si res potest haberi coram; vel ratiocinatione, si rei non clare prostantis, indicia tamen aliqua adsunt: vel alienis testimoniis, si aliter nequeat: laborat eveſtigare ignota, & deprehendere veritatem dubiorum, redigereque indigesta in ordinem.

583. Quando explorat inexploratum ratione, perquirat ea quæ circa rem sunt: causas, & effecta; subjecta & adjuncta; consentanea & dissentanea; similia & dissimilia; diversa & adversa, seu contraria, ex his demum extruens aut accuratam definitionem, aut qualemcumque descriptionem.

584. Tum progreditur ad divisionem rei, bimembrem, trimembrem, quadrimembrem, &c. prouti se res dat: (exempli gratia, homo dividitur bipartito, in animam & corpus: corpus tripartito, in caput, truncum, artus; annus quadripartito, in ver, æstem, autumnum, hyemem, &c.) ut videat omnia particularim.

585. Divisio vero est aut distinctio, qua res à re distinguitur, (ut homo doctus ab indocto); aut

φπς'. Ὁ Διλεκτικὸς τοίνυν πάντα ἐξετάζων ἢ αἰσθησθεὶς, εἰ ἂν τὸ πρῶτον ἐμπροσθεν φαίνηται ἢ συλλογισμῶς, εἰ ἂν τὸ πρῶτον μὴ φανερῶ ὅτι ὁμῶς σημεῖα πᾶσα παρῇ· ἢ πῶς ἀλλοιότητος μετρωταῖς, εἰ ἄλλως ἐδωκται· ἐκπονεῖ τὴν ἀγνοῶσαν ἐρδνησθαι, καὶ τίμῃ ἤδη ἀμφιδόξων ἀληθῆσαι καὶ λαβεῖν, καὶ ἀναγκαζεῖν τὰ αἰσώτα κτλ. ὅτι τὴν τὰξιν.

φπγ'. Ἐξετάζων τὸ ἀδύνατον τῷ λόγῳ, τὰ περὶ τὸ πρῶτον ἐκζητεῖ τὰς αἰτίας καὶ τὰ αἰτιατά· τὰ ὑποκείμενα καὶ τὰ προσκείμενα· τὰ ὁμοφωνῶντα, καὶ τὰ διαφωνῶντα. τὰ ὁμοῖα & τὰ ἀντίμοια, τὰ διάφορα καὶ τὰ ἐναντία, ἢ ἀντιπρόκειντα. ἐκ τούτων τὸ ὑστατον κατασκευάζων ἢ ἀκριβῆ ὁρισμόν, ἢ ὅποιον δῆποτε καταγραφῶ.

φπδ'. Μετέπειτα προσβαίνει ὅτι τὸ διαίρεσιν τὸ πρῶτον διμερῆ, τριμερῆ, τετραμερῆ, κτλ. καὶ διὰ τὸ τὸ πρῶτον τυγχάνει ὅν· δεῖξαι χάριν, ὁ ἀνθρώπος διαίρεται διμερῶς, εἰς ψυχὴν καὶ σῶμα· τὸ σῶμα τριμερῶς, εἰς κεφαλὴν, κόρμον, ἄρθρον [μέλη] ὅντα αὐτὸς τετραμερῶς, εἰς ἔαρ, θέρος, ὁπώραν, χειμῶνα, κτλ.) ὥστε διὰ δὲ πᾶσι ἀπαντα καὶ μέρη.

φπε'. Ἡ δὲ διαίρεσις ἐστὶν ἢ διακρίσις, ἢ τὸ πρῶτον διακρίνεσθαι, ὅσον ἀνθρώπον παῖδα μὴ ὄντα learned

learned from one unlearned) or partition, by which the whole is divided into it's parts, (as man into body and soul) or distribution, by which a genus or kind is parted into it's species or sorts, (as man into male and female.)

586. Of thoughts invented are made Theses [positions], or sentences, whereby now something concerning something is affirmed or denied: in every one whereof, three things concur, the subject, the predicate, and the copula coming between; as, Logick is to be learned: which three if they necessarily cohere, an Axiom is made, a maxime of an undoubted certainty.

587. But if any one doubt whether the Predicate of the subject (or the major term of the minor) be rightly affirmed or denied, he prove it by taking a middle term (as 1. Logick is 2. to be learned, because 3. profitable) and frameth from thence a Syllogism by three propositions, made up of the three Terms thrice transposed: whereof the first, the Major proposeth the basis or ground of the reasoning thus; profitable things are to be learned: the Minor subsumeth, Logick is profitable: the Conclusion follows; Therefore Logick is to be learned.

588. By this means out of two propositions premis'd & granted, a third is brought in, whereby the uncertainty is took away: Note [mark] that one of the foregoing pro-

partitio, qua totum dividitur in partes, (ut homo in corpus & animam); aut distributio, qua genus dispescitur in species (ut homo in marem & foeminam.)

586. Ex inventis cogitatibus fiunt theses, si ve sententia, quibus jam aliquid de aliquo affirmatur aut negatur: in quarum unaquaque tria concurrunt, subjectum, prædicatum, interveniensque copula; ut, logica est discenda: quæ tria si necessario coherent, fit axioma, effatum indubitatae certitudinis.

587. Si autem quis dubitat, an prædicatum de subjecto (si ve terminus major de minore) recte affirmetur vel negetur, probat assumpto termino medio (ut 1. logica est 2. discenda, quia 3. utilis): facitque inde syllogisimum per tres propositiones, e tribus ter transpositis terminis constructas: quarum prima, major, proponit basin ratiocinii, sic; utilia sunt discenda: subsumit minor, logica est utilis: conclusio sequitur, ergo logica est discenda.

588. Ita ex præmissis & concessis propositionibus duabus infertur tertia, qua incertitudo tollitur: notabis, dissimulari interdum alteram præ-

δπὸ τῆ ἀπαιδευτικῆς) ἢ μερσμός, τὸ ὅλον εἰς μέρη διαμερῶν (οἷον ἀνθρώπον εἰς σῶμα καὶ ψυχὴν) ἢ διανομή, τὸ γένος διατέμναι εἰς τὰ εἶδη (οἷον ἄνθρωπον εἰς ἄρρενα καὶ θήλειαν.)

φπς'. Ἀπὸ τῆς εὐρηθειῶν διανοῶν αἱ θέσεις γίνονται· εἴτε γνώμεν αἱ ἡδὴ πρὸς τινὲς καταφαίνε[υ] [δοποαίνε]· ὧν πινὼν ἐκάστη τεῖα πρὸς ἑαυτὴν, τὸ ὑποκειμένον, τὸ κατηγορούμενον, καὶ τὴν μεταξὺ συνδεσμόν· οἷον ἡ διαλεκτικὴ ἐστὶ μαθητὴ· ἃ τινὰ τεῖα εἰάν ἀναγκῆως συνημμένα ἦ, ἀξίωμα γίνεται, λόγος ἀναμφισβήτητος.

οπς'. Ἐάν τις πρὸς ἀμφισβήτην, εἰ τὸ κατηγορούμενον πρὸς τὸ ὑποκειμένον (εἴτε ὁ μείζων ὁρος πρὸς τὸ ἐλάττω) ὁρθῶς καταφαίνε[υ] [δοποαίνε], συμπεράσει τὴν μέσος ὅρος προσληφθέντα (ὡς α'. ἡ διαλεκτικὴ ἐστὶ β'. μαθητὴ, ὅπ γ'. λυσισπλήν). καὶ ἐν τούτῳ συλλογισμῷ δοποαίνει, διὰ τῆς τεῖαν προτάσεων, τῆς δὲ τεῖαν τρεῖς μεταπθέντων ὁραν συντιταγμένων· ὧν ἡ πρώτη, μείζων, ποσὶ θέσις τινὲς τὸ λογισμὸν βάλειν, ἔπω· τὰ ἑπομένη δὲ εἰς μανδάνει· ὑπολαμβάνει ἡ ἐλάττω, ἀλλ' ἡ διαλεκτικὴ ἐπωσειλὴς ἐστὶ συμπεράσμα ἐπὶ τῆς· Ἀρα τινὲς διαλεκτικὴ δὲ εἰς μανδάνει.

οπς'. Οἷτως δὲ τῆς διανοῶν εἰς τὰς προτάσεις μείζων καὶ συνημμένων εἰσεύρεται καὶ ἡ τεῖα, τὸ ἀξίωμα ἀναγκῆως· ἐνὸς τινὲς μίαν τῆς προτάσεων ἐπὶ τὴν ὑποστατάει·

positi-

positions is sometimes eclips'd, (that is, is not expressly set down, but only understood) and that an Enthymem is made, a defective Syllogism: as, Logick is profitable, therefore to be learned; or, profitable things are to be learned, therefore also Logick.

589. A question very much controverted, and disputable on both sides, will afford a dispute; where one argues for the affirmative, the other for the negative; and they answer one another's arguments and objections, till the truth be clear'd; but a captious disputant is term'd a sophister, who quibbles, that is, by wrested arguing craftily makes sport [playes the wag.]

590. But when things not duly placed, not distinguished, and that offer themselves confusedly, are to be set apart (or things disorder'd to be brought into order) this is Method, which hath three grand rules; the first that we proceed from things more known to those lesse known, (that is, from the whole to the parts, thence to the smaller pieces; and from generals to particulars) the second, that every thing hang together in that order as they flow from one another, that notion may draw notion, (as in a chain link is drawn by link) the third, that every thing be express'd in clear perspicuous words, which have no ambiguity in them.

591. The Logician proceeding according to these rules, if he find any sophismes [quirks] to lie in the

missarum, (hoc est, non poni expresse, subintelligitantum) fierique enthymema, syllogismum defectivum: ut, logica est utilis, ergo discenda; vel, utilia sunt discenda, ergo & logica.

589. Quæstio magnopere controversa, & disputabilis in utramque partem, dabit disputationem: ubi alius argumentatur pro affirmativa parte, alius pro negativa; alterque solvit alterius argumenta & objectiones, donec veritas pateat: sed captiosus disputator sophista dicitur, qui arguitur, hoc est, detorta argumentatione fallaciter illudit.

590. Quando vero indispota, indiscreta, confusumque se oggerentia, discernenda sunt, (aut disturbata redigenda in ordinem) est methodus, habens tres summas leges: primam, ut eatur à notioribus ad ignotiora, (hoc est, à toto ad partes, hinc ad particulas; & à generalioribus ad specialiora): secundum, ut omnia hæreant sic, quomodo ab invicem fiunt, ut notio notionem trahat, (sicut in catena annulus ab annulo trahitur): tertiam, ut omnia exprimantur verbis perspicuis, ambiguitatis nihil habentibus.

591. Secundum has regulas procedens logicus, si sophismata animadvertit latitare in verbis, de-

τέτ' ἔστιν, ἐρουερός πῶς τεταρσ
ἀλλ' ὅπνοοῖται μόνον) καὶ γέ-
νεσθαι ἐν αὐτῷ μῦθῳ συλλογισμὸν
ἀτελῆ· οἷον Ἡ διαλεκτικὴ λυ-
σιτελής ἐστι, ἄρα μανθάνεται
δεῖ· ἢ γὰρ, τὰ λυσιτελῆ δεῖ
μανθάνεσθαι, ἄρα, & τὴν δια-
λεκτικὴν.

ρη'. Ζήτημα πλὴν ἀμ-
φισβητήσιμον καὶ ἀμείδιτον
ὥς ἐπαμφοτέρωθεν, δια-
τελεῖται [δι' ἀλλήλων] παρ' ἑα-
ὅπερ ἀντιθέτω· τὸ καὶ ἀναπλή-
μειν, διατελεῖται τὸ ὑποφρα-
κὸν ὅπνῳ· καὶ ἀμφοτέρωθεν
ἀλλήλων ἐπὶ λόγῳ καὶ τὰς
προβόλας διαλύσιν, ὥς ἐπὶ
ἀλλήλων ἐναργὲς γήνηται· ἀλλὰ
γὰρ ὁ σοφιστικὸς [ἀπάτη]·
διαλεκτικὸς σοφιστὴς λέγεται,
ὁ ἀνυπολόγῳ, τέτ' ἔστι, λογισ-
τὸν χηρῆματι ἀπατηλὸς ἐμ-
παίζων.

ρη'. Ὅταν ἡ τὰ ἀτακτα,
ἀκρίβεια [ἀδύριστα] καὶ συ-
γκυμίνωσις προσορμίζοντα,
διακρίνεται δεῖ, (ἡ τὰ ἐν-
χλέμενα εἰς τὰς ἀνάγκας)
μέθοδος ἐστίν, ἔχουσα τρεῖς μέ-
λεις νόμους· τὸν προῖον τὸ
προβαίνειν ἀπὸ τοῦ γνωριμ-
τέρου εἰς τὰ μέλλοντα ἀγνωστα
(τέτ' ἔστιν, ἀπ' ὅλων εἰς μέρη, ἐν-
τὸ δὲ πρὶν εἰς τὰ μέρη, καὶ ἀπὸ
τῶν γνησιωτέρων εἰς τὰ ἐξωκο-
τιμα)· τὸ δεύτερον τὸν ἀπαντα
ἐπὶ τὸς ἑαυτῶν ἀλλήλων, ὁποῖός
ἀπ' ἀλλήλων ἐκρεῖ, ἐπὶ τῷ ἡ
γνώσις γνῶσιν ἔλκεν, (κατα-
πρὸς ὅτῃ ἀλύσις σείεται ἀπὸ σφ-
ραγῆς ἐλκεται)· τὸν τρίτον, τὸ
πάντα ἐκτρέφεται διδόντος
λόγους, καὶ ἐν ἀμφοτέρωθεν ἔχουσι.

ρη'. Κατὰ τὰς τρεῖς τοῦ κα-
νόνος προβαίνειν ὁ λογικὸς
[διαλεκτικὸς] ἐὰν σοφιστικὰ
ἐν λόγοις λαμβάνειν ὅρα, τὰ ἀ-
πορροῖς,

words, he clears words that are obscure, distinguishes the ambiguous, determines those that are undetermin'd, limits the indefinite, restrains those of a general sense, if any thing may be taken more or large, he particularly excepts it, and makes out every thing by reasons, that conceptions may be clear; thus to purpose clearing things that are dark, confuting mistakes, ordering things out of order.

592. But to wind up such clear thoughts of our own, is Synthesis or Composing; to unwind other mens thoughts, is Analysis or resolving; to compare one with another, is Synchysis or collating: the ignorance of which knacks breeds perplexity.

clarat voces obscuras, distinguunt ambiguas, determinat indeterminatas, limitat indefinitas, restringit generales: si quid possit sumi largius, excipit nominatim, evincitque omnia rationibus, ut conceptus sint clari: sic potenter dilucidans tenebrosa, refutans paralogismos, digerens inordinata.

592. Sed contexere tam perspecte cogitata propria, est synthesis; retextere aliena, analysis; conferre alia cum aliis, synchysis: quarum inscientia facit perplexitatem.

διηλα τῶν ῥημάτων διηλοῖ, τὰ ἀμφοβολὰ διακρίνει, τὰ ἀόριστα ἀφορίζει, τὰ ἄντικα κατὰ σίληψιν, ἐπὶ τῶν ἀντικαταστήσεως λαμβάνεται, καὶ τὸ ὄνομα [ὄνομασι] ἐνδείχεται, καὶ ἀπαντα τοὺς λογισμοὺς κατὰ σκευάζει, ἐπὶ αἱ συλλήψεις διαφανέως γίνονται· ἔτω δυνατῶς σκοπεῖν ἀμφοτέρων, καὶ παραλογισμὸς διελύχων, τὰ ἀτακτα διατάσσων.

φθβ'. Ἀλλὰ μὲν σωυφαίνην [σωυπθέναι] ἔτω ἡμεῖς· μὲν τὰ ἰδία διανοήματα, σωυφισέσιν ἐξυφαίνην [ἀναλύειν] τὰ ἄλλοτρια, ἀνάλυσιν· συγκρίνην ἄλλα μετ' ἄλλων, σύγχρυσιν· ὧν ἡ ἀγνοία δοτορία ἐμποιεῖ.

C A P. L I X.

Memoria ad quid colenda 593. Et an per loca & imagines? 594. Tutior via per res ipsas, & methodum 595.

The Art of Memory.

Mnemonicæ.

Ἡ Μνημονική.

593. Memory also may be practis'd to a quick impression, and a firm retention, and a ready returning of those things, which have been once perceived.

193. Etiam memoria potest excoli ad citam impressionem, & firmam retentionem, promptamque redditionem eorum, quæ percepta sunt semel.

φθγ'. Καὶ ἡ μνήμη οἷα τέ ἐστιν ἐπιτετραχέσθαι, εἰς τὸ ἐντυπῆσθαι ταχὺ, καὶ βεβαίως κρατεῖν, καὶ ἐπιμῶς δοποδιδόναι, τὰ ἀπαξ κατελημμένα.

594. For after it was found out by trials, that it chains notions together, and recovers them by the track, the masters of memory found out engines, certain images dispos'd in certain places, by viewing whereof, there is made both a very strong imagination (even in the dark and in absence) and a fast retention, and by going often over them again a remembrance wonderfully swift.

594. Postquam enim deprehensum est experimentis, illam concatenare notiones, & recognoscere per vestigia, in venerūt mnemonici machinamenta, dispositas per loca certa imagines certas, quarum intuitu fit, tū imaginatio fortissima (etiā per tenebras & absentiam) tū retinentia prævalida, tū reiteratione earundem reminiscencia ad miraculum velox.

φθδ'. Ἐπεὶ δὲ γὰρ φανερόν ἐρχετο καὶ ἐμπειρίαν, ἐκείνῳ σωυδεσµόφην τὰς ἐνοίας, καὶ ἀνεξιχνόβην αὐταῖς, ἀνδρῶν δαυμαστὴν ἀρχνοία οἱ μνημονικοὶ τὰ μηχανήματα, διαταχθείσας δὴ τὰ δὲ πινῶν τύπων εἰκόνας πῖνας, ὧν ἐπὶ φθγ' γίνονται, καὶ φαντασία ἐχρησάται (τοῖς ἐν σκοτῇ γὰρ ἐστὶ καὶ ἀπῆσιν) καὶ κατοχὴ βεβαία, καὶ τῇ ἀναλήφῃ αὐτῶν ἀνάμνησις· δαυμαστῶς ταχέα.

595. But this local memory is believ'd to weaken the judgement, the chief good of man; and of a man to make a Parrot, a sayer over of other folks words: wherefore 'twill be a more safe exercise of memory by an attentive inspection, and lessurely consideration, and a frequent iteration of the things themselves, in their proper place and proper form: to wit, by staying on the practise of the things, as much as is convenient.

595. Sed hæc localis memoria creditur debilitare judicium, præcipuum bonum hominis; & facere ex homine psittacum, recitatore alienorum: tutior ergo fuerit cultura memoriæ per attentā intuitionē, & penficutatam dijudicationē, crebramq; iterationem, rerum ipsarum, in proprio loco & propria forma: nempe immorando rebus, & praxi rerum, quantum opus.

φ7ε'. Ἀλλὰ αὐτὴ ἡ τοιαυτὴ μνήμη ἐξ ἀδυνάτου τὴν κρίσιν δοκεῖ, κυριώτατον τὸ ἀγαθὸν τοῦ ἀνθρώπου, καὶ ποιεῖν ἐξ αὐτοῦ περὶ ἄλλοις λέγοντα. οὖν ἀσφαλεστέρα μὲν ἐν ἑσέμῃ ἢ τῆς μνήμης ἐργασία ἐν τῇ ὀπμιματὶς καθορᾷ καὶ ἀκριβοῦς διακρίνειν, καὶ πολλὰς ἀταλαμίας ἀντὶ τὰ αὐτὰ πρὸς γράμματα, ἐν τῷ ἰδίῳ τόπῳ, καὶ τῇ ἰδίᾳ μορφῇ. διλονότι, ἐν τῇ ἐκπαίδευσί τοῖς πρὸς γράμματα, καὶ τῇ ἑαυτοῦ πρὸς γράμματα καθορᾷ, καὶ τῷ ἀγαθῷ.

C A P. LX.

Artium divinatorum origo 596. Physiognomiae species 597. Astrologiae actiones 598. Vete gentiles hariolationes 599. Magiae infamiae genera 600.

Prognosticks, or Fortune-telling.

Prognostica.

Ἡ Περὶ γνώστη.

596. The desire of fore-knowing things to come (a thing inbred in the mind of man) hath found out the arts of divination, not without a mixture of vanity.

596. Desiderium præsciscendi futura (innatum menti humanæ) adinvenit artes divinationis, non sine admistione vanitatis.

φ7ς'. Ἡ τὴν προγνώσκειν τὰ ἐσόμενα ὀπμιθυμία (τῇ ἀνθρώπινῃ ψυχῇ ἐμφυλῇ) ἐρεῖρε τὰς τῆς μαλίας τέχνας, αὐτὰν ἀντὶ τοῦ προσημίου τῆς ματαιότητος.

597. For a Physiognomer conjectures the future events of a man, by the lineaments of his body (particularly, the Chiromancer, by the lines of his hands; the Physiognomist by the lines of his forehead), but the expounder of dreams by his dreams.

597. Physiognomon enim conjectat futuros hominis eventus, è lineamentis corporis (speciatim chiromantes, è lineamentis manuum; metoposcopus è lineamentis frontis); onciromantes ex infomniis.

φ7ζ'. Ὁ γὰρ Φυσιογνώμων προχάζει τὰς ἐσόμενας ἀνθρώπου τύχας διὰ τῶν τοῦ σώματος κατὰ γράμματα καὶ χιρῶν καὶ μετώπου καὶ ὀφθαλμῶν. ὁ μετοποσκόπος διὰ τῶν τοῦ μετώπου κατὰ γράμματα. ὁ ὀνιρομάντης διὰ τῶν ὀνείων.

598. The Astrologer inquiring into the influence of the stars upon sublunary things, erecteth, at any time given, a scheme [figure] of heaven; by which considering the aspects of the planets, then to come, he fore-conjectureth the constitution of the season [weather], the plenty of provision, and such like contingences; and moreover out of the position of the stars

598. Astrologus inquirens influxum astrorum in sublunaria, erigit ad quodvis datum tempus schema cœli; è quo considerans aspectus planetarum, tunc futuros, prædivinat constitutionem tempestatis, fertilitatem annonæ, & similia contingentia: quin & è positura siderum (constellationem vocant) sub

φ7η'. Ὁ Ἀστρολόγος τὴν εἰσερχομένην τῶν ἀστρον ὀπμι τὰ ἐσόμενα ἐκ τῶν ἀστρον, ἀνίσταται πρὸς ὅτινα ἐν χρόνῳ δοθέντι τὸ τὸ ἐσόμενον σχῆμα. ἀπὸ τῶν ὀφθαλμῶν τῶν πλανητῶν, τότε ἐσόμενων, προμαλίδει τὴν τοῦ καιροῦ ἐξέιν, τὴν τοῦ βίβου ὀπμιτορίας, καὶ τὰ τοιοῦτοι τὰ συμβήματα. ὁ μὲν διὰ τῶν τῶν ἀστρον θέσεως (ἀστερισμῶν ὀπμιτορίας) πρὸς τὴν τῆς γῆς θέσεως ὀπμιτορίας.

(they call it the constellation) about the hour of nativity [birth], he writeth a prognostication of the life and death of the party then born, his health and diseases, temper and demeanour, fortune and misfortune.

599. The Auguries of the Heathens are now grown out of use, where the Soothsayer (call'd Augur) by the chirping, or flight of birds did foretell things; and their Aruspicina, where the Aruspex by looking on the altar: and their Extispicium, where the Extispex by viewing the entrails of the sacrifices: and Sorcery, where the Sorcerer by casting lots foretold things to come: and many other unlawful divinations of that sort.

600. Infamous Magick, or witchcraft hath also been forbidden: where the Magician by collusion with evil spirits; and Necromancy or the Black Art, where the Necromancer [Conjurer] calling up the devil in the shape of some dead man, and conjuring him, enquireth out secrets; but a discreet [wise] man hath no need of such dangerous curiosity; because being taught by the experience of things, he may foreknow many effects in their causes: whence that pretty saying: Every good Philosopher, (Physician, Lawyer, Divine) is a Prophet.

horam nativitatis, conscribit prognosticon de nati vita & morte, fanitate & morbis, temperamento & moribus, fortuna & infortunio.

599. Auguria paganorum antiquata jam sunt, ubi augur vaticinabatur ex avium garritu, aut volatu: & aruspicina, ubi aruspex ab inspecta ara: & extispicium, ubi extispex dispectis extis sacrificiorum: & sortilegium, ubi sortilegus ex projectis fortibus, vaticinabatur: & quæ plures ejusmodi illicitæ hariolationes fuerant.

600. Infamis magia etiam interdicta est: ubi magus cum malis geniis colludens; & necromantia, ubi necromantes, diabolus sub alicujus demortui persona evocans, & adjurans arcana scitatur: sed neutiquam opus est sapienti viro tam periculosa curiositate; quia experientia rerum edoctus prænoscere potest multos effectus in suis causis: unde illud scitulum; Omnis bonus philosophus, (medicus, jureconsultus, theologus) vaticinator.

προγγυστικὸν συγγραφεὶ ὡς
βίη τῆ παρδὸς, καὶ τῆ θανάτου
τῆς τεύξεως καὶ τῶν νόσων, τῆς
πικρίας καὶ τῆς ἡδονῆς, τῆς
δυστυχίας καὶ τῆς ἀτυχίας.

φθθ. Ἀεὶ οἰωνοσκοπία τῶν
ἐθνικῶν ἤδη κατηργήθησαν, οὐ
παρ' ὁρνεοσκοπῶν δὲ τῶν
ὀρνίθων στυμύλμαλ', ἢ πῶ
μαλ' καὶ ἱεροσκοπία, ὅπου
ὁ ἱεροκόπος δὲ τῆς τῆς θεῶν
μετ' ὀπισκοπῆς καὶ ἀσπαραγχοσκοπία, ὅπου ὁ ἀσπαραγχοσκοπὸς
πῶ δὲ τῆς τῶν ἀσπαραγχοσκοπίας
διασκεψέας τῶν δυσίων καὶ
χρησμοδία, ὅπου ὁ χρησμοδὸς
δὲ τῆς τῶν κλήσεων τῶν
βόλων, ἐμαλ' ὁλοῦ καὶ εἰ τινα
ἄλλαι ἀνόσιοι μαλ' εἴη.

χ'. Περί τῆς ἡ ἀτιμω
μαγεία ἀπαγορεύεται ὅπου
μαγὸς τοῖς κακοδαίμοσι συν
χερῶν καὶ νεκρομαγεία
ὅπου ὁ νεκρομάντης τὸν διαβό
λον ἐν τῇ νεκρῇ πνεύματι
ἐκκαλῶν καὶ προσμυνῶν, τῶν
ἀπόρρητα πυνθάνεται [ἐρα
τῶν]. ἀλλὰ ὅτι μὴδ' αὖτως ἐστὶ
ἀναγκαστὴς φρονίμου ἀνδρὸς
πολυπραγμοσύνη ἐπὶ κιν
δυνάδους καὶ βλαβερῶν. ὅπου τῶν
τῶν ὄντων ἐμπειρία ἐκπεπα
δύμενη οἷός τε ἐστὶ πολλὰ
δοσιπλοῦς μάλα ἐν τῇ αὐτῇ
αἰτίαις προγγνώσκειν ὅθεν
ἐκείνο τὸ κομωδέμενον πᾶσι
ἀγαθὸς φιλόσοφος, (ἰατρός, δό
κτωρ, θεολόγος, μαθηματικός)
τις.

C A P. LXI.

Latus ethici studii 601. Vita beatae fundamentum, virtus 602. Virtutis radix in intellectu 603. Vitium quid 604. Vitiis gradus 605. Regiminiis sui requisita tria 606. Ethicæ divisio summa in partes quinque 607.

Ethicks, or Morality.

E T H I C A.

Ἡ ἨΘΙΚΗ.

601 The most excellent part of Philosophie is Ethicks; informing a man concerning government of himself: how he may live and die undisturb'd in mind, healthie in bodie, joyfull in conscience, neither burthensome to himself nor to others, and without all disadvantageous want (by the blessing of God.)

602 Hast thou a mind to know this also? I'll tell thee in a word; Wisedome, virtue, innocence, are the things which quiet and cheer a man, and render him amiable and commendable: on the other side Folly, vice, mischief disturb him, and do deservedly make him hatefull & blameworthy.

603 But for all that the love of virtues is not thrust into us by bare precepts; nor the hatred of vices by bare prohibitions, by praifings and dispraifings; no nor by rewards and punishments neither; it behoves us thoroughly to understand, how virtue perfects, how vice defaces the image of God in us.

604 Virtue consists in a mean, vice in excess or defect: for to go beyond what's fit, or to come short of it, is indeed to transgresse, though there are degrees of transgressions.

601 Præcellentiſſima pars philosophiæ ethica est: informans hominem de moderamine suipſius: quomodo queat vivere & mori imperturbatus animo, sanus corpore, lætus conscientia, nec sibi gravis nec aliis, & sine omni damnosa indigentia (sub favore Numinis)

602 Vis hoc etiam scire? compendio dicam: sapientia, virtus, innocentia, sunt quæ hominem tranquillunt & lætificunt, amabilemque & laudabilem reddunt; stultitia contra, vitium, noxia, perturbant, meritoque odibilem & vituperabilem faciunt.

603 At vero virtutum studium non intruditur nobis nudis præceptionibus; neque vitiis odium nudis interdictionibus, laudationibus & vituperiis; imo ne quidem præmiis & pœnis: oportet penitus perfectum habere, quam in nobis virtus perficiat imaginem Dei, quam vitium destruat.

604 Virtus consistit in mediocritate, vitium in excessu vel defectu: nam excedere decorum, aut ab illo deficere, est utique transgredi, licet transgressionum gradus sint.

χα'. Τὸ ἐξοχώτατον τῆς φιλοσοφίας μέρος ἡ ἠθικὴ ἐστὶν, καὶ δεῖ εἶναι τὸν ἄνθρωπον ὡς τῆς πολιτείας τῷ βίῃ· πῶς δὲ δύναται ζῆν ἐδοξασμένον ἀταράκῃ τῷ νοῦ, ὑγιὲς τῷ σώματι, εὖρετον τῇ συνείδησι· ἐθ' αὐτῷ βαρὺς, ὅτε τοῖς ἄλλοις, χωρὶς τι πάσης βλάβης ἐνδεής, οὕτως διδοκαστέος.

χβ'. Ἄρα θέλεις καὶ τὸτο γινῶναι; συνομένῃ δὲ εἰπῆν, σοφία, ἀρετὴ, ἀκακία, ἡσυχία & εὖρεσις αὐτῷ τῷ ἀνθρώπῳ πορίζουσι; καὶ ἀγαπῆτον καὶ ἐπαινῶν ἀπαιροῦνται· τὴν ἀντίον δὲ μωρία, κακία, βλάβη, παράπρσι, καὶ μισῶν δικαίως, καὶ φεβὺν ποιεῖ.

χγ'. Ἀλλὰ μὴ οὐδ' ἡ ἀρετῶν ἀπουσίᾳ ἐνδίδωται ἡμῶν διὰ παραγχεμάτων μόνον, ἐδὲ τῇ κακίᾳ μὴ δὲ ἀπαγορευμάτων μόνον, δι' ἐπαινῶν καὶ φόβου· ἐδὲ γὰρ διὰ βλάβης καὶ τιμωρίων· δεῖ ὅλως ὁππῇ γινώσκῃν, πῶς εἰ ἡμῖν ἡ ἀρετὴ τῇ εἰκόνι τῇ Θεῷ δοτυλῇ, πῶς δὲ ἡ κακία αὐτῇ ἀφανίζῃ.

χδ'. Ἡ ἀρετὴ εἰς μέτρον ὀνείκει, ἡ δὲ κακία ἐν πλεονασμῷ ἢ ἔν ἐλλείψει συνίσταται· ὁ γὰρ ἐκτὸς τοῦ ὁρίωνος ἢ τοῦ ὑπερέκειντος παραβαίνει ὅντα, καὶ τοιγὰρ εἰσι καὶ τῇ παραβάσει διατρέχει.

605 T

605 To wit, if any one do wickedly through incogitance, 'tis a miscarriage; if upon deliberation, a heinous fault; if on purpose, a naughty prank; if enormously, a villanous act, (a grievous sin;) if out of malice, to vex any body, forwardness: now a forward person is not ashamed of his mischievousness; and he who doth not withstand a custom creeping leisurely upon him, will become incorrigible, and will undo himself and brand his name with an indelible mark.

606 If thou would'st order thy self handsomely, thou hast need to be acquainted aforehand with 1. the make and temper of thy natural inclinations, that thou maist not be ignorant whether they carry thee, and how thou must either comply with them or withstand them, that they may not goe beyond their bounds; 2. the objects, towards which thy inclinations are carried: which are thy self, thy neighbour, and God; 3. the motives and incitements, which draw them hither and thither.

607 The total summe of all will be, that thou be discreet in all things, which thou ever takest in hand; towards thy self in private, wary; towards thy neighbour just; towards God reverent; in a word, in that which good is, intire, sincere, and constant.

605 Nempe si quis improbe agit incogitantia, est delictum; si cogitate, facinus; si studio, nequitia; si enormiter, scelus (flagitium;) si malitiose, ut alicui ægre fiat, perversitas: perversum autem non pudet malitiæ: & qui non resistit consuetudini sensim obrepenti, inemendabilis fiet, seque ipsum perdet, & nomini inuret indelebilem maculam.

606 Tu si vis regerete apte, habes necesse præcognoscere 1. fabricam naturalium inclinationū, ut non ignores quo te illæ rapiant, & quomodo illis obsequendum & aut resistendum sit, ne extra limites abeant; 2. objecta, in quæ tuæ propensiones feruntur: quæ sunt, tu ipse, proximus, Deus; 3. invitamenta & irritamenta, quæ huc & illuc trahunt.

607 Summa summarum erit, ut sis prudens in omnibus: quæ unquam occipis; erga te ipsum seorsim cautus, erga proximum æquus; erga Deum reverens: tandem in bono integer, sincerus & constans.

χέ. Ἐάν γάρ τις κακοῦ παρὰ ἀσπουκίῃως, παρὰ ῥαμὰ ἐστὶν· ἐάν μὲν ἐν θυμῷ σῶς, ἀμάρτημα· ἐάν ἐκ προῤῥαίρεσας, πρὸς σκόμμα· ἐὰν ἀνωμαλῶς, βδέλυγμα· ἐὰν πονηρῶς, τὸ κακοπαθεῖν πᾶσι φθονερὸν πρᾶγμα. ὃ δὲ φθονὸς διακείμενον οὐκ ἐπαίχνεται τῷ κακίῳ· καὶ ὁ μὲν ἀνδραμένον τῇ κακῶν εἰς μικρὸν ὅσον ἐπίεσιν, ἀνὸρδωλὶ γρηύσεται, καὶ αὐτὸν δολέσει καὶ τὸ ὄνομα πᾶσι τῷ ἐγκύσει ὀπίστημον σῖγμα.

χς. Σὺ ἐάν θέλῃς σωτῆρα δεόντως διορθεῖν, χρεῖαν ἔχεις τῷ παρρησίᾳ, α'. τὸν τύπον τῶν φυσικῶν διατάσεων, ὅπως μὴ ἀγνοῇς ποῦ σε ἐκείναι φέρουσιν, καὶ πῶς ἐκείναις ἀκολουθεῖς, καὶ ἀντιπρὸς αὐτῶν εἶ, τὸ μὴ ἐπὶ βλάπην τὰ ἐσκαμμένον β'. τὰ ὑποκείμενα. ἢ ὅτι τείνεις ἢ ἐκείναις ῥοπῇ· ἂν παρὰ ἐστὶν αὐτὸς σὺ, ὁ πωλυστόν σε, καὶ ὁ Θεός γ'. τὰ θελητήρια καὶ δελεάται τὰ ἐνδοὶ καὶ ἐνδοὶ ἐρεκκλίνοντα.

χς. Τὸ ὅλον καὶ ὅλη τὴν ἐσθλὴν, ἵνα γίνῃ φρόνιμος πασὶν ἐπιχειρήμασι· παρὰ τὸν ἰδίαν βλάβης, παρὰ τὸ πωλυστόν ἐπείκες, παρὰ τὸ Θεὸν ἀδύμην, τὸ τίλ, παρὰ ἀγαθὸν ἄρπην, εἰλικρινὲς βῆσις.

observance, that is, a wary and dayly study for your own preservation: which is placed in the ordering of labours, desires, adversities.

616 Of labours: that thou do not by avoiding them give thy self up to idleness, and so lead thy life, that it neither be usefull to thy self, nor to others: or on the other side by over much labour weaken thy strength, and spoil or e'en kill thy self.

617 Shun both these extremes; but more especially sloath and laziness, because one is more apt to offend on this hand: begin early [betimes] to be laborious, and end late. all will be well.

618 While other men follow their occasions [business] be not thou wanting to thy self; refuse no honest labours, or avoid them, but with cheerfulness undergoe them, and being begun, follow [ply] them diligently and constantly (without shifting and delay,) until you have performed [set an end to them].

619 Every day is a holy-day to sluggards (as the proverb is) even the working-daves; do you on the contrary, be even in leisure busie; that is, whilest you are at your recreation (for it is allowed to him that is weary to take his rest, but not to grow lazy :) be not slothfull, but lively recruit your little tired forces.

servationem, hoc est, cautum assiduumque studium pro conservatione tui: quod positum est in moderatione laborum, cupiditatum, adversitatum.

616 Laborum: ne hos defugiendo dedas te ignavia, vitamque sic instituas, quomodo nec tibi sit usui, nec aliis: aut rursus nimietate laborum frangas vires, teque corrumas, vel etiam occidas.

617 Fuge utrumque hoc extremum; magis tamen pigritiam & torporem, quia proclivius est peccare in hanc partem: laboriosus esse incipe matutino, & desine sero, omnia salva erunt.

618 Dum alii suarum rerum satagunt, tu tibi deesse noli; nullos honestos labores detrecta, aut subterfuge, sed cum alacritate subi, orfisque urge sedulo & constanter (citra tergiversationem & dilationem) donec iis defungaris.

619 Ignavis sunt ferie semper, (ut proverbio aiunt) etiam profestis diebus, tu contra, esto etiam in otio negotiosus; hoc est, dum vacas recreationi. (permittitur enim interquiescere lassus, at non segnescere :) ne torpeas, sed lassas vivide recolligas.

ρησιν ὁφείλεις, τὸ τ' ἐστὶ φρόνιμον καὶ ἀφελεγὸς ὁπτι δόμα, πρὸς τὴν σωτηρίαν οὐδ' ὅ, τι κείται ἐν τῇ τῷ πόνων, ὁπτι θυμῶν, δυσυχίων διοικήσῃ.

χρῖς'. Τῶν πόνων· ἵνα μὴ τέτρε παρατῶν τῇ ῥαθυμῖα σαυτὸν διδῶς, καὶ τὸν βίον ἐπὶ διάλῃ, ὥστε μὴδὲ σεαυτὸν ἀφελίμενον ἦ), μὴδὲ τῷτε ἄλλοις· ἢ πάλιν τῇ τῷ πόνων ἐπὶ βολῇ τὴν ἰσχυρὴν διαρρήξῃς, καὶ σαυτὴν διαφθεύῃς, καὶ διὰ καὶ ἀποκλείνῃς.

χρῖς'. Τὸ ἐκείπερ ἀκρον φέρε, πολλὸν δὲ τὴν ὀκνηρίαν καὶ νάρκη, ὅτι ὑπὲρ ῥέπεσερόν ἐστιν εἰς τὸ το μέρ· ἀμαρτανήν· φιλόποιν· εἶναι ἐξ ἀρχῆς ὠραίως, καὶ πυνέσῃ, καὶ πάντες δὲ ἐξῇ.

χρῖς'. Ἐκείσε τῷ ἰδίαν φροντίζοντος, μὴδὲ μῶς πρὸς σαυτὸν παρέργως ἔχει· μὴ παραιτῇ καλὰς πόνους, ἢ ὡς ἐκ δίδρασκε. ἀλλὰ ἐκασίας καὶ πρὸς πόνους ὑπὸ χεῖρ, καὶ ἀρξάμεν· ἐπιμελῶς καὶ σπουδαίως δίδρα, (ἀνὸς τῆς ἀναστολῆς καὶ τῆς ἀναβολῆς) ἕως ἄντε τελείωσιν αὐτές.

χρῖς'. Τοῖς ἐκνηροῖς καὶ σχολῶν ἀγνοῖν αὐτὸ ἰορταῖ εἰσιν, ὡς ἔπος εἶπεν, καὶ ἐν τῷ ἀνέορτοις τῷ ἡμερῶν· (ὃ δὲ τῶν πόνων ἰδοὺ μινωὺ ἐν τῇ σχολῇ ἀρελῇ· τὸ τ' ἐστὶ, τῇ ἀνακλῆσθαι ἐν διαλείβων (ἐπιτρέπει) γὰρ ἡσυχάζειν τῷ καταπόνει, ἀλλ' ἐκ ὀκνείν) μὴ νερκαῖδης γίνου· ἀλλὰ τὰ καὶ μικρὰ τα ἰσχυρὰ διὰ ἀνάλεγο μὲν σπουδῆς.

C A P . L X I V .

Ab illecebris cavendum 620. *iisque ternis* 621. *Temperantia in victu* describitur 621. *& intemperantia* 623, 624. *Libidines impure* 625, 626. *& castitas* 627. *Avaritiæ malum* 628. *& frugalitas* 629. *Ambitio* 630. *& modestia* 631. *Curiositas* 632. *& sciendi temperantia* 633.

T E M P E R A N C E . T E M P E R A N T I A .

Σ Ω Θ Ρ Ο Σ Τ ῆ Ν Η .

620 *A self-love is created in us, and a desire of those things which rejoice us: but one ought to keep himself from inticements, which are wont to allure our concupiscences, that we may be entangled in things, not pertaining [belonging] to true happiness, and besotted with counterfeit good (things,) and doing those things first which ought to be done second, not use our life, but enjoy it; and indeed not enjoy it neither, but be disquieted.*

621 *That comes to passe, when immoderately giving our selves to the desire of pleasures, or wealth [riches,] or honours, or learning, we slide into paltry vices, gluttony, wantonnesse, covetousnesse, ambition, curiosity.*

622 *Be thou temperate and sober, abstain from overmuch food: when thou art hungry, eat; when thou art athirst, drink, as much as sufficeth: thou that art a student, and whosoever dost lead a sedentary life, be contented with a dinner and a supper, leave break-fast and bever for work-men [labourers:] because ones body with overmuch filling groweth heavy [lazy] and sickly, and the mind becometh indisposed for the performance of duties.*

620 *Philantia est ingenerata nobis, & optatio eorum quæ nos hilarant: sed oportet temperare sibi ab illecebris, quæ illectare solent nostras concupiscentias, ut intricemur rebus impertinentibus ad veram beatitudinem, & dementemur fucosis bonis, agentesque ea primario, quæ erant agenda secundo, vita non utamur, sed fruamur; imo ne fruamur quidem, sed inquietemur.*

621 *Istud fit, quando immoderate obsecundantes cupiditati voluptatnm, vel opum, vel honorum, vel scientiæ, delabimur in tetra vitia, helluationem, lasciviam, avaritiam, ambitionem, curiositatem.*

622 *Tu esto temperans & sobrius, abstine à superflua alimonia: cum esuris, ede; cum sitis, bibe, quantum satis: tu studiose, & quicumque agis vitam sedentariam, esto contentus prandio & cœna, relinque jentaculum & merendam operariis: quia corpus nimia saturitate pigrescit, animus vero ad obeunda munia fit inhabilis.*

χα'. Ἡ φιλαυτία ἐκ φύσεως ἐγγίνεται ἡμῖν, καὶ ἡ περὶ αἰρέσεως τῶν φαυδρονόντων ἡμᾶς· ἀλλὰ δεῖ εἰς αὐτὴν ὁποῦν ἔπαυσιν [θελημάτων] ἀπὸ πλεονεξίας τῶν ἀπαρξόντων τοῖς ἐπιθυμίαις ἡμῶν, τὴν ἐμπλέκεσθαι ἡμᾶς χυρμασί τοῖς πρὸς ἀληθινὰ μακαριότητα οὐδὲν ὠφελεσι, καὶ τοῖς ἀπατηλοῖς ἀγαθοῖς ἀπατῶσθαι, καὶ διαπραξαμένους πρὸς τὴν ταῦτα δόξαν, καὶ τῇ ζωῇ οὐ χρῆσθαι, ἀλλ' ὁπλοαίνει· ἀλλ' ἔδ' ὁπλοαίνει, ἀλλὰ θορυβῆσαι μόνον.

χα'. Τὸ τοῦ γίνεσθαι, ὅταν αἰμαίως ἀκολουθεῖν τις τῇ ἐπιθυμίᾳ τῶν ἡδονῶν, ἢ τῶν πλεονεξίας, ἢ τῆς τιμῆς, ἢ τῆς ἐπιστήμης, καὶ ἀπὸ πλεονεξίας [καταπολεοδοῦν] εἰς τὰς βδελυκίας κακίας, ἀσωτίαν, ἀσελγείαν, φιλαργυρίαν, φιλοπρίαν, πολυπραγμοσύνην.

χα'. Σὺ δὲ ζωῶν καὶ καλῶν ἔσθαι, ὁποῦν τῆς περιουσίας τρεφῆς ἀπὸ πλεονεξίας διψῶν πίνει, τὸ ἱκανόν· σὺ δὲ σπουδαῖς, ὅς τις ἀντὶ τὸν βίον καὶ δεξιόμηνον διαγῆς, διαρκεῖν τὸ ἀρετὴν καὶ τὸ εἶπεν ὁπλοαίνει τὸν ἀκαταρτιστόν, καὶ πρὸς εἶπεν τοῖς ἐργατοῖς, ὅτι τὸ σῶμα ἐφ' ὃ καὶ χρῆται μόνον ὁκνεῖ καὶ κακῶς ἐχθρὸν ὃ ἢ νῦν ἀνεπιτηδεύει γίνεσθαι πρὸς τὸ ἐκτελεῖν τὰ δεόντα.

623 For do but see the gormandizing and tipling belly-gods and gluttons, how by devouring they waste their estates ! and the greedy roisters, how even every day with tipling they soak themselves, and stuff their insatiable paunches ! and when they are fuddled, how brutishly they play the mad bedlams, whoop and hollow, grabble, stumble, reel, hake, spawl, and (for reverence) piss, bewray themselves, fart, spue, and e'en lick up their vomit again, ho brave boyes ! [fine companions.]

624 What else ? as the mind of the abstemious is quick, so sottishness dulls and enrages those that are drunk, (for rplers are troublesome, and those that are cup-shot, outrageous : then yesterday's surfeit troubleth those that were in drink the next day after ; but drunkards [swill-pots] are seiz'd with trembling, giddiness [megrim,] gout, and other painfull diseases, and are miserably turn'd out of this life : behold the frolics of Epicures.

But what is lustfull incontinence ? it hath the same ruine, but a greater dishonesty ; for it is a beastly thing to be lascivious (although beasts do not couple but for issue sake :) how shamefull a filthiness is it therefore, that an adulterer defileth another man's bed, a fornicator his own, a whore-master keepeth a quean [leman ;] a ruffian hauntheth the stews [bawdy-houses ;] an harlot prostituteth her chastity, a pander and a bawd ensice

623 Vide enim voraces & bibaces epulones & glutones, quam vorando sua absumunt ! & gulosos lurcones, quam se vel quotidie potando ingurgitant, inſaturabileſque pantices effarciunt ! inebriati vero brute bacchantur, vociferantur, conferunt manus, titubant, lapſant, ſcreant, ſputant, & (cum bona venia) meiunt, viſiunt, pedunt, vomunt, & tantum non reſorbent quæ evomuerunt, belluli homunculi !

624 Quid præterea ? Ut mens eſt perſpicax abſtemiis, ſic amentia hebetat & furiat potos, (temulenti enim fiunt turbulenti ; vinolenti, violenti :) tum crapula heſterna moleſtat poſtridie ebrios ; ebrios vero tremor, vertigo, arthritiſ, & alii dolorifici morbi, divexant, & cruciabiliter è vita exturbant : ecce ſuavitudines voluptuantium !

625 Quid autem libidinofa incontinentia ? habet perditionem eandem, ſed turpitudinem majorem : laſcivire enim belluinum eſt (quam belluæ non coëunt, niſi proliſ cauſa :) quam pudenda igitur fornicitas, quod adulter alienum polluit torum, ſcortator ſuum ; concubinus pellicem alit, ganeo per lupanaria graſtatur, meretrix pudicitiam proſtituit, leno & lena alios

L 4

καὶ. Βλέπει γὰρ τὸν παμφάγον & πομπικούς δαιτυμόνας & λαιμαργούς, ὁποίους ἐν τῇ λαρούσῃ τὰ ἐσθ' ἀρχοῦντε διαφθείρει ; καὶ τὸν γαστριμαργὸν λίχνος : ὁποίους ἐκείνους καὶ θημέραν διαπίνοντες ἐμπυπλώσι, καὶ τὰς ἀπορίεσς γαστέρας ἐκπληρῶσι ; καὶ μεθυδέντες θηριωδῶς βαρὺ βύβωσιν, ἀνακράζουσιν, πολεμὸν ἀνιγίμωσι, σφάλλοντες, παροξυσθαίνουσιν, χρέμπτονται, πῖνουσιν καὶ (τῇ ἐπιθυμίᾳ) οὐδέσι, βδυσσιν, πέτρῶσιν, ἰμέσι καὶ μόνον οὐκ ἀναρροῦσιν τὰ ἀπεμύμενα [ἀποβλυζόμενα] φθιγγυάδα ἀνδρωπίστοι.

καὶ. Τί ὃ παρὰ τὸ το [πορρὲ πτετοί ;] καὶ δαίμων ἡ διάνοια τοῖς αἰσίοις διωκτέος ἐστίν, ὥτως ἡ αἰνοία ἀμελύνη τε καὶ ἐκμανὴ τὸν πεπωκότα, (οἱ γὰρ μεθυσκόμενοι θορυβώδεις [παραχρῶδεις] γίνονται, οἱ οἰνόφλυγες βίαιστοι) τότε ἡ χθροσία κραυγὰν ἀνίσταται τὸν μεθύοντα τῇ ὀπείᾳ τῇ ἡμέρᾳ. τὸν ὃ μεθυσιτικούς ἔμω, ἡλῆξ, ἀρθεῖται, καὶ αἱ ἄλλαι τῆς ἀλγεινῶν νόσων, βασανίζουσιν, καὶ τιμωρικῶς τὸν βέρον ἀφαιροῦσιν ἰδὲ τὰς τῆς φιληδονίας ἡδύτητας.

καὶ. Τί ὃ ἡ ἀκόλαστος ἀκρασία ; τί αὐτῇ ἡδὴ ἀπώλειαν ἔχει, ἀλλὰ μείζων τῇ αἰσχρότητι τὸ γὰρ ἀσελγαίνειν θηριωδῶδες (καὶ τὰς τῆς ἀου [κυκιστὰς], εἰμὴ τὸ γλῆκος χάρειν) ὥς οὐδ' ἐπαίχοντ' αἰσχρότης, ὅτι ὁ μοιρὸς τὰς τῆς πῆλας γυναικὸς μοιχὸς, ὁ πόρνος τὸ ἑαυτοῦ λέχοντος μιανῇ, ὁ ταπεινὸς πολλὰ κλυτὰ φέρει, ὁ πορνικός περὶ τὰ πορνεία φοιτᾷ, αἱ πόρνοι τιμῆς τυχέσθαι τῶν ὄραν διαπύρασκουσιν : οἱ παραγωγοὶ καὶ αἱ μετώπιοι ἄλλος ἐν ματρὶ

626 Bui

Others, and corrupt them :
[out] upon them rake-
shames ! all detestable and
accursed.

626 But not onely adul-
teries, (or incests, whore-
domes, fornications, and un-
lawfull couplings,) but also
all unlawfull lecherie, un-
seemly kissings, love songs,
immodest discourses, yea,
obscene thoughts, are a kind
of lewdnesse, and defile the
minde.

627 Be thou chaste, shame-
faced, undefiled; lay aside
wantonnesse in your carri-
age, ribaldry in your talk,
lasciviousnesse in your acti-
ons; and that no filthinesse
may corrupt you, let your
chastity expect a marriage-
life; be not mad, with fal-
ling desperately in love with
women.

628 An immoderate de-
sire of having begetteth co-
verousnesse, an unsatiable
evil; because a covetous man
is never satisfied with riches
(whilest he feareth afore-
hand that he shall want ne-
cessaries, & striveth to grow
rich right or wrong; although
he hath bags cram'd with
money, and chests with
clothes, and coffers with jew-
els, and all sorts of household-
stuff; yet notwithstanding he
is afraid of poverty, and by
this means finds scarcity in
the midst of plenty: yet at
length goods ill gotten are ill
spent by spend-thrift heirs.

629 Bethou thrifty [a
good husband,] that thou
mayst alike shun niggardli-
nesse and prodigality: neither

seducunt & inquinant :
vahi propudia ! omnes
detestabiles & execranda-
di.

626 Cæterum non so-
lum adulteria, (aut ince-
stus, stupra, scortationes,
illegitimi concubitus;) sed & omnis venerea sa-
lacity, indecoræ basia-
tiones, amatorix canti-
lenæ, inverecundæ col-
locutiones, imo obscæ-
næ cogitationes, impudi-
citia sunt, fœdantque a-
nimum.

627 Tu sis castus, pud-
icus, impollutus; absit
procacitas in gestibus,
obscœnitas in dictis, pe-
tulantia in factis: & ne
te ulla spurcities conta-
minet, tua castitas exspe-
ctet matrimonialem vi-
tam; ne insanias, depe-
reundo fœminas effli-
ctim.

628 Immodica cupi-
do habendi gignit avari-
tiam, inexplabile ma-
lum: quia avarus nun-
quam saturatur opibus
(dum præmetuit necessa-
ria sibi defore, annititur-
que per fas & nefas dite-
scere;) quamvis possi-
deat marsupia conferta
pecuniis, & cistas vesti-
mentis, scriniaque cime-
liis, & omnifaria supel-
lectile, egestatem ni-
hilominus timet, adeo-
que experitur in copia
inopiam: tandem tamen
male parta male dilabun-
tur, per hæredes prodig-
gos.

629 Tu esto frugalis,
ut æque fugias tenacita-
tem atque prodigalita-
tem: opes nec appete

λίους ἐξ απατάσι καὶ καταμαί-
νῃσι φόβῳ κατὰ λῃδῶν καὶ
πορνῶν; παμμυαροὶ εἰσὶ
πάντες ἡ καὶ ἀρεστοί.

χρς'. Ἀλλ' οὐ μόνον μοι-
χεῖαι (ὁμιξίαι ἀνόμοι, πορ-
νεῖαι, διαρδοραὶ, ἀνόμοι συνου-
σίαι) ἀλλὰ καὶ πᾶσα ἀρεσθί-
σι λαγνεία, ἀχήμενα φι-
λήματα, ἐροτικὰ ἀσέβητα,
ἀναίχοντι συνομιλίαι, καὶ ἡ
καὶ ἀναστρεφόμεν ἐνδυμῶνται,
ἀσέλγεια εἰσὶ καὶ τὸν νοῦν
μολύνουσι [μυαίνουσι.]

χρς'. Σὺ δὲ ἴδῃ ἀγνός, πό-
σιμος, ἀμόλυντος· ἀπίστω ἢ
ἀναιδέα τὸ χήμαλός, ἢ αἰ-
σχρότης τῶν λόγων, ἢ ἀσέλγεια
τῶν περὶ τὸν καὶ ἐν τῷ μη-
δεμίαν σε ἀκαταστάτην μολύ-
νουν. ἢ ἀγνεία σε περιστρέφει
πρὸς γάμον ἐνδιδόδωκα· μηδὲ
γινε μωακο μαυῖς.

χρη'. Ἡ ἐξ ὑμῶν οὐκ ἐπιθυ-
μία τὴν κλῆδαί τινι πολλοῦ-
ξίαν [φιλαργυρίαν] γήρυα,
κακὸν ἀπλησύν, ἐπειδὴ ὁ φι-
λαργυρος οὐδέποτε χορτάζεται
τοῖς χρήμασι (περὶ τοὺς ἐλπί-
σιν ἀναγκάσιον δοτῆσαι, καὶ
ἀνόμως φιλοπλετῶν) καὶ τὰ
μαρσίπια χρημάτων γίμνεται,
καὶ τὰς κistas ἐνδυμῶνται, καὶ
τοῦ φαριμαῖος κειμηνίων, καὶ
πᾶν τοῖας κατὰ σκεδῆς, οὐδὲν τι
ἢ πᾶν τινι πνίαν δειλιά, καὶ ἐν
τῇ διπορίᾳ δοτῆσαι αἰδῶναι·
τέλῃ δὲ τὰ κακῶς συνα-
θροισθέντα, κακῶς διέρρουσι, διὰ
κληρονομῶν ἀσέτων [ἀκολά-
σων.]

χρς'. Σὺ ἴδῃ χρῆστος ὡς
ἐξ ἰσχυροῦ τινι συμφορο-
γίαν καὶ ἀσώπιαν· καὶ πολλὰ
[τῶν χρημάτων] μηδὲ ἐξ ὑμῶν
οὐκ

coquet riches immoderately, or heap them up carefully, nor despise slight them foolishly, nor squander them away lavishly, but be sparing; and whatsoever you receive or disburse [lay out,] set it down in a book of accounts [receiv'd and paid:] there will be wealth good store, if you do not want, and thrift will be a treasure to you.

630 The very desire of being eminent provokes men to ambition, haughtinesse, pride, boasting; that by arrogating to themselves too much, they either grow proud within themselves, or boast brag [vapour,] and mightily vaunt themselves and what belongs to them, openly: and seek honours and preferments eagerly, and long after the praises of the common people insolently, and now and then ridiculously, being vain braggadocio's.

631 Let moderation commend thee: keep thy good things to thy self, without ostentation: and study rather to be honourable, then to seem so: if honour fit for thee be offered, enterie in it reverently: or if thy concerns bear it not, refuse it moderately.

632 The greedinesse of knowing is then blameable, when a busie-body coveting to know many things beyond measure, and being not able to be satisfy'd with enquiries, crowdeth [intrudeth] into all things, catching at reports every where, and endeavouring to bring out all things which are concealed, he disquieteth both himself and others: moreover this curio-

immoderate, aut coacer-va anxie, nec sperne insipienter, nec prodige, sed comparce; & quidquid accipis & expendis, refer in codicem accceptorum & expensorum: affatim divitiarum erit, si non egeas. parsimoniaque ipsa tibi thesaurus erit.

630 Appetentia emnendi instigat homines in ambitionem, elationem, fastum, jactantiam: ut sibi arrogando nimia, aut superbiant tacite, aut se & sua jactent, ostentent, immodice tollant, propalam; ambientque honores & dignitates impotenter, & affectent præconia vulgi insolenter, quandoque etiam ridicule, vani gloriatores.

631 Te commendet moderatio: habe bona tua tibi, citra ostentationem; utque sis venerabilis potius, quam ut videaris. cura: si honor te dignus offertur, admittite eum reverenter; aut, si res tuæ non ferunt, recusa moderate.

632 Aviditas sciendi culpabilis tum est, quum ardellio resciscere præter modum multa avens, exsatiarique sciscitationum non valens, immiscet se omnibus, captans rumulos undique, & querens elicere omnia quæ celantur, affert inquiete aliis & sibi: quin curiositas hæc impulit quosdam eo, ut appetitione

πρὸς ὑπερβολὴν [ὀρέγῃ] ἢ δόπο-σωρὺς ἀνταρῶς, μὴ δὲ ὀλιγορῶς αἰοῦντας, μὴ δὲ κατανάλισκε, ἀλλὰ φείδῃ· καὶ ἐκαστὸν τὰ τε ἐκδοθέντα καὶ τὰ ληοθέντα ἐν ἀναγραφαῖς [βιβλίῳ λογιστικῷ] σημειῖ· πολλὰτε ἀλὲς ἐὰν μὴ δότης, καὶ ἡ φειδωλὴ αὐτῇ σοὶ θησαυρὸς ἔσται.

χλ'. Ἡ τῷ ἐπιδέχεν ὀρέξει παροξυνῶ [παρορμῶ] τὸν ἀνδράπευον ὅτι φιλοπρίαν [φιλοδοξίαν], ἐπαρσιν, τύφον, μεγαλαυχίαν [αλαζονείαν]. ὥστε ἐαυτοῖς πικρῶς δονόμενοι, ἢ ἑαυτῶν ἐκδοθέντων, ἢ ἐαυτῶν ἐκδοθέντων καὶ τὰ ἐαυτῶν ἐπαίνειν, περ-φαίνειν, ὑπερμείτρως ἐπαίρειν ἐν τῷ φανερῷ· καὶ κίαν φιλοπρίαν, καὶ πὺν ἐπαίνοιον τὸν δημόσιον ὀπιδάλλεσθαι ἀλαζονικῶς· καὶ μὴ ἐὰν ὅτε καὶ καταγλήδως, κηροδόξως ὄντας.

χλδ'. Σὶ δὲ συνιστάτω ἡ μετρίότης σοι· ἔχε σοι τὰ σοὶ ἀγαθὰ, ἀνθὶ τῆς ἀλαζονείας· καὶ ἵνα ἐπιτίμῃ ὁ μέλλων ἡς, ἢ ἵνα δοκῇ εἶναι, ἀποδιδόν· ἐὰν τιμὴ τις ἀξία ἔσῃ περσφί-ριται, περσφίχῃ αὐτῷ μὴ αἰδῆς· ἐὰν δὲ τὰ σοὶ περ-γματοὶ εὐφέρῃ, κοσμίως ἀπ-αρνεῖ.

χλδ'. Ἡ τῷ ὀπίσθας ἐπι-δυμα ὀπίσθας ἐστὶ τότε, ὅταν ὁ πολυπερσφίμων ἀναγνω-ρίζειν πέραι τι μέγρε πολλαῖ ἐπιδυμῶν, καὶ καλὰ κορέννυται ἐρσφίσιαν εὐδυνατὸς, ἀλλο-τροποπερσφίμων, πανταχόθεν τὰς φήμας λαμβάνων, καὶ ἀναζητήσας ἀκριβῶς [ἐξιστα-ζειν] πάντα τα κρυπτά, ἄλλοις τε καὶ αὐτῷ κόπας παρέχῃ· καὶ ἡ πολυπερσφίμων αὐτῇ ἐπὶ πῇ πινὰς ἐκείσῃ ὥστε διὰ τῇ

city hath driven some to that pass, that out of a desire of all learning, they have made a bargain with satan (a heinous thing to be spoken!)

633 Do you temper the desire of knowledge: learn not many things, but choice ones; not vain things, but profitable; (it is better to be ignorant of some things) and that which nothing concerns you, cease to enquire after: by this means your self and others will be at rest.

omniscientiaē pacti sunt cum satana (nefarium dictu!)

633 Tu tempera desiderium scientiaē: discere non multa, sed delecta; non futilia, sed utilia, (quædam præstat nescire) quodque tua nihil interest, percontari define: ita tibi & aliis quies erit.

ὄρεξιν τῷ ἐπισκευῇ ἀπαντα ὁμολογήσαι αὐτοῦ μὴ τῷ σατανᾷ (μιαρῶταί ἐστιν ὁ λόγος.)

χλγ'. Σὺ κατέχευόν τὸν τῆς ἐπιστήμης πόρον· μὴ θάψῃς οὐ πολλὰ, ἀλλὰ τὰ ἐκλεκτὰ· οὐ μάταια, ἀλλὰ χρήσιμα, (πῶς ἂν ἀμεινὸν ἔστιν ἀγνοεῖν) ἐάν σοι οὐδὲν μέγιστον [τὰ οὐδὲν εἰς σε ἀνήκοντα.] παύσῃ πυνθάνεσθαι· οὕτω καὶ σοι αὐτὸς καὶ ἄλλοις ἡσυχία ἔσται.

C A P. LXV.

Ad terribilia superandum 634. opus est fortitudine animi 635. hoc est, magnanimitate & patientia 636. Quibus opponitur pusillanimitas 637. & temeritas 638. Discrimen inter fortem, ignavum, & temerarium 639. Exhortatio ad fiduciam in Deo & virtute collocandam 640.

Fortitude, or courage.

634 It hath been discours'd how we must beware, lest things enticing us with delight lead us aside from the way of virtues: it followeth, how we are to order our selves, that those things draw us not away, which affright us with difficulties, dangers, adversities.

635 In this case there is need of the courage [valour] of the mind: which may conquer [get the better of] every thing by equanimity, magnanimity, and patience.

636 He is an even-minded person, who disposeth himself indifferently to every event, that is, neither is puffed up with things prosperous, nor sinks under crosses: a magnanimous [great-spirited] person is not startled [daunted] at sudden chances, in which he feelth himself

FORTITUDO.

634 Fuit, quomodo cavendum sit, ne nos res allicientes jucunditate seducant à via virtutum: sequitur, quomodo præstandum sit, ne nos abducant illæ, quæ conterrent difficultatibus, periculis, adversitatibus.

635 Hic opus est fortitudine animi: quæ vincat omnia per æquanimitatem, magnanimitatem, patientiamque.

636 Æquanimus est, qui ad omnem eventum indifferenter se habet, hoc est, neque se effert rebus prosperis, neque subsidit calamitosis: magnanimus non consternatur ad casus repentinos, quibus videt periclitari se & propositum

Ἡ ΑΝΔΡΕΙΑ.

χλδ'. Εἰρήκαμεν ἡδὴ ὅπως ἀλαβητέον, ἵνα μὴ ἡμᾶς τὰ ἐν τῇ ἡδονῇ [τερπρότητι] ἐπαυρόμεθα ὁδοῦ τῆς ἡμετέρας ἀρετῆς ὁδὸς παρεσθῇ· ἐπεὶ, ὅπως φυλάξωμεν, ἵνα μὴ ἀπάγῃ ἐκ ἡμῶν τὰ ταῖς δυσκολίαις, τοῖς κινδύοις, ταῖς δυστυχίαις ἐκρούεσθαι.

χλε'. Ἐν ταῦτα δεῖ τῆς τῆς θυμῶς ἀνδρείας· ἥτις νικά ἀπαντα διὰ τῆς ὀψιμείας, μεγαλοψυχίας καὶ ὑπομονῆς.

χλε'. Ὁ ἐπεικὴς ἐστίν, ὁ πορὸς πᾶν συμβεβηκὸς ἀδιαφόρος ἑαυτὸν ἔχων, πῶς ἐστίν, οὐδ' ἐπαίρεται ἐν τῇ δυστυχίαις, οὐδ' ταπεινῆται ἐν τῇ αὐτυχίαις· ὁ μεγαλόψυχος πορὸς τὰ αἰσινίδια οὐ πτοεῖται, οἷς ἑαυτὸν καὶ πλεονέχουσιν αὐτῷ κινδυνεύουσιν ὁρᾷ, ἀλλὰ μένει ὁδὸν ζητεῖ, ἢ φρονίμως ὁποῖ.

And his purpose to be in danger, but seeketh out a way either discretely to avoid them; or if he perceives them unavoidable, to break through them undauntedly: a patient person, doth stoutly endure the evil, which he could not get out of, nor yet therefore straying out of the path of duty, is hardened against all things.

637 A pusillanimous [faint-hearted] person on the contrary doth swell [looks big] in prosperitie; grows heartlesse [fainteth, quaileth] in trouble; at things unexpected he is appalled [stricken with amazement,] and quaketh, and knoweth not which way to turn himself, at every little noise trembling like a woman; but being overwhelmed with calamity, thinks it unsufferable, and filling all places with complaints, unbecomingly bewails himself, howls, laments, makes himself lean with grief, and thus by his impatience doubling his sorrows, sinks under them.

638 Yet fool hardy braggards shunning the mark of cowardise boldly offer themselves to difficult affairs, which they are not fit for, and trusting to their own rashnesse, despise dangers, which might be avoided, nor leave they any thing unassayed: whence it happeneth that they retreat in disorder, scarce daring afterwards to mutter or squetch.

639 What then is the difference between a valiant man, and a coward, and a hair-brain'd rash fellow? the one performeth the duties

suam, sed quaerit viam, aut declinare prudenter, aut si videt inevitabiles, perrumpere inrepide: pateriens, fortiter perfert malum, cui elabi non potuit, nec propterea cecidens de tramite recti, oscallefcit ad omnia.

637 Pusillanimis ex adverso intumescit rebus secundis, despondet animum in adversis; percellitur ad inopina, & contremiscit, & nescit quo se vertat, effœminare trepidus ad quævis strepitum: obritus vero calamitate, intolerabile deputat, implensque omnia querimoniis, indecenter plorat, ejulat, lamentatur, ægrimonia se emaciat, & sic sua impatientia ærumnas sibi conduplicans succumbit.

638 Stulte tamen audaculi, defugientes notam pusillanimitatis, audacter se offerunt ad negotia ardua, quibus impares sunt, fretique temeritate provocant pericula, quæ possent evitari, nec relinquunt aliquid inausum: unde fit ut recedant confusi, vix postea mutire, vel hiscere ausi.

639 Inter fortem igitur, ignavum & temerarium. quid interest? Ille vocationis suæ munia agit, iste deserit, hic inar-

κλίνει, ἢ ἀσυνία βλάπτει ἀδεῶς δαξέλαυσεν ὁ ὑπομνηπνός, ἰσχυρὸς ὑπομνήσει τὸ κακόν, ὁ δὲ περὶ γένει οὐχ οἶός τι λῶ, οὐδὲ διὰ τὸ τοῦ ἀναχάζαντος τὴν δέοντι, σκληρυνέται πρὸς πάντα.

χλζ'. Ὁ μικρόψυχος κατ' ἀντίον τῇ μὲν εὐπορείᾳ ἐπαίρει, τῇ δὲ δυσπορείᾳ ἀδυναμεῖ· τὰ ἀπορροδοκίμα πρὸς, καὶ σωτριομεῖ, καὶ οὐκ οἶδ' ποῦ καταβύχῃ, ἀπλυσθῶς πρὸς ἅπαντα φοροδεῖς· εἰς τὴν δυσσχίαν [συμφορὰν] δὲ ἐμπιστὸν, ἀφόρητον νομίζεται, καὶ ἐμπλήδων πάντα τὴ μομφαῖς ἀσπερὶ πῶς ὀλοφύρεται, κλαυθμυρίζει, χετλιαρίζει· τῇ λύπῃ ἑαυτὸν ἰσχυαίει, καὶ ἔτι τῇ ἀγνοσίᾳ αὐτῷ τὰς τελευταπαιδείας ἑαυτοῦ ἀναδιπλῶν ἢ ἡτῶται.

χλη'. Ἀλλ' οἱ δραστήριοι, ἀφορροδοκίμα τὸ τῆς μικροψυχίας εἶγμα, δραστῶς ὅτι χειρᾶς τὰ δύσχερ' ἢ πρὸς ἡμετέρων καὶ πρὸς ἑαυτῶν τῇ τροπείᾳ πρὸς καλίστοις ἐὰν κινδυνώσῃ οὐς ἐδωκάντο ἀνὲν φυγῆς ἐδὲ κατ' ἀλείπασσι πρὸς ἀπορροκίον, ὅθεν γίνονται τεταραχμὴς ἀποχωρεῖν, μύζειν ἢ γρύζειν χεῖρας μετέπειτα ἐπὶ τολμῶνταις.

χλθ'. Ὁ αἰσχροῦ ἀνδρεῖς, ἀποδεδειγὼν, καὶ πολυμυθὸς, τί διαφέρει; ὁ μὲν τὸ κατὰ τὸν νόμον πρὸς τὴν, ὁ δὲ ἀπολαίπει, ὁ δὲ ἀκροπομπῶν σκεπτεῖ· ὁ μὲν
[of this]

apply thy self 1. to humanitie, that thou mayst hurt no body, or grieve him; 2. to justice, that thou doe injuriously by no man: 3. to kindnesse, that thou do courtesies to any one to whom you can.

643 It will serve to the avoiding of offences, that thou use towards all modesty, affabilitie, candour, truth, urbanity, concord, mildnes.

644 Thou shalt be modest, if thou be humble, not haughty; shamefaced, not saucy; courteous, not forward [testie, peevish,] or grim [sullen:]; rather silent then talkative; rather severe [stern,] then trifling [light carriag'd;] (for a pralling trifler is displeasing, who is not afraid to speak of things done or undone, and a babler [tangler] railing old women's tales [stories;] and a sillypratler, uttering secrets trusted to him; and those who are wont unseasonably to interrupt: do you therefore, where there is no need of speaking, hold your peace: there is no repenting of silence.)

645 But take heed [be-ware] more, that you despise no man, or crosse any one without a cause, or reproach him, and lay a slander on him, or trouble him, or presumptuously find fault with him, or defame and traduce him; either by scoffing at him to his face, or backbiting him behind his back [slanders fall back up on the slanderer:] praise [commend] sparingly, but

1. humanitati, ne quem offendas, aut contristes: 2. justitiæ, ne cui injuriose facias: 3. benignitati, ut afficias beneficiis quem potes.

643 Evitationi offensionū serviet, ut serves erga omnes modestiā, affabilitatem, candorem, veracitatem, urbanitatem, concordiam, mansuetudinem.

644 Modestus eris, si fueris humilis, non arrogans; verecundus, non procax; comis, non morosus, aut torvus; taciturnus potius, quam loquax; severus potius, quam frivolus: (nam ingratus est garrulus nugator, qui non veretur facta infecta loqui; & blaterans aniles ineptias blatero; & effutiens arcana sibi concredita futilis locutuleius; & qui solent interloqui importune; tu ergo, ubi loqui non est necesse, tace; silentii nulla pœnitudo.

645 Magis autem cave, ne quem contemnas, neve cui adversere sine causa, aut convitieris, & inferas contumeliam, vel facessas molestiam, aut carpas cum præsumptione, vel diffames, traducas; seu cavillando præsentem, seu calumniando absentem (calumniæ recidunt in calumniatorem:) parce lauda, parcus vituperas.

φιλανθρωπία, ἵνα μή τινα βλάβῃς, ἢ ὀπλιτοῦ β'. τῇ δικῇ ἵνα μή τινα ἀδικήσῃς γ'. πρὶ ἐλθόντων, ἵνα δὲ ποιεῖς πάντας.

χμγ'. Τῇ εὐλαβείᾳ τὸ σκεπτικὸν τῶν κακῶν, ἵνα φυλάτῃς τοὺς ἀπαντας κοσμιότητα, εὐπροσηγορίαν, χρηστότητα, ἀλήθειαν, εὐτραπιδίαν, ὁμιλοῖαν, ὁρμητικότητα.

χμδ'. Κόσμιος ἔσῃ, ἐὰν ᾖς ταπεινός, οὐκ ἀλαζών· αἰδήμων, ἐκ ἀσέλγης· εὐμύτης οὐ δύσκολος [ἀμείλιχος]· ἀπεινός, σιγῶν· μακρόν, ἢ βραχὺ, αὐστηρὸς μέλλον ἢ φλυαρός· ἀπεινός γάρ ἐστιν ὁ ἀδολεχθὺς σπερμολόγος, ὁ μὴ αἰσινόμενος τὰ τριητά καὶ ἄλλα φλυαροῦσιν· ἐκωπίων ὅπως γαστρίδας ὁ βλάστης· καὶ ἐκπερυσσῶν τὰ δυσρήματα αὐτοῦ πεισιθυμῶν ἀνυεργλῶτος πολυλόγος· καὶ οἷς ἐστὶ λόγον ἀκαίρους παρεμβάλλειν οὐ μνησθῆναι, ὅπου λαλεῖν καὶ ἀναγκαῖόν ἐστι, σιγῆς ἰσχύος ἐδωμία μεταίει [μεταμέλεια.]

χμε'. Μακρόν ἢ φυλάτῃς, μή τινα καταφρονῇ, μή τι νεναντιῶς εἰκῇ μή τι λοιδορῇ· καὶ ἐνυβρίζεις, ἢ κόπας παρέχεις μή τι νιν μωμῇ ἐκ παλαιέσεως, ἢ διαφρημίζεις, ψέγεις· εἴ τι σκώπτων τὸν παρόντα, εἴ τι διαβάλλων τὸν ὑπόντα (αἰγὶ διαβολαὶ ὅτι τὸν διαβάλλοντα μεταπίπτει·) φειδωλῶς ἐταίει, μακρόν δὲ φειδωλῶς ψέγει [μίμναι].

semblers:] a flatterer counterfeits a plain heartedness by his soothing and colloquings: in word a friend, in deed a deceitfull beguiler, & a turn-coat, arrant cheat.

646 Take care that thou maist be accounted true: which thou wilt obtain if thou never tell lye, if thou devise nothing upon any one: if thou promise nothing only from the teeth outward, if thou do not swear easily: but if thou hast sworn, keep thy oath; for a liar (and he who sweareth and forswear-eth) hath this punishment of his perjury, that at length he is no more believed, neither without swearing nor without it: but we detest liars, who make lyes on their own heads.

650 That you may be civil, see every where what becometh you, and what misbecometh you: compose your self to handsonnesse, avoid clownery; amongst the sorrowfull be sad, amongst the merry be cheerfull; amongst jesting persons adorn also your words and deeds with witty drolls, and pleasant jests: (he is sullen [ill-natur'd.] who can neither of himself utter handsome jests, nor abide the jestings of others.)

651 Yet you must beware of being saucily talkative, and reviling others with scoffs and jeers, and foolishly laughing at every body, or unhandsonly giggling after the manner of fools; but you shall shew your civility by simpering and smiling prettily: a scorner laughs at others simply; a scoffer mocks

lat candorem palpo & officiis: ore amicus, re fraudulentus infidiator, versipellisque veterator.

649 Verax ut habearis accuratus: quod obtruncabis mentiendo nunquam, nihil affingendo cuicumque, nihil promittendo verbotenus, non jurando facile; si autem jurasti juramentum servando: mendax enim (& qui dejerat ac pejerat) habet hanc poenam perjurii, ut tandem amplius non credatur, nec jurato, nec juranti: mendaces vero qui mendacia comminiscuntur, detestamur.

650 Urbanus ut sis, vide ubique quid te deceat, & dedeceat: compone te ad elegantiam, fuge rusticitatem: inter moestos moere; inter hilares hilaresce; inter jocantes etiam exorna dicta & facta tua facietis leporibus, festivisque jocis: (tetricus est, qui nec ipse potest proferre liberales jocos, nec ferre jocationes aliorum.)

651 Cavebis tamen esse proterve dicax, & lacerare alios scommatibus & disticiis, & aridere inepte omnibus, vel cachinnari inficere, morionum ritu; sed subridendo & renidendo blandule contestaberis civilitatem: derisor deridet alios stolidè; scur-

λάξ προσποιεῖται τὴν ἀναισθησίαν τῇ πολυκατείᾳ καὶ ἔστω πάλιν τῇ ἀναισθησίᾳ τῇ ἰσχυρίᾳ ἀπατηλὸς ὁπότελῃ, καὶ ἀλλοτρίως αὐτὸς παύσῃ.

χρῆς. Ἀληθινὸς ἵνα ἀνέ-
ξῃ, ὁπρὸς τὰς δι' ὁπρὸς
οὐδέποτε φθιδόμενος, μη-
δὲν πρὸς προσποιεῖται, μη-
δὲν ἐπαρξάμενος λόγῳ
μόνον, μὴ οὐκ ἀνὰ φθιδόμενος
ἢ ἀμύσει τὸν ὅρον παρὰ τῇ
ἐξῆς· ὁ γὰρ φθιδόμενος, (ὃς
δομῆται, καὶ ἐπιτοκῶν,) ταύ-
την τῆς ὁπρὸς πρὸς αὐτὸν
ἐξῆς, ὡς τοῦ τῆς ἐπὶ μὴ π-
σθιδόμενος αὐτῇ, μηδὲ ἀνομό-
τα, μηδὲ ἐμύσει· τὸ δὲ φθι-
δας αὐτὸς τὰ φθιδόμενα, ὁπρὸς
ἐξῆς τῆς ὁπρὸς.

χρῆς. Ἀσέβῃ ὡς ἀνέξῃ, κα-
ταίει καὶ ἀπαιτῇ πὶ τοῖς
πρὸς καὶ μὴ· ὡς τῆς ἐξ
τῆς κομψότητος, τῆς ἀγρυπ-
νίας φθιδόμενος καὶ ἀνομότατος
μὴ χαιρέτων χαιρῶν· μὴ τῆς
ὁπρὸς ἀπὸ καὶ σμῆς ἐπὶ τοῖς
πρὸς καὶ ῥήματα καὶ καλ-
λεπείας, καὶ ἐν χαιρείς τοῖς
πρὸς καὶ (ὁπρὸς πρὸς ἐστίν,
ὁ μὴ δὲ αὐτὸς διωάμενος
πρὸς ἐρεῖν τὰ ἐλθιδόμενα πρὸς
ἡνία, μὴ δὲ ἐν χαιρείς τῆς
ἀλλαν πρὸς αὐτῆς.)

χρῆς. Φυλάξῃ ὃ τὸ μὴ ἵν'
ἀκολάτως [πρὸς πρὸς] φιλο-
σκόμμενος, καὶ ἐν χαιρείς ἀλ-
λες τοῖς σκόμμασι καὶ ἰάλλοις,
καὶ πρὸς ἀπὸ ἀπὸ ἀπὸ ἀπὸ
ἀπαιτῇ, ἢ καὶ χαιρείς μω-
ρεῖν δὲ καὶ ἀλλὰ ὃ μωρεῖν
[πρὸς ἀπὸ] ἐν χαιρείς ἐπὶ κα-
σμίως ὁπρὸς ἀπὸ πρὸς τῆς καλ-
αγλῆς τῆς ἀλλαν ἀνομότατος· ὁ
at others

at others basely [naftily;] a buffoon sets at naught and makes a laughing-stock of him, pouching out his lips, or lolling out his tongue, or setting his fingers like a stork's bill, or turning up his breech; and with other kind of tricks.

652 That you may be said to be peaceable, live quietly with those that live with you, with your chamber-fellows, fellow-citizens, countrey-men; envy no man's good success, rather congratulate: do not suffer grudges risen up to grow old, lest they passe into hatred and enmities; it is the property of brawlers to contend, to wrangle, to live in daily discord [strife;] of whiners, to whine, and alwayes be complaining of some body.

653 You will be gentle, if you be neither easie to be provoked, nor hard to be intreated; not boiling over into anger, but keeping it in; not requiting injuries, but bearing them: has any one hurt [offended] you? wink at it for a while, and you will shame him: if he repent of what he has done, forgive him, excuse and pardon his fault; if thou hast thy self offended, do not be ashamed to acknowledge thy offence, and to speak to the party offended, and beg his pardon, not counterfeiting but from thy heart: by this means thou wilt very much oblige every body.

654 But the angry and passionate person, that presently growes into an heat and blusters, raging, threat-

ra scurratur sordide: san- nio, quem contemptim habet, ei exhibet despicientiam & ludibria, distortis labris, vel exserta lingua, aut digitis in conciniam formatis; aut nudatione natium; aliisque generibus fannarum.

652 Concors ut dicaris, vive tranquille cum victoribus, contubernali- bus, concivibus, contraneis; amulare nemini successus fortunatos, potius congratare: ne finas inveterascere subortas simultates, ne transeant in odium & inimicitias: rixosorum est, contendere, altercari, vivere in jugi discordia; querulorum, quiritari, & semper de aliquo con- queri.

653 Mansuetus fueris, si nec sis irritabilis, nec inexorabilis: non effervesces in iram, sed eam cohibens; non retalians injurias, sed sufferens. Laet te quis? utere concivencia, & pudefacias illum: si poenitet fecisse, da veniam, ignosce & condona culpam; si offendisti ipse, ne pudeat agnoscere offensam, offensum vero affari & deprecari, non simulare, sed ex animo: ita tibi devin- xeris omnes oppido.

654 At iracundus, & sui impos, exca-ndescens illico, & fremens, furens, minitans, maledicens,

βαμολόχος βαμολόχος ὁ ῥυπα- ρός· ὁ γελοιοποιός, ὃν ὀλιγά- ρος ἔχει, αὐτῷ καταφρόνησιν τε καὶ καταγέλαστα [χλευάσμα- τα] παρέχει, διαστρέφας τὰ χεῖλη καὶ προφύερον τὴν γλῶσ- σαν, ἢ τὸν δακτύλου εἰς πλά- γον μορφώσας· ἢ τὸν προσκλόν ἀναδείξας καὶ τοὺς ἄλλοις τὸ χλευῶν θύεσθαι χρησάμενον.

χρβ. Ὁμόνεος ἵνα λέγῃ, ἡσυχίᾳς βίωθαι μὴ τῷ συμ- βιωτῶν, συστῶν, συμπολι- τῶν, δημωτῶν παραθήκῃ μη- δένι τὰς ἐντυχίας. μάλλον δὲ σωπῶδ'· μὴ ἔα ἐκθεράσσειν τὰς ὀργὰς, μὴ πως εἰς ἔχθρ[ον] [μίσ- σος] καὶ ἀπεχθείας χρεῖνται· τῷ φιλονεικῶν [ἐριστηκῶν] ἐστίν, ἐρεῖζειν, διαδικάζεσθαι, ζῆν ἐν διηκείᾳ διχοστασίᾳ· τὸ μεμ- ψιμοῖσεν, μέμριται [ὀδυρε- θαι], καὶ διαπαντός ὡς πινος ἀπιδάται.

χγ. Πρᾶ[τος] [ἡμερῶν] ἴση, ἴαν μὴ ἦς εὐοργητῶ, μηδὲ δυσμενικῶ· οὐχ ἐνδύεσθαι εἰς ὀργὴν, ἀλλὰ αὐτῷ κατέ- χων· τὰ ἀδικήματα οὐκ ἀντι- δικῶν, ἀλλ' ὑποφύερον ἐβλάψαι σε τίς; προσωπὸς μόνον, καὶ ἐρυθράσθαι. εἰ αὐτῷ ὦν ἡμαρτι- μάχαι, συζητῶσκε, σύγ- γνωθι, καὶ ἄφ' οὗ αὐτῷ τὸ ἀ- μάρτημα, ἀδικήσας πνιμὸς αἰχμῇ τὸ ἀδικήμα ὀμολο- γᾷται, τὸν δὲ ἡδικομηθῶν πρὸς- αγροῦειν καὶ ἐπὶ δύνει. οὐ προσωποπτικῶς ἀλλὰ ἀληθῶς, ἔγωγε σοὶ ὡς ποιοῖς πᾶν τὰς κομιδῇ.

χδ. Ὁ δὲ ὀργίλος, καὶ τῷ θυμῷ μὴ κρατῶν, παρωπικῶς [εὐδύς] βεβήκει, καὶ φρυάξῃ, μαινόμενος, ἀπεί- ning,

ning, giving ill words, cursing, and banning, reproaching him again that reproaches, beating him again that beats [strikes,] what good doth he doe? he disturbereth things the more, and sets on others to a brutish cruelty, which can hardly be quell'd, as man-slaughters [murders] make appear: but away with such madnesses as these.

655 A generous mind has the government of it self, although he cannot endure unworthy actions, and so speaketh against those that wish him ill, yet he doth not bear a grudge; he is displeased with one, but is not mischievous; he had rather be mild, then outrageous; courteous, then spitefull; to appease all, anger none; and by this means agree with every body, disagree with no-body.

imprecans diras, criminantem recriminans, verberantem reverberans, quid proficit? perturbat res magis, & exasperat alios ad bestialem favitiam, quæ vix reprimi possit, ut homicidia ostendunt: sed apage furias ejusmodi.

655 Generosus animus est compos sui, tametsi indignatur indigne factis, & obloquitur malevolis, non tamen stormachatur; infensus est alicui, sed non infestus: mavult esse mitis, quam trux; benignus, quam dirus; pacare omnes, irritare neminem; atque ita concordare cum omnibus, discordare adversus neminem.

C A P. LXVII.

Iustitia duplex 656. Commutativa 657. & distributiva 663, 664, 665, 666.

I V S T I C E .

356 The sociable acts of men consist chiefly in exchanging things, and in distributing offices, rewards, and punishments, amongst persons: on both sides the governess is Justice commutative and distributive, the observer of the fitness or congruity between thing and thing, person and person.

657 A just man therefore challengeth not that which is anothers, nor taketh it up without his knowledge: that which is left in his charge, he faithfully restoreth [giveth back,] he doth not deny it, much less

J U S T I T I A .

656 Societate actiones hominum consistunt potissimum in commutandis rebus; & distribuendis inter personas officiis, præmiis pœnis: utrobique directrix est iustitia commutativa & distributiva, observatrix competentie (seu congruentie) inter rem & rem, personam & personam.

657 Iustus igitur non vindicat sibi quod alterius est, nec usurpat insciente illo: quod habet apud se depositum, reddit fideliter, non abnegat, minus abjui-

λῶν, κακολογῶν, ἐπιβλασφῶν, & καταφρονῶν, τὸ λοιδορεῖν, τὰ ἀντιλοιδορεῖν, τὸ τυπῶν, τὰ ἀντιπαλιν, τὴν παρεχόμενον χάριν μὴ λαμβάνειν τὰ προσφύματα, καὶ ἐποτρύνει τοὺς ἄλλους εἰς θηριώδη ἀμώτητα, & ἀπώλειαν δικαιοσύνης, ὃς, πᾶσι ἀνδραγαθίᾳ διλεσὶν ἄλλα μὴ ἀπαρτίζεσθαι τοῖς αἰσῶσι.

χρῆ. Γενναῖος θυμὸς ἐστὶν αὐτῷ ἐγκρατής, καὶ ἀγαπητὸς τοῖς ἀνδράσι παρὰ τὴν ἐξουσίαν, καὶ ἀντιπαλὸς τοῖς κακῶς θέλεσιν, ἑμὸς δὲ δουραίνειν. χαλεπὸς ἔχει πνι, ἀλλ' οὐκ ἀπεχθὼς. λέγει ὁ περὶ αὐτοῦ μὴ λαμβάνειν ἀπώλειαν, χρῆσθαι δὲ ὡς σκεπτόμενος, κατὰ τὸ εὖ γενεῖν πάντας, ἐρεῖσθαι δὲ πάντα, καὶ οὕτως ἡμεροεῖν περὶ πάντας, περὶ μὴδένα διχρατεῖν.

ΔΙΚΑΙΟΣΥΝΗ.

χρῆ. Πράξεις τῶν ἀνθρώπων ὁμιλητικῆς συνίστανται: μέλιστα δὲ τῶν ἀλλήλων τῆς χρηστότητος, καὶ τῶν κακῶν καὶ πονηριῶν, βλάβην τε, καὶ πλεονεξίαν διανομεῖς μεταξύ τῶν ἀνθρώπων. ἐκαστὸς διὰ καὶ δόξας ἢ δικαιοσύνην, ἢ περὶ ἀλακλικῆς, & ἢ διανεμητικῆς, ἢ παρὰ τὴν δόξαν τὸ προσήκον ἢ τοῖς ἐκαρμολῶ μετὰ τοῦ τῆς χρηστότητος & τῶν ἀνθρώπων.

χρῆ. Ὁ αὐτὸς οὐδὲ δικαιοσύνην ἰδιοποιεῖ, τὰ λόγια, ἀλλὰ χρῆσθαι ἀρετῶν τοῦ ἀνθρώπου. παρὰ τὴν δόξαν τῆς δικαιοσύνης, εἰ ἀπὸ τῶν ἀλλήλων ἢ τῶν ἐκαρμολῶ, τὸ προσήκον εἰς τὴν δικαιοσύνην εἰς τὴν ἀρετὴν.

forſwear it: for cheating [co-
zening] is even as bad as ſteal-
ing.

658 What he hath borrowed,
he reſtores the ſame thing, not
another; and truly, as much as
may be, without loſs [dam-
mage:] but for that which is
borrowed on loan [lent] he
ſends back ſome other thing in-
deed, but of equal worth [va-
lue.]

659 If any one borroweth
of thee, lend him; eſpecially if
you have aſſented to [promiſed]
him that requeſteth: yet with-
all demand a bill of his hand,
or a pawn [pledge, gage,] or a
ſurety, or ſome other ſecurity:
becauſe by reaſon of the uncer-
tainty of mens life, and the ſlip-
perineſs of their credit [word,
honeſty,] we have need of aſ-
ſurance.

660 When the debt is paid,
ſtrike out the debtor's name,
and deliver him up an acquit-
tance, whereby you may wit-
neſs that you have been paid,
and that you have receiv'd the
payment; or deliver him a diſ-
charge whereby you may testi-
fie that you are ſatisfy'd, ſome
way or other that you have
agreed betwixt you.

661 He is injurious to him-
ſelf, who gets [runs] himſelf
ſo deep into debt, that at laſt he
is forc'd [conſtrain'd] to give
up his goods to the creditour: but
(he is more injurious) who ex-
acts of others (after the man-
ner of an uſurer) unlawfull
uſe [inter-eſt] beyond the prin-
cipal: but he who impoveriſhes
[eats up] his debtor with inter-
eſt upon inter-eſt [uſe upon uſe,]
is the moſt villanous uſurer.

662 In ſhort, act juſtly,
cover nothing which is ano-
thers, ſtand firmly [ſtrictly] to

rat: fraudare enim eſt
æque ſceleſtum ac furari.

658 Quod commodato
accepit, idem redhi-
bet, non aliud; & qui-
dem; quoad fieri poteſt,
citra damnum: pro eo
vero quod eſt mutuati-
tium (mutuo datum) re-
ſtituit quidem aliud, paris
tamen æſtimii.

659 Si quis à te mu-
tuatur, ei mutua; ma-
xime ſi ſtipulanti ad-
ſtipulatus es: poſtula
tamen chirographum,
aut pignus, vel hy-
pothecam, aut aliam
cautionem: quia opus
eſt cautela ob mortalita-
tem, & lubricam fidem
hominum.

660 Cum debitum ex-
ſolvitur, expunge nomen
debitoris, tradeque illi
apocham, qua teſteris eſ-
ſe tibi ſolutum, & te ac-
cepſiſſe ſolutionem; aut
trade acceptilationem,
qua teſtificeris tibi eſſe
ſatisfactum, quocunque
inter vos convento mo-
do.

661 Injurius eſt ſibi
ipſi, qui ſe obruit alieno
ære, ut tandē cogatur ce-
dere bona ſua creditori:
aliis vero (injurius eſt)
qui exigit (fæneratoris
more) illicita fœnora ſu-
pra ſortem: ſed qui pau-
perat debitorem anato-
ciſinis (id eſt, uſura ex
uſura,) nequiſſimus uſu-
rarius eſt.

662 Breviter: age ju-
ſte, appete nihil alieni,
ſta firmiter tuis promiſ-

μικτον ἢ τὸ κλίπτεν.

χρη'. Δανειζόμενος τι πρὸς
χρήσιν ταῦτ' ὑποπίπτουσιν,
ἐκ ἄλλο· καὶ μὴ εἰ δωατὸν,
χωρὶς βλάβης· ἀντὶ τοῦ δα-
νεισῆς [δανείξ] ὑποκαθίστα
μὴ ἄλλο τι, ἰσότητι δέ.

χρη'. Τοῦ δανείζοντι πα-
ρά τῃ χρησὶν μάλιστα ἰπι-
σοπῶντι Συγκραθεῖς· ἀ-
παίτῃ ὅμως χειρὶ γράφον, ἢ
ἐν χειρὶ, ἢ ὑποθήκῃ, ἢ ἄλ-
λό τι ἀσφάλισμα· ὅτι δὲ
βλαβείας διὰ τὸ θνήσκον τῆς·
ἀνδραπίνης φύσεως, καὶ τὸ
φραλερὸν τῆς πίστεως.

χρη'. Διαλυόμενος τὸ ὀφεί-
λῃ μάλα, ἐξάλαστον τέτο-
μα τὸ ὀφειλέτη, καὶ ὁδὸς αὐτῷ
ἀμα τὴν ὑποθήκην, πρὸς τὸ
διαμαρτυρεῖσθαι τὴν ἐκλι-
σιν καὶ τὴν ἀνάληψιν· ἢ γὰρ
γράφον ὁμολογίας, τὸ ἱκανόν
τοῖς πεποιθήκειν τὸν ὀφειλέ-
την, ὅπως δὴ ποτὶ.

χρη'. Ἐαυτὸν ἀδικεῖ ὁ
χρεωστὴς ὑπὲρ τὴν δυνάμιν
ὀφλισκάνων ἑαυτοῦ, ὥστε ἐξ
ἀνάγκης τὰ ὑπάρχοντα δι-
δόναι τῷ δανειστῇ· τοῦ δ' ἄλ-
λως, ὁ τῷ τοκογλύφῳ δίκην
τόκων παράνομον εἰσπράτ-
των ὑπὲρ τὸ κεφάλαιον· ὁ πα-
χίζων τὸν χρεωφειλέτην τοῖς
ἀνατοκισμοῖς (ταῦτα, τὸ κε-
ρὰ τῶν) μακροτάτος ἐστὶ
τοκογλύφος.

χρη'. Συνελόντι δ' εἰ-
πὲν δικαιοπράγῃ, μὴ ὅτι
δύμη τῇ ἀδικτερίαν, τὴν
γὰρ

your promises and covenants, (whether you have voluntarily engag'd, or dealt with somebody, either by entreaty, or upon what conditions, [articles] or exceptions provisos) soever: neither give an occasion to any of quarrelling with you.

663 Now in the bestowing of good things keep also an equality; praise, commend, advance those that do worthily [laudably;] reprove, chide [rebuke,] slight those that do unworthily; pity those that offend unwittingly, or against their will, and impute their errors to their simpleness [sillyness,] and do not upbraid them rigorously, or be hasty with them; but be angry with those that are wicked on set purpose [for the nonce;] and those who sin by others setting on or perswasion [enforcing,] do not altogether excuse.

664 For the obtaining of a courtesie [good turn] let it not irk you to entreat earnestly, or also humbly to petition : (for a proud [surly] beggar getteth nothing by begging; an importunate asker is hateful, and obtaineth nothing :) if the thing asked for be deny'd upon just cause [good reason,] do not trouble him, do not murmur [grumble,] do not rail.

665 If there be competi-
tors [rivals] for a courtesie,
give the greater to the more
worthy, the less to the less
worthy: for courtesies bestowed
on you by any one, declare your
thankfulness, by acknowledg-
ing the good turn, speaking of
it, requiring it; or at least by
giving [rendering] thanks, if
you ~~may~~ not make amend:

sis & pactis (sive ultro quidpiam condixisti, aut transegisti cum quopiam, sive exoratus, & quibuscunque conditionibus, aut exceptionibus:) neque da anam cuiquam exposulandi tecum.

663 Iam in dispensandis bonis serva itidem æqualitatem: collauda, commenda, promove, laudabiliter agentes; reprehende, objurga, floccipende illaudabiles: miseresce delinquentium inscipienter, aut præter voluntatem, imputaque errores imperitiæ, nec exprobra rigide, aut impropere: sed facinorosis sua sponte sueccense, eos vero qui peccant alieno instinctu, vel impulsu, non excusa omnino.

664 Pro impetrando
beneficio, ne pigeat pe-
tere obnixè, aut etiam
supplicare submisſe: (ſu-
perbus enim mendicus
nihil emendicat; impor-
tunus flagitator eſt odio-
ſus, nihil obtinet:) ſi pe-
titiſſimum juſta de cauſa ne-
gatur, ne obtunde, ne
admurmura, ne maledic.

665 Si adfunt competitors beneficii, da digniori majus, indigniori minus: pro beneficiis, in te collatis abs quovis, declara gratitudinem, quod fiet, benefactum agnoscendo, de prædicando, pensando, redhostiando; aut saltem agendo gratias, si non

ἵσταντες πν κα' σου θνητῶν ὀπι-
 τελες (ἵτοι ἐδεοντο) ἐπιη-
 γελῶν π. ἡ διαπορεῖ α-
 λφ. μετ' α' λς πν, ἵτοι
 καταπετισμέν. κ' ἐφ'
 ὁποῖαις διπλοῖ ὁμοιότηαι,
 ἡ παρὰ Γραφαις) μηδ' ἀφορ-
 μῶ διδὼ πνι τε ἐγκλειν
 Col.

χέχ. Ἐν τῇ οἰκονομίᾳ
 [διανομῇ] τῇ ἀγαθῶν δια-
 φύλαξον αἰσυνῶς τιμῇ ἰσ-
 τῆται ἐπαίνῃ, σμῖστα, καὶ
 ἀξιώματι προσάχ, τοῦ ἀξι-
 επανέντως προσήπουτας ψέχ,
 ὀππῖμα. ἐξ δὲ λόγῳ πι-
 δεστο, τοῦ ἀνταυνῶς ἐλίσσον
 ἡν ἐξ ἀγνίας. ἥτοι παρὰ
 τιμῇ προσάισον ἡμαρτηκώ-
 των, καὶ τῇ ἀποσείῃ ἐλλόγῃ
 αὐτῇ τὰ ἡμαρτήματα, μηδ'
 δποπῖμος ἐξίλογχε, ἥ ἐπο-
 νεῖδίζε. τοῦ δ' αὐθαίρετως
 πλημμελίσαντας δὲ ὀρη-
 ἔχῃ τοῦ δ' ἐξ ἀμοτερίας κη-
 ρισίας ἥτοι παρρησίας ἡ-
 μαρτείνοντας, μὴ ὅπως ἐχῇ
 παρητυμένως.

χξδ'. Πρὸς τὸ πτυχὸν
 θέρεται καὶ ἡ ἐπιστολή, καὶ κατακλύ-
 ληται ἀπὸ τοῦ ὕδατος, καὶ ἡ ἀποστολή
 αὐτῆς ἀντιβολεῖν ὁρᾷ πᾶσα.
 λαζαῖον ἐδὲν ἐρανεῖζεν, οὐ φορ-
 κῶς ἐξ αὐτοῦ ἐδένος ἐπιπλ-
 γάνη· αἰνεῖ αὐτὴν καὶ ἡ ἀρχὴ
 ἡ δόξα, καὶ ἡ χάρις πάντοτε,
 καὶ ἡ ἐξουσία, καὶ ἡ καταβολή.

χξέ. Δυσὶν ἐπιτηδῶν
 παρῶντι, δὲ πῶ ἀξιο-
 τέρῳ τὸ μείζον ὀφραγί-
 μα, πῶ ἀξιοτέρῳ τὸ ἑ-
 λατὸν ἀντ' ἧς ὀφραγισθῶν
 ἧς πρὸς σε ὅς' εἰπὼν ἀν-
 κιστατομένῳ, ἐνδεῶν
 πῶ ἀξιοτέρῳ, τὸ δὲ
 γέμισμα ὀφραγισθῶν, ἀν-
 γροῦσαν, ἀνακειβόμεν, ἀ-
 ναχερίζμεν

for to requite good turns [for which one is oblig'd] and to be oblig'd, oftentimes cannot be.

liceat referre: munera enim remunerari, & esse munem, sæpenumero haud licet.

χρὲν χάριν ὁμολογῶν, ἐὰν μὴ ὁππότε ἐπιτῇ ἀνατίθεσθαι τὸ ὅτι ἀντιχρείζεσθαι καὶ ὑποχρεῶν ἴσῃ, πολλὰ καὶ οὐκ ἐξόν ἐστίν.

666 If any one unrequested bestoweth on thee any thing, do not refuse it obstinately, lest you seem to scorn it, and you be upbraided with ingratitude.

666 Quod si quis tibi aliquid largiatur non rogatus, haud respue pertinaciter, ne videaris aspernari, tibi que ingratitude objectetur.

χρῆς. Ἐὰν δὲ τις σοὶ τι χαρίζεται ὁρῶν, μὴ ἀμεταπεισῶς ἀναινε, ὅπως μὴ ὑπεροπικῶς ἔχειν δοκῇς, καὶ ἰσχυρογνομοσυνην σοὶ προσενέδῃ.

C A P. LXVIII.

Beneficentia quid 667. Gratificandi studium 668. Liberalitas 669. Erga omnes placiditas 670.

Benignitie, or Kindness.

BENIGNITAS.

ΧΡΗΣΤΟΤΗΣ.

667 It is not enough for an honest [good] man to hurt no-body: he endeavours to do good to every one he can, by the performances of freely-bestowed civilities.

667 Non satis est viro frugi, obesse nemini: querit prodesse cuicui potest, præstatione gratuitorum officiorum.

χρῆς. Οὐκ ἐξαρκεῖ τῷ ἀγαθῷ ἀνδρὶ, ἐδεῖνα βλάπην· ζητεῖ καὶ ἀφελεῖν πάντας ὡς περ δυνάται, τὰς ἀμείβας διερρασίας ὁππιτῶν.

668 Wherefore you, if any one need advice, advise [counsel] him; if comfort, comfort him; if assistance [aid], assist him; if help, help him; if patronage patronize him: prompt him that is ignorant of any thing, if it comes in your mind; do not make him stay, that tarries for you: and whomsoever you can do a courtesy to in any thing, do not grudge to do it; thus you shall oblige people: it is the part of an uncivil person to desire or look to be entertained.

668 Quare tu, si quis indiget consilio, consule; si solatio, solare; si subsidio, subveni; si ope, opitulare; si patrocinio, patrocinare: suggere aliquid nescienti, si tibi succurrit: eum, qui te opperitur, ne morator: & cuicumque potes gratificari ulla re, ne gravator; sic demereberis gratiam: inofficiosi est velle rogari, aut expectari.

χρῆς. Σὺ τίτῳ εἰ τις ἐδεῖται ἔχει τῆς βελῆς, συμβάλλου· εἰ παρηγορίας [παρηγορίας] παρηγορεῖς [παρηγορεῖς]· εἰ ὁππότε, ὁππότε· εἰ βοήθειας, βοήθει· εἰ σωτηρίας, σωτηροῦ· ὁππιαδομένῳ πινός, ἀνείς νῦν ἔλθῃ, ὑπόβλεψαι τὸν σε προσδοκῶντα μὴ κἀτιχε, καὶ ὅτι πινεῖ ἀνδρὶ χαρίζεσθαι πάντως, μὴ δυσχερύνων ποιεῖς· ὅπως βῆναι κίνησῃ τὸ ἀπὸ ἐργασίας ἐστὶ δεῖν ἀξιοῦσθαι ἢ προσδέχεσθαι.

669 Art thou rich? be then bountifull to your friends, with new-years gifts and presents; to strangers [foreigners] hospitable; to poor folks liberal [free] (and although you be not full of money, yet bestow something out of that little you have, though not largely, yet freely:) towards those in miserie be full, not by scoffing

669 Dives es? esto igitur erga amicos munificus, strenis & donariis; erga peregrinos hospitalis; erga pauperes liberalis; (etiam si pecuniosus non sis, imperti tamen etiam de modico; si non largiter, at liberaliter:) erga miseros, sis misericors, non irriden-

χρῆς. Πλούσιός εἰ; ἴσθι οὖν πρὸς τοὺς φίλους μεγαλοπρεπής, πρὸς ξένους τι καὶ δώρεα πρὸς ἀλλοτρίους ἐξονικός [φιλόξενος] πρὸς πτωχὸς, ἐλδοθεῖς (καὶ ὅτι πολλοῦ χρημάτων ἐν ἡμῶς, μετὰ δὲ τὸ καὶ ὅτι τὸ λιμνοῦ ἐὰν μὴ διαφιλῶς, ἀλλὰ ἐλδοθεῖς) πρὸς τοὺς δυσχερεῖς, οὐ πολλὰ χυγῶ [at their

at their misfortune , but by pitying it ; and so not by adding affliction to the afflicted , but by ridding them of it .

670 If further you be serviceable to your superiours [betters ;] officious [civil] to your equals ; gentle and pleasing to your inferiours ; you will purchase your self true friendships , nor will you be contemptible to others , as haughty ones , proud ones , parasites [base flatterers] are wont to be : nay more then that , you will make your very haters your friends .

do infortunium eorum , sed commiserando ; & sic non addendo afflictionem afflictis , sed adimendo .

670 Si præterea fueris obsequiosus erga superiores , officiosus erga pares ; lenis & placidus erga inferiores ; parabis tibi amicitias veras , nec eris contemptui aliis , ut solent fastuosi , tumidi , parafiti : quin & osiores ipsos tibi conciliabis .

κτίρων] γίμκ , ἡ καταγελῶν τῆς αὐτῶν δυστυχίας , ἀλλὰ ὅτι κτείνων καὶ ἑταίρως ὁ πορροπιδεὶς πλὴν θλίψιν τοῖς θλιβομένοις , ἀφαιρῶν ὅτι μὲν ἴσον .

χό . Ἐὰν πορροπιδεὶς τὰς τοῖς ὑποτακτικοῖς πορροπιδεὶς βελτέρας , σπουδαῖα πορροπιδεὶς ἴσως πορροπιδεὶς διὰ τῆς πορροπιδεὶς χειροτέρας , παρασιδασαίς τοι ἀληθεῖς φιλίας , ἐδ' ἔστιν ὁ καταφρόνητος , ὡς εἰσάδεισιν οἱ ὑποτακτικοί , ὑποτακτικοί , παρασιδοί καὶ ὅτι καὶ τῶν ἐχθρῶν αὐτῶν σοὶ καὶ ἀλλὰ ζῆς .

C A P . L X I X .

Pietas 671 .

Pietie , or Godliness .

P I E T A S .

Ἡ ἙΥΣΕΒΕΙΑ .

671 But above all things let him be every where in your thoughts , who is above all things , and from whose grace [goodness] alone a blessing can come to you and your affairs ; but from his indignation [anger] a curse and ruine : him do you reverence alone , love him entirely , call upon him perpetually , in his sight at no time and in no place : sin , trust all your concerns to him with confidence ; truly he will bestow on thee a fair blessing .

671 Super omnia vero obversetur tibi ubique Ille , qui super omnia est , & à cujus solius gratia tibi , & rebus tuis , benedictio , ab indignatione vero maledictio & interitus , venire possunt : hunc tu unice reverere , summe deama , perpetuo invoca , in ejus conspectu nunquam & nunquam pecca , omnia tua illi fidenter credere : ille te pulchre beabit .

χοα' . Πάντων ὅτι μάλιστα ἐρεδρόμειται τοι πανταχοῦ αὐτοῦ , ὁ ὑπερέχων πάντων ὧν , καὶ ἀφ' ἑμῶν τῆς χάριτος τοι καὶ τοῖς τοῖς ἀλλοτρίοις , δὸς τῆς ἀγαπητικῆς ὅτι κακολογία & ἀπώλεια , ἐπέχεσθαι διώσται , ὅτι τὸν τοῦ μόνον αἰχμῶν , μάλιστα σέργε , διαπαντός ὅτι καλῶς , ἐνώπιον αὐτοῦ ἐδῆποτε καὶ ἐδῆμῃ ἀμάρτανε , τὰ σὰ πάντα αὐτοῦ δῶκε δαρούς πίστευε ἡμεῖς : μὴ καλῶς σε δόλοισι .

C A P . L X X .

Coronides virtutum tres 672 . Plenitudo 673 . Sinceritas 674 . Constantia 675 . quas quisquís aliis virtutibus addit , beatus est 676 .

CONSTANCY .

CONSTANTIA .

Ἡ ΕΥΣΤΑΘΕΙΑ .

672 Although our integrity , intireness , be imperfect , you never theless , that you may get to your self an habit of all sort of honesty , add for the

672 Licet nostra integritas imperfecta sit , tu tamen ut tibi compares habitum omnimodæ probitatis , coad le coro-

χοα' . Καὶ πορροπιδεὶς ὁ ὁλοκληρεῖα ἡμῶν ἐκτελεσθῇ , τοῦ ὅμως ἵνα τοι παρασχεθῇ τῆς πλὴν χάριν παντοίας καλῆς ἀρετῆς , πορροπιδεὶς ἀρετῆς τῆς

top-stone, Constancy, with the
completeness and sincerity of
virtues.

673 Completeness requires, that you would have no virtue wanting to you, which may make you handsome and intire in any state or degree of your age or condition: to wit, that in your child-hood modestie, silence, observance, quickness, cleanlinesse may adorn you; in your youth bashfulness, chastity, diligence, dutiffulness; in your manhood, painfulness and discretion; in your old age, gravity, wisdom, the foresight and contempt of death.

674 Sincerity requires that you act [doe] nothing affectedly, dissemblingly, appearingly, for say sake; every thing sincerely, from truth, and in good earnest; that also being not lookt after, you keep your self undefiled, and unblameable: which that it may come to pass, and you may be nigher to perfection, be conscientious; whatsoever you see ought to be done, (even the very least thing,) take heed you never knowingly or willingly let it slip.

675 Constancy requireth,
that you persist unmoveably in
so excellent a resolve, although
any one should trye to give you
the fall; more ready to dye,
than to be tainted, and to loose
thy reputation: nevertheless if
any one shew you better things,
be not stubborn [self-will'd];
it is better to go back, than to
go forward amiss.

676 Do you see, how it is
in your own power to be happy,
if you hold on thus? therefore
make great haste to rescue your

nidem, constantiam, cum
virtutum plenitudine &
sinceritate.

673 Plenitudo requirit, ut velis nullam virtutem tibi abesse, quæ te possit honestare & integrare, ullo statu aut gradu ætatis vel conditionis tuæ: ut nimirum ornet te adolescentem modestia, taciturnitas, auscultatio, agilitas, mundities; juvenem, verecundia, castitas, impigritas, obsequentia, fidelitas; virum, operositas, & prudentia; senē, gravitas, sapientia, mortis prospectatio & despectatio.

674 Sinceritas vult, ut nihil agas affectate, simulate, apparenter, dicis causa; omnia sincere, ex vero, & bona fide; ut etiam incustoditus incontaminatus sis, & inculpatus: id quod ut fiat, & tu sis proximior consummationi, esto conscientiosus; quicquid vides fieri oportere, (etiam minimum) cave unquam sciens volens prætermittas.

675 Constantia depo-
scit, ut in tam excellen-
ti proposito persistas im-
mote, etiam si quis ten-
tet labefactare te; para-
tior mori, quam spurca-
ri, & amittere decus tuū:
si quis tamen meliora o-
stendat, noli esse pervi-
cax; satius est regredi,
quam male progredi.

676 Vides, quam penes te sit, felicem esse, si sic perseveres præstina igitur asserere te Deo!

κορονήθη δ' ἑτάθειαν, μετὰ
τῆς γὰρ ἀρετῆς πολλοῦ τινος
καὶ καθεστῆται [εὐλαβε-
νείας.]

χογ. Τὸ πολλὴν ἀπειθεῖ,
τὸ βέλεσθαι ὁδεμίαν τ' ἀρε-
τῶν σοὶ ἀπείναι, ἥ τις καλ-
λωπίζειν σε καὶ καταρτίζειν
δυναί' ἂν, ἐν πάσῃ κατα-
στάσει ἢ βαθυμῇ τῆς ἡλικίας ἢ
τῆς τάξεως· ἐφ' ᾧ δηλονότι
ὀπποσμηῇ σε μετ' ἐμὸν ὄντα
σφραγισμῷ, ἐχεμύθια, δι-
πίθεται, δυνήσεται, φιλοκε-
λίας· νεανίαν, αἰδώς, ἀγνό-
της, ἀοκνία, ὑποκρίσιν, π-
σσοτη· ἄνδρα γηρονότον ὀππο-
νία, καὶ φρόνησις· γέροντας
σεμνότητα, σοφία, θανάτου
πρωτοθεωρία καὶ καταφρόνη-
σις.

χοδ. Τὸ εἰλικρινὲς βέ-
 λανται, τὸ μὴδὲν πορῶσθαι
 κατέρχως, πορῶσθαι πικρῶς,
 δοκυντῶς, ὅσας ἐνεκα, πίν-
 ται εἰλικρινῶς, ἀληθῶς, καὶ
 δι' ὅπως· ἵνα ᾗ καὶ ἀθύρα-
 κη, ἀμύαλη, καὶ ἄμω-
 μος· οὗτο ἵνα γήνηται, καὶ ὡς
 πορῶσθαι μάλιστα τῇ τε-
 λεωτότητι, πλὴν σωείδῃσιν
 διακυβῶσθαι, ὅ, τι διηπεί-
 νοις γήνηται εἶναι, (καὶ γὰρ
 τελέαρεσιν) ὅρα· μὴ ποτε
 ὀπίσσω μιν κἀκεῖ πορῶσθαι
 σωείδῃσιν.

χροί. Ἡ δὲ βουθεία ἐξαι-
 τεῖ, πὺ ἐν τῇ ἑτέρῳ διαφο-
 ρῇ θεωρεῖσθαι ἀμνηστως ἐμ-
 μένην, καὶ μὴ ἂν τις πε-
 ράζῃ παρεκκλίνειν σὲ ἐπιμέ-
 τερον θνήσκειν, ἢ ῥυπαίνειν,
 καὶ δυνάσκειν τὸ κλέειν (καί-
 τι δὲ τὰς αἰτιῶν τιθῆναι)
 ἔτι, μὴ ἀμειψέως ὁπότε
 φέρτερόν ἐστιν ἐπ' ἀνέρχεσθαι, ἢ
 κακῶς θεωροῦν ἔσθαι.

χρσ'. Ἰδοὶ, ὡς ὅπῃ (Col
ἐστίν, δι' ἀίμονα ἡ), ἐὰν ἔτω
διαμίνης [διαπλῆς,] σπλν-
δις κληνῶν, διαβεβαιωθῶ
self

self to God, and to your self! that you may be in your own power, and not be tumbled or hurried up and down at another's pleasure; & that having a good conscience in all things, you may remain without hurt or damage, and continually rejoice.

& tibi, ut sis in potestate tua, nec volvaris aut rapteris alieno prolubio; utque tibi bene conscius in omnibus, perman eas illæsus & indemnis, exultesque continenter.

σε τῷ Θεῷ, καὶ σοὶ αὐτῷ· ὥς ἂν ᾖς αὐτεξέστητος, ἔσῃ εὐκταλὸς, ἔσῃ ἀφ' ἑαυτοῦ ὡς καὶ τὸ δέχων τοῖς ἀλλοῖς· ἔσῃ ὡς ὁ σωτηριώδης ἐν ᾧ πασι, διαμείνης ἀβλαβής τε ἔσῃ καὶ ἀζήμιτος, ἔσῃ παντὸς ἀγαλλιάμενος.

C A P . I X X I .

Artes sermonis 677. Lexicum 678. Grammatica 679.

The arts of speech: and first lexicon and grammar.

Artes sermonis: primumque lexicon, & grammatica.

Αἱ τῶν λόγων τέχναι· καὶ τὸ πρῶτον ἡ λεξικὴ καὶ γραμματικὴ.

677 The things hitherto consider'd may be perform'd in silence: but because we are made for sociableness, and there is need of speaking [discoursing] the discoursing arts (being a little appendage of philosophic) are also practis'd; lexicon and grammar, rhetoric and oratorie, poetrie and musick.

677 Hucusque spectata possunt peragi silendo: quia vero facti sumus ad socialitatem, & opus est sermocinari, artes quoque sermocinatrices (appendicula philosophiæ) coluntur; lexica & grammatica; rhetorica & oratoria; poësis & musica.

Χρὶς. Τὰ μὲν ἄλλα θεωρεῖσθαι οἷοί τις αὐτῶν σιγῶντι διαπεφύκειν, ὅτι ὁ πεποισμένος πρὸς τὸ κοινωνικόν, ἐκ ἀναγκῆς ἐστὶν ὁμιλεῖν, καὶ αἱ τέχναι διαλεκτικῆς καὶ (συμπερά τινος τῆς φιλοσοφίας θεωρητικῆς) διαπραγματικῆς· λεξικὴ καὶ γραμματικὴ ῥητορικὴ καὶ ἡ τῶν λόγων δεινότης· ποιητικὴ καὶ μουσικὴ.

678 Lexicons are the inventories of words: whose beginning seems to be from vocabularies [word-books], where words are heap'd together after any manner: hence they came to fuller dictionaries; where they are digested into an alphabetical order; if all along, for a speedy finding out, you shall call it a promptuarie [store-house;] if by reducing the words compound to the simple, and those derived to the primitives, with the original searched out, you shall term it a lexicon: which will be so much the better compos'd, by how much there is a fuller collection of words, that you may meet with whatsoever you look for, and a more exact placing of them, that you may find them in their own place, and a

678 Lexica sunt repertoria vocum: quorum exorsus videtur esse à vocabulariis, ubi vocabula congeruntur quovis modo: hinc ventum ad pleniora dictionaria; ubi digeruntur alphabetico ordine; si continuo, ad celerem inventionem, promptuarium dices; si reducendo compositas voces ad simplices, & derivatas ad primitivas, cum eruta originatione, lexicon vocabis: quod tanto fabrius erit, quanto plenior collectio vocabulorum ibi fuerit, ut repecias quicquid queris; & amussitior collocatio, ut suo loco reperias; & dilucidior ex-

χοῖ. Λεξικὰ ἐστὶν ἀπογραφαὶ τῶν λόγων· ὧν ἀρχὴ δοκεῖ εἶναι τὰ ἀπὸ ὀνομαστικῶν, ὅτε καὶ αἱ λέξεις συμφορῶνται ὑποκειμένηται ἐκ τούτων ἐκείνων τὰ ἰδίως κελεύμενα λεξικά· ὅπου διετάχθη(ν) καὶ τὴν ἀποδοτικὴν καὶ τὴν ἐκείνων· ἢ ἐν διευκρίνῃ, πρὸς ταχέαν ὁρῶν, τὰ μῆντοι λέξεις· ἐὰν ἀνάγκη τὰ συνδεδετὰ πρὸς τὰ ἀπλά, καὶ τὰ παρεχόμενα εἰς τὸ θεωρητικὸν καὶ τὴν ἐκρημμένην ἐτυμολογίαν, λεξικὸν ὀνομαζέμε· ὃ, τι τοσούτω ἐντεχνιότερον ἔσται, ὅσοι ἀπληροῦσι αἱ τῶν λέξεων συλλογὴ ἐστὶν, ἢ ἐν διεύκλει· καὶ ἀκριβεστέρως διατάσσῃ, ἢ καὶ τὰς ἰδίως τὸ πᾶν διέδοικας καὶ διευκρίνας διευσαρμονίας, ἢ καὶ τὰς ἀναγκαζόμεναι αὐτῶν.

more clear explication of them, that they may shine forth of themselves to the reader.

679 *A* grammarian considereth how syllables may rightly be made of letters, words of syllables, phrases & sentences of words joyned together, and of these periods, and a context of speech; that barbarisms, or solæcisms be not admitted; according to the proprieties of every language, their analogie and anomalie, (for some words are formed regularly, others irregularly:) you have an abstract of grammar; the systeme stands in it's own place.

platio, ut legenti ultro dilucescant.

679 Grammaticus commeditatur, quomodo recte fiant ex literis syllabæ, è syllabis voces, è conjunctis vocibus phrases & sententiæ, & ex his periodi, sermonisque contextus; ne admittantur barbarismi, aut solæcismi; juxta idiotismos cujuscunque linguæ, analogiamque & anomaliam (quippe quædam formantur regulariter, alia irregulariter:) habes grammaticæ breviariū; systema stat suo loco.

μάταις ἐκλάμπωσιν.

χρὸς. Ὁ γραμματικὸς μελετᾷ [ἀνασκοπεῖ] πῶς ὁρθῶς ἐκ τῶν γραμματικῶν αἱ συλλαβαὶ γίνονται, ἐκ τῶν συλλαβῶν αἱ λέξεις, ἐκ τῶν λέξεων συνθεμέναν αἱ φράσεις καὶ γνώμας, καὶ τῶν φράσεων λόγος συμπλοκὴν ἵνα μὴ βαρβαρισμὸς ἢ solæcismos προσδεχόμενος καὶ τῶν ιδιωτισμῶν [τῶν ιδιωμάτων] ἐκείνης τῆς γλώττης, ἀναλογίαν τε καὶ ἀνωμαλίαν (ἀλλήλων ἀναλόγως σχηματίζονται) ἔχεις πλὴν τῆς γραμματικῆς ὁπομιλῶ τὸ σύστημα τῶν ἰδίων τόπων ἵστησιν.

C A P. LXXII.

Rhetorismunia 680. tropus 681. quadruplex 682. Allegoria & hyperbole 683, 684. Epitheta, antitheta, synonyma, periphrases 685. Figura 686. sententiæ octo 687. totidem dictionis 688. Ornamenta accessorîa, gnoma, adagia, &c. 689. Styli diversitas bis trina 690. Orationis status triplex 691. Orationis membra 692. Gestus 693. Disertus, facundus, eloquens, quid differant 694.

Rhetorick and oratorie.

Rhetorica & oratoria.

Ἡ ῥητορικὴ καὶ ἡ λόγων δύναμις.

680 That speech may be not only intelligible, but also pleasingly delightfull, and sharply piercing, the rhetorician colours words with tropes, sentences with figures, pronunciation [utterance] with gestures.

681 *A* trope is when a word is translated from it's natural signification, to signifie some other thing like or contrarie, or at least different.

682 For when I call a dunce a block or ass, it is a metaphor; whereby one like

680 Vt sermo sit noutantum intelligibilis, sed etiam suaviter delectabilis, & acute penetrabilis, rhetor colorat verba tropis, sententias figuris, pronunciationem gestibus.

681 Tropus est, cū vox transfertur à nativa significatione ad significandū rem aliā, similē aut contrariā, aut saltem diversam.

682 Cum enim stupidum voco stipitem, vel asinum, est metaphora;

χρῆς. Ἴνα ὁ λόγος ὡς μόνον νοητὸς ᾖ, ἀλλὰ καὶ ἡδέως τετραπλῶς, καὶ ὡς εἰς διάφορος, ὁ ῥητορὸς τοὺς μὲν λέξεις τρύποις, τοὺς δὲ γνώμας σχηματίζει, πλὴν δὲ ὑποκρίσιν τῆς ὑποκρίσεως χρωτίζου.

χρῆς. Τὸ τῶν γίνονται, ὅταν ἡ φωνὴ μεταφέρεται [ἐκ τῆς] ἀπὸ τῆς ἰδίας σημασίας πρὸς τὸ σημαίνειν ἄλλό τι, ὁμοίον ὃν ἢ γὰρ ἐναντίον, ἢ διάφορον.

χρῆς. Τὸ γὰρ πῶς ἀναίδητον νομίζεσθαι σέλεχος ἢ ὄνον, μεταφορᾷ ἐστίν, ὡς τὸ ἕθνος.

thing is call'd by the name of another like thing : O good fir, for O rogue, is an Ironie : whereby a thing is sportingly [in jest] set forth by the name of a contrary thing : man is clay, is a metonymie : whereby the cause is put for the effect, and on the contrary : man is mortal ; a synecdoche whereby a part is taken for the whole, or contrariwise

683 To tropes belong allegorie, hyperbole, miösis : to the more simple adorning of words, epithets, antithets, synonymaues, periphrasis.

684 An evil crow hath an evil egg (that is, a wicked father hath a wicked son) is an allegorie ; in which the trope once put is continued : man to man is a God, is an hyperbole, by which the thing is rais'd beyond truth : man is a shadow, a miösis, by which the thing is shrunk and lessen'd below truth.

685 An eloquent orator, speaketh powerfully ; are epithets, which for ornament sake are added to nouns and verbs : he doth not speak, but thunders, he doth not move, but throws down, are antithetases, wherein we seem to say something more, then we do say : he soliciteth, adviseth, persuadeth, captivateth, leadeth whither he will are synonymaues, therefore made use of, that with a doubled stroke as it were the same thing may be set home more strongly, and stick more fast : the parent of Roman eloquence (for Cicero ;) is a periphrasis, wherein we do not name the thing, but speak of it.

qua res similis apellatur nomine rei similis : bone vir, pro nequam, est Ironia : qua res nomine rei contrariæ joculariter insignitur : homo est lutum, est metonymia : qua causa ponitur pro effecto, & vice versa : homo est mortalis, synecdoche ; qua pars pro toto sumitur, & contra.

683 Accedunt tropis, allegoria, hyperbole, miösis ; simpliciiori exornationi verborum, epitheta, antitheta, synonyma, periphrasis.

684 Mali corvi malum ovum (id est, improbi patris, improbus filius) est allegoria ; qua semel positus tropus continuatur : homo homini Deus, est hyperbole, qua res ultra verum extollitur : homo est umbra, miösis, qua res infra verum extenuatur ac minuitur.

685 Eloquens orator, eloquitur potenter ; epitheta sunt, quæ nominibus & verbis ornatus causa adjiciuntur : non loquitur sed fulminat, non commouet sed dejicit ; sunt antitheta, quibus plus quiddam dicere videmur, quam dicimus : solicitat, suadet, per-suadet, captivat, perducit quo vult ; sunt synonyma, ideo adhibita ut velut iterato idem idem adigatur fortius, & hereat firmitus : Romanæ eloquentiæ parens (pro Cicero ;) est periphrasis, qua rem non nominamus, sed circumloquimur.

μοιον καλεῖται τῷ ὀνόματι τῷ ὁμοίῳ· ὁ ἀγαθὸς ἀνὴρ τῷ κατὰρχῃ, εὐφροσύνη ἐστὶν ἢ πρὸς τὴν ὀνομασίαν ἐναντίως παρὰ σιμῶνεται· ἄνθρωπος ἐστὶ πηλός, μετωνυμία ἐστὶν· ἢ αἰτία ἀντὶ τῆς ἀποτέλεστος· ἢ ὁμοιότητος τίθεται· ἄνθρωπος ἐστὶ δυνάστης, συνεκδοχή· ἢ τὸ μέρος ἀντὶ ὅλης λαμβάνεται, καὶ τὸ ἐναντίον.

χτλ'. Περίσειται τοῖς τῶν τοῖς, ἀλλοιόρεια, ὑπερβολή, μείωσις· τῷ ἀπὸ κέρει ἢ ῥήματων κοσμήσει, ὅπιδεται, ἀντίθετα, συνώνυμα, περιφράσεις.

χτλ'. Κακὸν κόρακος κακὸν ὄον (τὸ ἐστὶ, πονηρὸς πατὴρ, πονηρὸς υἱός) ἐστὶν ἀλλοιόρεια· ἢ ἀπὸ τῆς οὐ τρεπτοῦ διατελεῖται· ἄνθρωπος ἀνθρώπου Θεός, ἐστὶν ὑπερβολή, ἢ ῥήμα ὑπὲρ τὸ ἀληθὲς ἐκέρει· ἄνθρωπος σκιά ἐστὶ, μείωσις, ἢ τὸ ῥήμα ὑπὲρ τῆς ἀληθείας λεπτύνεται τὴν ἡμέραν.

χτλ'. Ὁ ῥήτορς δυνατός διωπῶς ἀγροῦ· ὅπιδεται ἐστὶ, τὸ ὀνόμασι τε καὶ ῥήμασι κοσμήσει χειρὶν περιτιδέμεν· ἐκ ἀγροῦ, ἀλλὰ κεραινοβολεῖ, & συγκινεῖ, ἀλλὰ κατὰ ἀλλή· ἀντίθετα ἐστὶν, οἷς πλέον τι λέγειν, διὰ τὸ ἢ λέγειν· πρὸς τῇ πει, πείθει, ἀνατρέπει, ἀχμυλατίζει, διὰ τὸ ἀντὶ τῆς ἐστὶ συνώνυμα οἷς διὰ τῆς χρεῖμας ὡς ἀντὶ τῆς διπλασιάζουσιν τὴν πληθυντὸν τὸ ἀντὶ ἰσορροπίας διαζώμεθα, ὡς βέλτερος διχορροζώμεθα· ῥωμαϊκῆς κοσμήσεως πατὴρ (ἐστὶ· Κικέρων) ἐστὶ πατὴρ φράσεως, ἢ τὸ χρονολογισμαζώμεν, ἀλλὰ ἀπειροπαζώμεν.

oundly ; is a *prosopeia*.
e dissembling of a person
eaking ; all these for to stir
p attention.

688 Among the figures of
peech as many do excel. 1. We
ave won the day, we have
on the day, is an *epizeuxis*.
n immediate going over the
ame words again. 2. That
roves to our comfort, to
ur honour, to our profit;
n anaphora, a repetition in the
eginning of sentences. 3. We
will go on, we will fight
on, we will triumph on ;
n epistrophe, the doubling of
he same sound at the end.
4. Much you promise, you
will be bound to perform
much ; is an *epanalepsis*, a
doubling both at beginning and
end. 5. Let a good cause
put courage in us, courage
industry, industry valour ;
is a *climax*, a gradual con-
nexion of several things. 6. I
do not live to eat, but I eat
to live ; is an *epanodos*, a re-
doubling backwards. 7. Destru-
ctions are instructions :
a *paronomasia*, an allusion of
sound to sound, and of thing to
thing. 8. He maketh one
that is mindfull un-
mindfull, who minds him of
that which he had in's
mind ; a *polyptoton*, a re-
petition of the same word, va-
rying the case.

689 There are also acces-
sory adornments of speech, sen-
tences, proverbs, apophthegms,
parables, apologues, fables,]
comparisons, and examples ;
out of all which, discourse is
made neat and trim, if things
be express'd purely & correct-
ly ; florid and gaudy, if with
tropes and figures ; pithy and

688 Inter figuras di-
ctionis antecellunt toti-
dem 1. *Vicinus, vicinus* ;
est *epizeuxis*, *iteratio*
continua. 2. *Nobis id cedit*
solatio, nobis honori, nobis u-
tilitati ; *anaphora*, *repeti-*
tio in principio senten-
tiarum. 3. *Ibimus, pugnabi-*
mus, triumphabimus, *epi-*
strophe ejusdem soni in
fine geminatio. 4. *Multa*
promittis, prestare teneberis
multa ; *epanalepsis* est,
congemination in princi-
pio & fine. 5. *Causa bona*
addat nobis animum, ani-
mus industriam, industria
virtutem ; *climax* est, con-
nexio plurium gradata. 6. *Non*
vivo, ut edam, sed
edo ut vivam ; est *epa-*
nodus, *inversa condu-*
plicatio. 7. *Qua nocent,*
docent ; *paronomasia*, *al-*
lusio soni ad sonum, &
rei ad rem. 8. *Memorem*
facit immemorem, qui me-
morat quod ille meminit ;
polyptoton, repetitio e-
jusdem vocis, variatio
casu.

689 Sunt & acces-
soria ornamenta sermo-
nis, *gnomæ, adagia,*
apophthegmata, para-
bolæ, apologi, com-
parationes, & exempla :
e quibus omnibus fit
terfus sermo, si res e-
nunciantur pure & e-
mendate ; floridus, si tro-

εις τὸ ἀνεγείρεσθαι τὴν
προσοχὴν.

χρῆ. Ἐν τοῖς τῆς λέξεως
χρήμασι πολλὰ μὲν προσω-
τα. α'. Ἐνικησάμεν, ἐνική-
σαμεν, ὅτι ζυγίς ἐστιν ἀνα-
λήψης διωκεῖς. β'. Ἡμῖν τῆ-
το εἰς παρηγορίαν, ἡμῖν εἰς
τιμὴν, ἡμῖν εἰς ὠφέλειαν
δοθεὶς ἀνὰ ἀφορὰν, ἐν τῇ
ἡμῶν κομμάτων ἀρχῇ ἰπ-
αναφορὰ. γ'. Πορθοσύμῃδα,
μαχεσόμῃδα, θριαμβοσό-
μῃδα ὅπως ἔρρη, ἡ τὴν αὐτῆς
ἥχη ἐν τῷ τέλει ἀναδίπλω-
σις. δ'. Πολλὰ ἔφη παρ' ἑλ-
λόμεν εἰς σωτὴν ἀναδέ-
χῃ πολλὰ ἐπαναλήψις ἐστιν,
ὁ ἐν τῇ ἀρχῇ εἰς τὸ
τέλει διπλασιασμός. ε'. Ἡ
πρόφασις δικαία θυμὸν ἡμῖν
ἐκδιδότω, ὁ δὲ θυμὸς αὐτοῦ-
δὴ, ἡ δὲ αὐτοῦ ἀρετὴ
κλίμαξ ἐστὶ, σωασιὸν πολλῶ-
ν κλιμακωτή. ς'. Οὐ ζῶ,
ἵνα ἐδῶ, ἀλλ' ἐδῶ ἵνα
ζῶ ἑπ' ἀνοδος, διπλασια-
σμός ἀναστροφῆς. ζ'. Πα-
θήματα μαθήματα πα-
ρηγομασία, πρὸς παλαιοὺς ἡ-
χου πρὸς ἡχον, καὶ πρὸς ἡμα-
τος πρὸς πρὸς ἡμα. η'. Μνή-
μονα ποιεῖ ἀμνήμονα, ὅς
μνημονεύει [ἐπιμνησκέει],
ὁ, τι αὐτὸς ἐμνήσθη πολλῶ-
πῶτον, ἀναλήψις τῆς αὐτῆς
λέξεως, ἀλλοιωθεῖσιν τῆς
πρώτης.

χρῆ. Ἐστὶ καὶ πρὸς δευτέ-
ρινα κασμήματα τὰ λόγια,
γνωμαί, παροιμίαι, ὁπο-
ροῦμα, παραβολαί, ὁπο-
λόγοι, συγκρίσεις, καὶ
ὑποδείγματα. ἐξ ὧν αὖ
πάντων γίνεται κομψὸς ὁ
λόγος, ἐν ταῖς πρὸς ἡμᾶς
ἐμφεζήται καλῶς τε καὶ
ὀρθῶς πάντα ἀντιρρῆς ἐν
σινεῳ.

finem if smartly and sententially.

690 Observe also the diversity of style, which being short and witty, is call'd *Laconick*; copious and large, *Asiatick*; fitted accurately to the subject, *Attick*: the character of style in like manner is threefold; low in speaking of ordinary matters; high, or great, in lofty things; and indifferent, in things mean.

691 Hence an orator about to handle [treat of] any subject in oratory, bringeth it first to a certain state, which he makes threefold; demonstrative, wherein praises and dispraises of things are made; deliberative, wherein persuasions and dissuasions; and juridical, wherein accusations and defences are managed.

692 But in all of these he maketh himself an entrance, by a fit exordium, whereby he engageth their good will, attention, docilitie; then he comes to the proposition; which he confirmeth by proving arguments, illustrateth with explaining ones, dilateth with amplifying ones, and presseth his adversary with consequences; and at length, he concludes with an epilogue joyned thereto.

693 The gestures that set forth elocution, are in the countenance [look,] voice, and motion of the body: he ordereth his countenance, as occasion requireth, submiss [held down] or erect [lifted up,] cheerefull or sad, and his face either

pice & figurate; nervosus; si strictim ac sententiose.

690 Observa & diversitatem stili, qui brevis & argutus dicitur *Laconicus*; copiosus & diffusus, *Asiaticus*; rebus exquisitè attemperatus, *Atticus*: character styli itidem triplex est: humilis, in efferendis rebus quotidianis; sublimis, seu grandis, in rebus arduis; & mediocris, in mediocribus.

691 Hinc orator pertractaturus aliquod thema oratorie, reducit illud primo ad certum statum, quem facit triplicem; demonstrativum, quo fiunt rerum laudationes & vituperationes; deliberativum, quo suasiones & dissuasiones; & juridicalem, quo absolvuntur accusationes & defensiones.

692 Ubique autem facit sibi ingressum, accommodo exordio, quo capiat benevolentiam, attentionem, docilitatē; tum devenit ad propositionem; quam confirmat probantibus argumentis, illustrat explicantibus, dilatat amplificandis, premitque adversarium confectariis; tandemque perorat appposito epilogo.

693 Gestus perornantes elocutionem, sunt in vultu, voce, motuque corporis: vultum refert, prout res exigit, submissum aut erectum, hilarem aut tristem, frontemque caperatam aut exporre-

τηρικῶς καὶ σχηματικῶς, ἢ ἐν βραχείῳ καὶ γνωμολογικῶς.

χλ'. Ἐπισκόπη καὶ διαφορὰν τῆς λέξεως, βραχεῖα καὶ λεγέια ὡς καὶ Λακωνικὴ λέξις, ἀπὸ τοῦ καὶ διαχυθεῖς Ἀσιατικὴ πῶς ἀπὸ τοῦ σιν ἀκριβῶς ἀποσπρῶται, Ἀθηναίᾳ χαλαρῶς λέξεως ὡσαύτως τριπλῆς ἐστὶ ταπεινός, ἐν τῷ ἐπιφανείᾳ καὶ κοινῇ ὑψηλός ἢ χαλοῦρῳ καὶ ἐν τοῖς ὑψηλοῖς ὁ μέτριος ἐν τοῖς μετρίοις.

χλβ'. Ἐν τούτῳ δὲ ῥᾶπτεμα τι ὅτι χειρὸς ἔχουσιν, περικῶς, προσῶπον ἀνὰ τοῖς κατὰ τὴν σῆμα, ὡς τριπλῶς ποιεῖ. ὁποδεύει κινῶ, ἢ οἱ τῶν ὄντων ἐπαίρει καὶ φέροι γίνοντο. Συμβάλλει κινῶ, ἢ πορτογαλὶ καὶ ὁπορτογαλὶ καὶ δικαστικῇ ἢ κατηγορίᾳ τε καὶ ἀπολογία καὶ ἀποτελέει.

χλγ'. Παντοχῆ ἀντιμετωπία ἐαυτῷ εἰσοδόν, ὅτι τῷ εἶναι τινὲς πορτογαλὶ, ὡς ὁ δὲ ὄντων κινῶται, πορτογαλὶ καὶ ὁ μὲν εἶναι ἔνθα ὅτι τῷ πορτογαλὶ ἔρχεται ὡς τοῖς πιθανοῖς λόγοις [ἐλέγχους] βεβαιῶται, δηλωτικοῖς λαμβάνει, καὶ παλαιῶν μεμελοῖται, ὅτι ἀνταγωνιστικαῖς ὁπορτογαλὶς πείρει καὶ τέλει ὁπορτογαλὶ πορτογαλὶ ἀντιμετωπία.

χλδ'. Αἱ ὑπερβολαὶ αὐτὴν φέρουσιν [λέγει] διακοσμήσει ἐν τῷ προσώπῳ, τῇ φωνῇ, καὶ τῇ τῷ σώματι καὶ νήσῃ εἰς τὸ πορτογαλὶ καὶ καθεστῶ τῷ πορτογαλὶ ἐξαιτεί, ὑπερβολὴν ἢ ἀγορῶν, φωνῶν [ἐλέγει] ἢ λυπηρῶν, ἀντιμετωπία.

that which is to be sung
with childrens voice, (before
they speak big, or their voice
break) descant [counter-
point:] the third, fifth, eighth,
free sweetly; otherwayes they
make a jarring discord.

702 Therefore to avoid dis-
reement, whilst every singer
sings his part (set down with
notes of musical figures) one
re-sheweth the time by the
striking of his hand: from
whence the rest take the mea-
sure of their singing and pause
stop.]

rem; imam, bassum: sed
cantandum voce puerili,
(antequam hircitali-
ant, seu gallulascant)
discantum: consonant
autem suaviter tercia,
quinta, octava: alias fa-
ciunt dissonantiam ab-
sonam.

702 Ergo ad evitan-
dam discrepantiam, dum
quisque concentorum
cantat suam vocem, (de-
pictam notis figurarum
musicarum) unus præ-
monstrat modulum per-
cussione manus: unde
reliqui accipiunt men-
suram cantus & pausa.

C A P. LXXIV.

Medicina cur colitur 703. ejusque culture ratio 704. Medicorum sectæ 705.
Hermetici subtiles 706.

Medicine, or Physick.

703 We have taken a view
of philosophie, with it's parts
and corollaries: medicine
followeth, which the univer-
sities practise to this end; that
there may not be wanting those
who may be able to preserve
mankind from bodily diseases.

704 They are employ'd in
knowing the subject of health
in man's body, by anatomie; &
remedies by simpling and chy-
mistrie; and in the manner
of applying them by visitations
of the sick: especially if in any
place there be a hospital, unto
which are gathered from all
places, these that are troubled
with hurifull diseases, either
curable, or incurable) to be
cured by the joint advice of
physicians.

M E D I C I N A .

703 Aspeximus phi-
losofiam, cum suis par-
tibus & corollariis; me-
dicina sequitur, quam
academiæ excolunt i-
deo; ut ne desint, qui
queant præservare hu-
manum genus à corpo-
reis morbis.

704 Hi exercentur in
noscendo subiecto vale-
tudinis, humano corpo-
re, per anatomiam; &
remediis, per botanicen
& chymiam; & in modo
applicandi ea per visita-
tiones agrorum: præfec-
tim sicubi est valetudina-
rium, ad quod congre-
gantur undeliber affecti
fonticis morbis, (sive
sanabilibus sive insana-
bilibus) curandi colle-
ctivo consilio medicorum.

μίσω, τὴν δὲ κατωτάτω, τὴν
δὲ τῇ τῶν νεαρίστων φωνῇ
ἀδδιδίλω (ἀπὸν τραγῳδίαν
αὐτῶν εἰθ' ἡδωσάν) ἡδῶς
δὲ ἡ τρίτη, πέμπτη, ὕδωρ
συμφωνέσιν· ἄλλοτε μὲν
ἀπὸ δὴν ποιῶσι δυσφωνίαν.

ψ. Διὸ πορὶς τὸ ἐκτελεῖν
τὴν διαφωνήσιν, ὅποτεν ἐκα-
στὸς τῶν σπουδαστῶν τὴν φωνήν
αὐτὴν ἀδῇ (πορὶς τῶν νε-
οσκόων χαμαίῃσιν) εἰς τὴν
μετρίαν κατὰ γραπτόν· εἰς τὴν
πορὶς ἀκρίβειαν τὸ μέτρον τῇ
τῆς χειρὸς πλησίον· ὅθεν καὶ
ἐπερὶ τὸ μέτρον τὴν ἀπαι-
τούσαν τὴν διαφωνίαν λαμβάνουσι.

Ἡ ἸΑΤΡΙΚΗ.

ψγ. Τὴν φιλοσοφίαν ἐξε-
τάσαμεν μετὰ αὐτῆς μερῶν τε
καὶ ὁπιορῶν [πορὶς κατὰ συ-
μμάτων] ἡ ἰατρικὴ ἐπὶ το-
ῦ αἰσθημένου διὰ τοῦτο
ἐξεργάζοντο· ὥστε μὴ ἐκλεί-
πειν τοὺς δυναμένους τὸ αἰ-
σθητικὸν ἔργον· ἀπὸ τῆς σπο-
ματωδῶν νόσων διατηρεῖν.

ψδ. Οἷον ἐν τῷ γινώσκοντι
τὸ ὑποκείμενον τῆς ὑμεῖς
ἀσθένος [γινώσκοντο] τὸ
αἰσθητικὸν σώμα δὴ περὶ διὰ
τῆς ἀνατομίας καὶ τῆς τε-
ραπειάς, διὰ τῆς βεβαίως
τε καὶ χρημικῆς· καὶ ἐν τῷ
ἰσχυρῷ τῷ ἐκταμῶσι τούτου,
διὰ τῆς τῆ νοσητικῆς ὁπιορῆς
τῆς· μέγιστα εἶπε νοσηκο-
μεῖν [ἐκταμῶν] τυγχάνει
ὅν, πορὶς ὁ δὴ πορὶς συλλέγειν
οἱ τῆ βλαπτικῆς νόσου, εἰτε
διὰ πᾶσι τῶν αἰσθητικῶν
τοῖς νοσητικῶν, τῇ ἰατρικῇ
τῇ συλλέγειν τῇ ἰατρικῇ.

705 Ἰατρικῆς

705 *Empericks heretofore profess medicine [physick:] afterwards methodists looking to the signs [symptomes] of diseases, the experiments being not regarded: dogmaticks succeeded, adjoining reasons to experience, who call themselves Galenists.*

706 *At this day the spagirick, or Hermetick physick is in renown: admirable for the preparation and subtilty of medicines, but withall dreadful for the great danger, if it be handled unwarily: these sweat very much in contriving an universal medicine, for a present cure against all distempers; which they place in a fifth essence [quintessence] refined from all elementary grossness. (you shall see the praxis of physick beneath, cap. LXXXVI.)*

705 *Olim profitebantur medicinā empirici: deinde methodici, respuccientes ad indicationes morborum, posthabitis experimentis: successerunt dogmatici, conjungentes rationes experientiae, qui se vocant Galenicos.*

706 *Hodie inclaruit medicina spagirica, sive Hermetica: admirabilis preparatione ac subtilitate medicamentorum, sed simul formidabilis ob summum discrimen, si tractetur incaute: hi defudant summo opere in emolienda catholica medicina, praesentanea adversus omnes morbosos affectus; quam ponunt in quinta essentia, sequestrata ab omni elementalī crassamento, (praxin medicinæ videbis infra, c. LXXXVI.)*

ψε'. Περί παλαιῆς ἰατρικῆς τῶν ἱατρικῶν οἱ ἐμπειρικοὶ μετὰ πρῶτα οἱ μεθοδικοί, δεῖν βλέποντες [καθ' ὅσοντες] πρὸς τὰ τῶν νόσων μνῆματα, ἢ ἐμπειρῶν ὀλιγοῦντες ὑποδέχοντο τὰς τοιαύτας οἱ δ' ὑμαρτικαὶ, συζυγιστικαὶ πρὸς λόγους, οἱ Γαλενικοὶ καὶ ὀνομαζόμενοι.

ψς'. Νυνὶ δὲ διαφικίζῃ ἡ ἱατρικὴ σπαγίρικῃ ἢ Ἑρμητικῇ· θαυμαστὴ τῇ κατεσκευασμένῃ καὶ τῇ ἀγχοῦσιν αὐτῆς ἱαμάτων [φαρμάκων], ἀλλὰ ἡ καὶ φοβερά διὰ τὸν μέγιστον κίνδυνον, ἐὰν ἀσθενήσῃ, πρὸς γὰρ τὰς ἀστοχίας καὶ τὰς ἐσθλὰς [πονηρίας] ἐν τῇ ἐκδύσει ἱατρικῇ καθ' ὅσον κινῶ [πανόχνηται], καὶ πρὸς τῶν νοσηρῶν παθῶν ἕνεκα [πρόχειρον] καὶ ἐν τῇ πείρῃ πῶς ἂν οἷα τιθένται, δεῖν πρὸς τοιαύτας πᾶσι χωρὶς αἰσθῆσιν, (τῶν τῆς ἱατρικῆς πρὸς τὴν κατὰ τὸν ὄψιν, κλ.)

C A P. L X X V.

Iurisprudentia ad quid, & quid requirat 707. Vincula societatis humanae, jura 708. Personarum 709. & rerum 710. & actionum 711. Casus societatem labefactantes 712. horumque remedia 713. Inreconsulti quomodo consuluntur 714. Abbreviatura illorum 715.

Knowledge in L A W.

707 *Men employ thier Studies in the knowledge of the law. that there may not be wanting those who may know how to keep humane society safe from dissensions: by the knowledge, 1. of bonds, by which that fellowship is kept together: 2. of cases, whereby it is weakened [slackned.] 3. of remedies by which it is restored.*

708 *The bonds, are the RIGHTS, those threefold;*

JURISPRUDENTIA.

707 *Iurisprudentiæ datur opera, ut non defint qui sciant præstare humanam societatem salvam à diffidiis: per notitiam, 1. vinculorum, quibus consortio illa continetur: 2. casuum, quibus labefactatur: 3. remediorum quibus restituitur.*

708 *Vincula, sunt I V R A, triplicia, perso-*

Ἡ Νομοδιδασκαλία.

ψς'. Ἐπιτηδεύεται ἡ μὴ τῷ μὴ ἐκλείπειν ἐκ γνῶσκοντες παρέχειν τῇ ἀνθρωπίνῃ κοινωνίᾳ βλάβη δὲ τῶν διαστάσεων· τῶν γὰρ τῶν, α'. τῶν δεσμῶν οἷς ἡ ἐταιρεία αὐτῇ συνίσταται β'. τῶν συμβεβηκότων αἰσθημάτων [παράκινῃ] γ'. τῶν φαρμάκων οἷς δὲ κατεστῇ.

ψδ'. Τὰ δεσμώσις Δ Κ Α Ι, τρεῖς ἀνὰ πρῶτον.

of persons, things, actions.

709 The right of persons is the power of person upon person, by the virtue [force] of which one is above the rest, & is said to be of his own power; another is under, and is therefore of another's power: hither therefore appertaineth the husband's power over the wife; the parents over the children; the guardians over orphans under age; the overseers over those at age; and the power of a magistrate over his subjects.

710 The right of things is that, by which any person hath power over any thing: and is either propriety, when the thing is held by the right owner; or possession, when it is held by the tenant; or servitude, when it is in the hand of a servant.

711 The right of actions, something done binding him, that did it, whether it be in agreement, whereby two (or more) agree in giving or doing any thing; and bind themselves to perform; (as it is in an engagement, promise, and any covenant or contract; or some fault, which being committed there ariseth a right of inflicting punishment, &c.

712 Cases, from which cometh the dissolution and unbinding of humane societas, are; either the invasion of another's right, or leaving of one's own; or breaking of contracts (the sum whereof is, I give that you may give; I do that you may do; or, I give that you may do, I do that you may give;) for from these three cases is the beginning

narum, rerum, actionum.

709 Ius personarum est potestas personæ in personam, cuius vi una præest, diciturque sui juris; altera subest, eoque est juris alieni: ergo huc spectat, maritalis potestas super uxorem; patria super liberos; tutoria super impuberes pupillos; curatoria, super puberes; potestasque magistratus super subditos.

710 Ius rerum est, quo persona quapiam habet potestatem in quapiam rem: estque vel dominium, quum res tenetur à proprietario; vel possessio, cum tenetur ab usu fructuario; vel servitus, cum est in manu ministratoris.

711 Ius actionum, est factum quoddam obligans eum, qui admisit illud: sive sit conventio, qua duo (vel plures) consentiunt in aliquid dandum vel faciendum; seque obligant ad præstandum, (uti fit in stipulatione, pollicitatione, & quocunque pacto aut contractu;) sive delictum, quo admisso oritur jus poenæ inferendæ, &c.

712 Casus, à quibus venit dissolutio, vel labefactio humanæ societatis, sunt; aut invasio alieni juris, aut desertio proprii; aut violatio contractuum (quorum summa est, do ut des; facio ut facias; do ut facias, facio ut des;) ex illo enim trino casu origo

πῶν, χρημάτων, πραγμάτων.
ψθ'. Ἡ τ' ἐπὶ προσώπων δική, ἐξ ἐστία ἐστὶ προσώπου ἐπὶ προσώπων, ἥς τῇ διωκτικῇ ὁ μὲν ἀλλοτρίωσιν, καὶ αὐτόνομος (ἐξ ἐστίας) ὁ δὲ ἀλλοτρίωσιν ὁ περὶ, καὶ διὰ τὸ τοῦ [ἐπὶ προσώπου] ἱπευθύνος ἐστὶν ἑς τὸ τοῦ ἀνδρὸς προσήκει ἡ γαμικὴ ἐξ ἐστίας ὅτι τὸ γυναικὸς ἡ πατρικὴ ὅτι τοῦ πατρὸς ἡ προσφυτικὴ ὅτι τοῦ ἀφ' ἑστέως τ' ὁρῶντων ἡ δὲ μελετητικὴ ὅτι τοῦ προσήγουστος ἡ τὸ ἀρχηγός ἐξ ἐστίας ὅτι τοῦ ἀρχομένου.

ψδ'. Ἡ τ' ἐπὶ χρημάτων δική ἐστὶν, ἥ τὸ προσώπων πρὸς ἐξ ἐστίας ἔχει ὅτι πρὸς ἑαυτὴν καὶ ἐστὶν ἡ δεσποτεία, ὅτι τὸ χρηματικὸν ἰδίῳ [ἐπὶ τῷ] κρατῶν, ἡ κληρονομία [ἐπὶ τῷ] κληρονομήσει, ὅτι κατεχέται ὅτι τῆς κατεχόμενης χειρὸς, ἡ δεσποτεία, ὅτι ἐν τῇ τῇ ἀποκρίσει [διακονιστικῇ] φυλακῇ ἐστὶ.

ψε'. Ἡ τ' ἐπὶ πράξεων δική, ἐστὶν ἐπὶ τῇ πράξει ὅτι ἐξ ἐστίας τὴν δικαστικὴν ἀμείβειν ἢ ἐπὶ ὁμολογίᾳ συνθήκῃ [ἐπὶ τῇ] ἀρχῇ, ἡ δὲ ὁ πᾶσις ὁμολογῶσι, τὸ δὲ ναὶ τῇ πράξει καὶ ἐπὶ τῇ πράξει ἐπὶ τῇ πράξει τὸ διαπραγματεύειν. (ὅ, τῇ γίνεται ἐν τῇ ἀποκρίσει, ἐπὶ τῇ πράξει ἐπὶ τῇ πράξει λαγνατικὴ ἢ συνθήκη) εἴτε πᾶσιμα, ὅ, ἀρχαῖς, ἡ τῆς πρῶτης δικῆς γίνεται.

ψς'. Τὰ συμβεβηκότες αὐτῶν κατὰ νότον καὶ λαοὺς ἐρχεται τῆς ἀνθρώπων κοινωνίας εἶσιν ἡ τῆς ἀλλοτρίας δικῆς ἀρπαγή ἢ ἰδίᾳς δεσποτικῆς ἡ τ' ἐπὶ συνθήκῃ [ἐπὶ τῇ] σμῶς, ὅτι τὸ κινεῖται σμῶς ὅλόν] ἐστὶ, δίδωμι ἵνα δίδῃς, δίδωμι ἵνα ποιῇς ἢ ποιῶν, δίδωμι ἵνα ποιῇς, ποιῶν ἵνα δίδῃς ἢ πρὸς αὐτὴν γὰρ τῇ

[rise]

[rise] of all strifes [contro-
versies.]

713 The remedie is, that every thing be restored into its place, according to the prescript of Law: which is either natural, or that of nations, or municipal common-law] gathered out of the particular customs and statutes of some place.

714 Therefore while some fall out among themselves concerning their right, and the intent thereof, they go to a lawyer [counsellour,] or to a college of lawyers in an universitie inne of court; who by a legal answer may explain [lay open] the doubtfulness.

715 And because their answers consist for a great part of the allegations of authority, learn the usual abbreviations of words; Jcti. that is, the Lawyers: Instit. Institutions: V. the Ancient Digest: N the Modern Digest: C. the Code: A. Authentick: D. in the Digest: c. chapter: §. paragraph: l. read &c. (you shall see the praxis of law, Chap. LXXXVI.)

omnium litium.

713 Remedium est, ut restitatur unum quodque in suum locum, secundum præscriptum juris: quod est vel naturale, vel gentium, vel municipale, collectum è propriis consuetudinibus & statutis alicujus loci.

714 Ergo dum aliqui controversantur inter se, de suo jure, ejusque sensu, itur ad Jureconsultum, aut ad collegium jure consultorum in academiam; qui explanent dubietatem legali responso.

715 Et quia illorum responsa constant magnam partem allegationibus authoritatum, disce usitatas abbreviaturas vocum: Jcti; id est, jure consulti: Instit. institutionibus: V. vetus digestum: N. novum digestum: C. codex: A. authentica: D digestionem: c. capitulo: §. paragrapho: l. lege, &c. (Praxin juris videbis Cap. LXXXVI.)

πλῆρὲς πᾶσιν πασῶν ἐξιδόναι ἀρχή.

ψιγ'. Τὸ φάρμακόν ἐστίν, τὸ τὰ πάντα εἰς ἰδίον τόπον ἀποκαταστήσαι, καὶ τῆς δικῆς ὑπογεφυρῶν [διατάγμα] ἢ πρὸς ἡγὺν φυσικὴν ἢ γένεσιν, ἢ γένεσιν πολιτικὴν ὑπαρχόντων, ὅπου τὸ ἰδίον ἡδυνῶν καὶ ὑπεκρίματων τόπος τινὸς συλλαχθεῖται.

ψιγ'. Διό ὅταν τινες ἀλλήλους ἀμφισβητῶσι, πρὸς τῆς αὐτῶν δικῆς καὶ τῆς ὁπιοῦσας αὐτῆς, πρὸς νομικὸν βαδίζουσιν, ἢ πρὸς τὸ συνέδριον τῶν νομικῶν [νομοδιδασκάλων] εἰς ἀκροαθῆναι, ἢ τῇ νομικῇ δόξῃ κρῖναι ἐξηγητῶν τιμὴ ἀμειβόμενοι.

ψιγ'. Καὶ ὅτι αἱ δόξαί σιν αὐτῶν συνίστανται, ἔχουσιν ἀποκαταστήσαι τὸ ἐξυγερῶν εἶναι, μάνθωναι τὰς συνθέσεις ἢ ῥημάτων ὁπιομαί. Νομικὰ τέστι Νομοδιδασκαλοὺς παρ. παρὰ χίλιους: π. παλαιόν: κ. καινὸν συντάγμα: β. βιβλίον: α. αὐθεντικόν: σ. συντάξις: κ. κεφαλαιῶν παρ. παραγράφῳ: ν. νόμος, κλ. (τιμὴ πρὸς τῇ δικῇ ὁ ψιγ. κ. κ. σ.)

C A P. LXXVI.

Theologia quo fine colatur 716. Super quid fundetur 717. septuplex 718. Signatura vera philosophi, medici, jureconsulti, theologi 719.

DIVINITY,
[Theologic.]

THEOLOGIA.

Ἡ ΘΕΟΛΟΓΙΑ.

716 The studie of divine things, Theologie, is therefore followed, that there may not be wanting those who may look after the safety of souls, in those things which belong to eternal salvation.

717 It is wholly founded

716 Studium rerum divinarum, Theologia, colitur eo, ut non desint qui consulant securitati animarum, in iis quæ spectant ad æternam salutem.

717 Tota fundatur su-

ψιγ'. Ἡ πρὸς τὰ θεῶν σπουδὴ, Θεολογία, ἀσκητῶν τῶ μὴ ἐκλείπειν τὰς διὰ μέληντας τῆς τῆ ψυχῶν ασφαλείας, ἐν τοῖς τιμὴ σωτηρίας προσηκόντων.

ψιγ'. Ὅλη ὅτι τῶ Θεοῦ

upon the revelations of God: whereof to be ignorant of nothing, catholically to hold the whole meaning [sense,] and to be able to maintain [vindicate] those things which are hence heretically wrested, is a theological exactness.

718 Divinitie is otherwise divided into positive [text-divinity,] which consisteth in clearing the Scriptures by Scripture; and into catechetical, which hath the accommodation of the oracles of God to the understanding of the simple; and into didactical [common places,] which is busied [employed] in the reducing of particulars to a body of doctrine [a system,] and polemical [controversie,] which hath the resolution of Scriptures into questions, which may be disputed: and prophetic [preaching,] which seeketh a way to speak to the people the words of God divinely; and casuistical, which designs to resolve cases of conscience; and cabalistical, catching at mystical senses out of the titles of Scriptures. (See the rest c. XCIV. &c.

per revelationes Dei: quarum nihil ignorare, universalem sensum tenere catholice, & posse vindicare, quæ inde torquentur hæretice, theologica est exactio.

718 Alioqui dividitur theologia in positivam, quæ consistit in dilucidatione scripturarum per scripturas: & in catecticam, quæ habet accommodationem effatorum Dei ad captum simplicium: & in didacticam, quæ occupata est in reductione singulorum ad corpus doctrinæ: & polemiam, quæ habet resolutionem scripturarum in quæstiones, de quibus dimicetur: & prophetiam, quæ querit modum proferendi populo verba Dei divine: & casualem, quæ instituit solvere casus conscientiarum; & cabalisticam, captantem mysticos sensus ex apicibus scripturarum (Reliqua vide cap. X C I V. &c.

δοτοκαλύψαι, πέσαι· αὐτὴν μὲν ἀγνοεῖν, τὴν καθολικῶς καὶ τοῦ ἵχην καθολικῶς, καὶ οὐδὲν τι ἐν ἱπαρμῶν, αὐτὸς δὲν αἰρετικῶς εἰρεῖ. ἑλόνται, ἡ θεολογική ἐστι ἀκριβεία.

ψιῖ. Ἄλλως διαιρεῖται ἡ θεολογία εἰς τὴν θετικὴν, τὴν συνισταμένην ἐν τῇ διασαφείᾳ [δηλώσει] τῆς ἀμὲν γραφῶν διὰ τῆς γραφῶν καὶ οἱς τὴν κατηγορητικὴν, τὴν ἐμφανίζουσαν τὰ λόγια τοῦ Θεοῦ περὶ τῶν τῆς νηπίων κατελέγει· καὶ εἰς τὴν διδακτικὴν, τὴν καταχρηστικὴν ἐν τῇ ἀναγωγῇ τῆς ἐκείνων περὶ τὴν παιδείαν οὐκ ἐστὶν ἡ σίγημα· ἐπὶ τὴν πολεμικὴν, τὴν καταλαμβάνουσαν τῆς ἀμὲν γραφῶν ἀνάλογον εἰς ἐσσημῆματα, περὶ ὧν ἀγνοεῖται· δὲ ἡ τὴν περὶ τῶν θεῶν, τὴν ζῆν οὐκ ἐστὶν τὴν πρὸς τοὺς αὐτοὺς ἀναγρῶν τῇ λαῷ λόγος Θεοῦ θεῶν· ἐπὶ τὴν περὶ κλητικὴν, τὴν βελομένην ταῖς τῆς σωματικῶν ἐσσημῆται· λύνει καὶ τὴν καὶ αἰρετικὴν, τὴν τὴν μυστικὴν αἰρετικὴν ἐν κερμαῶν τῆς ἀμὲν γραφῶν λαμβάνουσαν. (Γὰρ λοιπὰ ὅρα κεφ. 48. κλ.)

719 The character mark] of a right philosopher is, a continual contemplation, a penetration [searching] into the causes of things, and not to reason it, but demonstrate: of a physician, temperance, liveliness, vigour: of a counsellour [lawyer,] the holding fast of equity, a pleasingness of behaviour [manners,] an agreement with all: of a divine, piety, humilitie, and not to savour of the world at all or of worldly things.

719 Signatura veri philosophi est, contemplatio jugis, penetratio in causas rerum, & non disceptare, sed demonstrare: medici, temperantia, vivacitas, vigor: jurisconfulti, tenacitas æquitatis, placiditas morum, concordia cum omnibus: theologi, pietas, humilitas, & nihil redolere mundum aut mundana.

ψιῖ. Ἡ σιμῶσις τοῦ ἀληθῆς φιλοσόφου ἐστὶν, ἡ διαβία ἀδιάλειπτος [ἐνδελεχής,] διασκεψίς εἰς τὰ τῶν ὄντων αἰτία, καὶ μὴ διακρίνειν, ἀλλὰ ἀποδείκνυει· τὴν ἰατρικὴν σωφροσύνην, δεινότητα, βίον, ῥάμνη· τὴν δικαιοσύνην [νομικὴν,] τὴν ἐπιφειδίαν σωφροσύνην, τὴν ἡδὼν ἀπάτην, ὁμόνοια μὴ πάντων τῶν θεολόγων, δεινότητα, ταπεινότητα, καὶ μὴ οὐκ ἀπὸ τῆς καὶ κόσμου καὶ τῆς κοσμικῆς.

Libros tractandi ratio 720. *primo privata lectione* 721, 722, 723. *deinde cum socio* 724, 725. *tandem in academia* 726, 727. *Epistolica scriptio-*
nes 728, 729.

Learned conversation.

720 Hitherto concerning books and schools; it follows, how we must be conversant in them, that it may be worth our labour: namely not by a solitarie maceration [penance,] (although that doth not unluckily succeed, with some self teachers) but by a social conversation with the learned.

721 And truly he that finds time to read books, hath a converse, but with the absent, speaking to us by their writings: with whose instructions that you may be thoroughly season'd, get a studie in a close place, remote from company, lest anything should disturb you, neither entertain all sorts, but choice ones: which handle cleanly, do not dabb with blots: unless you would ease [help] your memory by marking the more notable things: (the ancients were wont to mark things to be approved of with an asterisk or star, (*) things to be disapproved of with an obelisk or broach (+)).

722 By the by I put you in mind, that the morning houres are the fittest for studies: therefore if you studie before day, a wax-candle is better then a tallow one: torches mightily offend studies, because they are smoaky; let the candlestick be raised up; the shadow-glass, green; the snuffers at hand, to snuff the

Erudita conversatio.

710 Hucusque de libris & scholis; sequitur, quomodo sit versandum in illis, ut fiat pretium operæ: nempe non maceratione solitaria, (licet id non improspere cedat, quibusdam autodidacticis) sed sociali conversatione cum eruditis.

721 Sane &c is qui vacat lectioni librorum, habet conversationem, sed cum absentaneis, alloquentibus nos per sua scripta: quorum suggestionibus ut imbuaris egregie, habe museum in solitudine, remotum à turba, ne quid inturbet, nec admitte promiscuos, sed selectos: quos tracta munde, ne macula lituris: nisi velis reminiscenciam sublevare subnotando notabilia. (Antiqui soliti fuerunt notare approbanda asterisco, (*) improbanda obelisco (+).)

722 In transcursu momento, matutinas horas esse accommodatissimas studiis; ergo si lucubras antelucano, cereus conducit præsebacæ: tædæ officiant insigniter lucubrationibus, quia fumidæ; candelabrum sit elevatum; umbraculum viride; emunctorium

Ἡ πεπαιδευμένη Ὀμιλία.

ψκ'. Καὶ ταῦτα μὲρ πρὸς τῶν βιβλίων καὶ σχολῶν ἐπεὶ, πῶς διατρέχειν δεῖ ἐν αὐτοῖς, ὥστε ἀπὸ τῶν γινώσκων δηλοῦν τὴν φιλοπονήαν τῇ μοναδικῇ, (καὶ αὐτῇ μὲρ) καὶ συσχυρῇ ἢ, τοῖς αὐτοδιδασκαλοῦσι πρὸς) ἀλλὰ τῇ ἐταιρικῇ διατρέχει μὲρ τῶν πεπαιδευμένων.

ψκα'. Καὶ αὐτὸς μὲρ τοῦ ὁ σχολάζων τῇ ἀναγνώσει τῶν βιβλίων συνήθειαν ἔχει, αὐτὰρ μὲρ τῶν ἀπόντων, προσελαλέωντων ἡμᾶς ἐν τοῖς συγχεύμασιν αὐτῶν, ὅτι ὑποβολαῖς ἐρ' ὅ καλῶς ἐμνήσκη, μουσεῖον ἔχει ἐν τῷ περὶ ἐρημαίῳ ἀταράχῳ, μὴ τι αὐτὸ διαταράσσῃ, μηδὲ τὰ τυχεύοντα τῶν βιβλίων προσδέχῃ, ἀλλὰ τὰ ἐξ αἰρέτα' ὧν ἐρ' αὐτῶν καὶ παρ' ὅς, καὶ μάλιστα τοῖς ἀσπίλοις καὶ μώμοις· εἰ μὴ βέλτοιο ἂν τῇ μνήμῃ βοηθῇ τῶν προσσημαίνων τὰ ἀξιωματικὰ μόνον· οἱ παλαῖοι ἐβόθουν τὰ μὲρ ὑπόδειγμα σημαίνειν ἀσερείσῃ, τὰ δὲ ἀδόκιμα ἐβελίσκῃ.

ψκβ'. Ἐν παρόδῳ ὑπομνήσκω, τὰς προσέτας ὡραίας ὀπτιηδιστάτας ὑπάρχουσιν αἱ ἀσπιδάες· μὲρ δὲ γρηγορεῖν τοῦ περὶ λυχνίου κήρυξεν, ὅτι τὸ σταπνὺν μάλιστ' ἐστὶν ἀσπιδάας μάλιστα βλαβερά· διὰ τὸ καπνῶδες ἦν· λυχνεῖς ἰσχυρῶς ἐκρηκτικαὶ τὸ σκίασμα χλαρὸν, τὸ λαχόμενον ἐτοιμον, προσ-

wick ever now and then, lest it grow dim; but put out the snuff immediately, lest it stink.

723 But whatsoever you read (either at ordinary, or spare houres) read it three times over: first, that you may understand it; next, that you may choose, and mark [gather] out; lastly, that you may imprint the choice things in your memory: (now gathering selection is a picking out, and marking of the more usefull things, not in loose papers, but in a day book, or adversaria, or common place.)

724 Yet neverthelesse if you desire larger [greater] progress, look out for a companion of your studies, to whom you may impart your readings: whether he be more understanding then you, and may clear the things to you, you understand not; or whether he may learn of you: (for you by teaching another will improve your self:) wherefore never be unwilling to converse with such a kind of companion.

725 Have with you alwayes a table-book (or black-lead pen with paper.) that you may set down whatsoever falleth in, (which is to be referr'd to the day-books, or to be inquired in the authors) that nothing may slip aside.

726 Moreover if you are not unwilling to go to renowned [famous] men, (although far from your native countrey,) you may both hear them publicly professing in schools, and disputing of controversies, and discoursing of all manner of things; and

præsto, ad ellychnium identidem emungendū, ne obumbret; sed fungū mox opprime: ne foeteat.

723 Quicquid autem legis (five ordinariis horis, five successivis) ter legito: primum, ut intelligas; & enotes; demum, ut selecta memoriae imprimas: (selectio autem est excerptio, atque consignatio utiliorum; non in rejectaneas schedas, sed in diurnum, seu ad versaria, aut locos communes.

724 Verum-enimvero si cupis progressiones majores, quære tibi socium studiorum, cui communices lecta: five ille sit intelligentior te, & tibi possit enucleare non intellecta; five à te demum discat: (tu enim docendo alium erudies te ipsum:) proinde nunquam pigeris versari cum istiusmodi sodali.

725 Habe tecum pugillares (aut plumbaginem cum chartula) semper, ut assignes quicquid incidat, (referendum in diaria, vel inquitendum in authoribus) ut ne quidquam excidat.

726 Præterea si non piguerit proficisci ad claros viros, (etiam procul patria, (poteris tum publice audire profitentes in auditoriis, & disputantes de controversiis, differentesque de quibuslibet; tum privatim per-

τὸ δαπνύξαι εἶναι τὸ ἱλλύχνιον, μὴ πως ὀπισκιάζῃ· ἀλλὰ τὸν μύκητα διδύς δαπνίσεννυς πρὸς εἴ-ψας τῇ πρῶτῃ, μὴ κακῶς ὀζῇ.

ψκγ'. Ἀλλὰ μὲν ὁ, πᾶν τυγχάνεις ἀναγινώσκων, εἴτε ταῖς κοιναῖς ὥραις εἴτε ἀρχαῖς μὲν, τρεῖς διήξει· πρῶτον, τὴ συνείναι ὅτι εἴπεται, τὴ ἐξαίρετον καὶ σημαίνειν τέλος, τὴ δὲ μνήμης ἔχειν τὰ ἐξαίρετα· ἐστὶ δὲ ἡ ἐξαίρεσις ἐκλογὴ καὶ διαγραφὴ τῆς χρησιμωτέρας, ἐκ εἰς ταῖς δόξαις χέδας, ἀλλ' εἰς τὰ ἔργα καὶ ἡμέρας, ἥτοι τὴ παλίμνησιν, ἢ γενεῶν πότες κοινές.

ψκδ'. Ἀλλὰ ὁ ἂν θέλῃ μείζων τι πρὸς κοινῶν, ἀναζητῇ σὺ τὸν ἐταῖρον τῆς ὁπιτιοδυσίας, ὅστις ἂν τὰ ἀναγινώσκοντα ἀνακοινοῖς· εἴτε συνειτώπρεθς (καὶ τυγχάνῃ ἂν, ὥστε διωμάδα σοι διασαφῆσαι τὰ μὴ νοεμένα, εἴτε παρὰ (καὶ μανδαίνῃ) σὺ γὰρ τὸν ἄλλον διδάσκων σαυτὸν παιδίδεις· ἂν δ' ἂν μὴ κατὰ κτὴν ποτε πρὸς ομιλεῖν τοῖς τῇ ἐταίρῳ,

ψκε'. Ἐχὼ δὲ καὶ πάλι μνησθῇ ἢ σύλον μολύβδινον μὲν χαρτίς, τὴ σημαίνῃ ὁ, τὴ ἂν προσώσῃ ὅτι ἀναγινώσκων δὲ εἰς τὰ ὁπιτιοδυσία, ἥτοι ἐκζητῇ εἰς τοῖς ἐκλογαῖς, ἵνα μὴ τι ἐκπύσῃ.

ψκε'. Πρὸς τέτοις ἂν μὴ κατὰ κτὴς ἐκτορβίσαι πρὸς τῶν περὶ αὐτοῦ ἀνδράς, καὶ τοῖς ὁρίωνεν τῆς πατρίδος, διώμας ἂν δημοσίᾳ τι ἀκούειν διδάσκοντας ἐν σχολαῖς, καὶ περὶ ὧν τινῶν διήποι ἂν λέγοντας· ἰδίᾳ τι πρὸς ἀνδράς, ὁ, τοῖς συν-privately

privately enquire any thing modestly. (by insinuating your self handsomely into their acquaintance) and so thrive [go forward] daily.

727 Nor will there be wanting a pack of close students, where authors being paried among you, what every one shall have read by himself, all that may by conference be made common: and as often as in the same place you shall see rewards of diligence distributed [bestowed] (in the promotion of bachelours, masters, doctors) so often you will feel your self stirred up to virtue [well-doing.]

728 Lastly, it is a pretty thing to make use of the wisdom of those that are absent, for your improvement: namely by letters, written up and down [to and fro] learnedly, and any kind of questions debated fairly.

729 The ancients wrote little epistles in tables waxed over, and therefore to be blotted out; those of paper are more convenient for us, which we fold up and seal; that they may not be read, unless by him to whom they are design'd, to be opened only by him to whom the superscription belongeth, and to whom they are delivered by the messenger [bearer;] yet nevertheless it happens that they are intercepted and broken open: therefore now they are wont to be writ in secret ways, and those divers [various] characters: a note, having no secret in it is not sealed.

contari quidvis modeste, (insinuando te in eorum familiaritatem honeste) & sic proficere in dies.

727 Nec ibi deerit gnavum sodalitiū: ubi partitis authoribus inter vos, quod quisque legisset seorsim. totum id poterit fieri commune per collationem: quotiesque ibidem videbis distribui præmia diligentix (in promotione baccalaureorum, magistrorum, doctorum) toties te instigari ad virtutem senties.

728 Tandem venustum est uti quoque sapientia absentium, ad tuos progressus: per literas nimirum, scriptas erudite ultro citroque, & quæstiones quascunque agitatae pulchre.

729 Antiqui exarabant epistolia, in ceratis tabellis, eoque deletilibus; nobis melius serviunt chartaceæ, quas complicamus & obsignamus sigillo; ut nequeant legi, nisi ab illo cui destinantur, resignandas illi soli, ad quem inscriptio spectat, & cui traduntur a latore: accidit tamen ut intercipientur ac refringantur: quàm obrem jam solent scribi occultis modis, iisque variis: schedula, nihil secreti habens, non sigillatur.

ρῥῶτος (εἰςδύσας εἰς τὴν συνίθειαν αὐτῶν καλῶς) καὶ οὕτω προκοπῆν ὁσημέρην.

ψκζ'. Οὐδ' ἐκτὸς ἐκλείψῃ ἰταίρια φιλόποτον, ὅπερ διαμερισαμένην ἐμὴν τῶν ξυσχεφῆς. τὸ ὑφ' ἐκείνου ἀναγινωσκὲν καὶ ἰδίαν, τῶν ὅλων ἐν τῷ κοινῷ ἐκδιδόντων διωκόμεναι διὰ συγκατάθεσιν, καὶ ὁπόταν ἐκείνῳ τὰ τῆς ὑπηρεσίας βραβεῖα διανεμώμεν ἐν τῇ τιμῇ καὶ βαθμῇ τῆς Σοφιστῶν, καθεκταῖ, διδασκάλων, τοσούτοις εἰς ἀριτερίαν ἐποτρυνώμεθα σὺ καὶ προεργασίαν αἰδύσῃ.

ψκη'. Τὸ πέλῃ, κομψὸν ποσὶμα καὶ φιλόκαλον, τὸ τῇ τῆς ἀπόντων σείας πρὸς τὴν σὺν προκοπῇ χρηδόμεναι δι' ὅπως τῶν δῆται πρὸς ἀλλήλους ἐκαστέρου ἀποσπασίαν γράμμασαν, καὶ ζητημάτων ὁποιῶν δὴ ποσὶ καλῶς ὅπως χρηδόμεναι.

ψκθ'. Οἱ μὲν παλαιοὶ τὰς ὁπσιὰς διέγραψαν, ἐν πίναξιν κηρίοις, καὶ διὰ τὴν ἰξίτηλοισ' ἡμῖν ἔξ ὑἱάλλων ἀφελίμοι χαρταί, ὅς Συμπλέξαντες σφραγίσαντες τῇ σφραγίδι, τῇ μὴ ἀναγινώσκουσαι, εἰ μὴ ἀπ' ἐκείνου, ὃ πῖμπνται, ἐκείνῳ μόνῳ ἀνοιχθῆναι, πρὸς ὃν ὁ ὁπγραφοὶ ἀνέκη, καὶ ὃ παραδιδόνται ὑποπὶ γραμματεφόρου συμβαίνει δ' ὅμως, τὸ ἰσοφίσι δαῖναι αὐτῶν καὶ διανοίχοντες ἔχειν τανύ γράφοδαι φιλεπικρυφίοις τέρετοι, καὶ ταῖτοι ποικίλοι. τὸ ἔχειν διπσμα εἶναι ἔχον κρυπτοῦ σφραγίζεται.

C A P. LXXVIII.

Societatum humanarum species tres 730. Domestica iterum trina 731. Partes domus 732. & cubiculi 733. Domesticus ordo 734.

Oeconomie [household government ;] where the view of a house.

Oeconomia ; ubi lustramen domus.

Οικονομία ὅπερ ἡ τῆς οἰκίας ὀνηπωλῆσις.

730 Let us enter into houses, cities, countries: to see how men consociate themselves (for mutual aid: help) into families, commonwealths, kingdoms: the ground! foundation of which thing is unanimity and agreement.

731 The least societie is domestick [that of the house ;] but that threefold, of man and wife, parent and child, master and servant, rightly clos'd into one family; which the father with the mother of the family govern: under whom are the sonnes with the daughters of the family, and the whole retinue of servants.

732 The habitation of these (a house,) is adorn'd with walls being well windowed whited, painted; but secur'd with gates well locked, and windows well barr'd or latticed; finally, it's made convenient, with rooms' chambers] of a just bignesse [size] well divided, for sundry uses: so wit, that there may be (where the household live together) a stove built with a fornace and chimney; and a kitchen for the dressing of meat; then a dining-room fill'd with table-furniture, and for the keeping of provision a buttery; and for night rest, bed-chambers lodgings; and for other things, six closets, presses, chests, &c finally, for the carrying [removing] of

730 Introgrediamur domos, urbes, regiones: visuri quomodo homines consociant se (pro adjutoriis mutuis) in familias, respublicas, regna: cujus rei fundamentum est unanimitas.

731 Minima consociatio est domestica; sed ea trina, conjugalis, parental, herilis, rite coalita, in unam familiam: quam regunt paterfamilias, cum matrefamilias; quibus subsunt filii familias cum familiabusfamilias, universoque famulatio.

732 Habitationem horum (domum,) faciunt ornatam parietes bene fenestrati, albat, picturati; tutam vero janua bene obserata, & fenestra bene cancellata aut clathrata; denique commodam, conclavia justae amplitudinis, bene distincta, pro vario usu: nempe ut sit (ubi convivant domestici) hibernaculum seu hypocaustum instructum fornace vel camino; & pro parandis cibis culina; tum refectum suppellectile mensaria, cœnaculum; & pro penore asservando, cella penuria; & pro requie nocturna, dormitoria; proq; aliis rebus, debita recondito-

φλ'. Ἐπεισερχόμεθα ἢ δὴ τὰς οἰκίας, πόλεις, χώ-
ρας ὁφθαλμοῖς ὁποῖος οἱ ἄν-
θρωποι τῆς ἐπαλλήλου βοή-
θειας χάριν συναντίζονται
εἰς οἰκίας, πολιτείας, βα-
σιλείας ὅθεν τε δευμιώσθη
ἐν τῇ ὁμονοσίᾳ.

φλβ'. Ἐλαχίστη ἵταρεία
ἐστὶν ἡ οἰκιακή· καὶ αὕτη μὲν
τρεπλή, γαμικὴ, πατρῴα,
δεσποτικὴ, ὁρῶνς ποσοκολ-
λαμῶν ἐν μιᾷ οἰκίᾳ· ὡς τινὰ
διέπτεσιν ὁ οἰκοδεσποτὴς καὶ
ἡ οἰκοδεσποινὴ οἷς τισι παρ-
εχόμεν οἱ τέ υἱοὶ καὶ θυ-
γατέρες καὶ σύμπασα ἡ δού-
λεία.

φλγ'. Τὸ τέτων κατοικη-
τήριον (ἢ οἶκον) διαχρῶν
ἀπαραζώνται οἱ τοῦτο κα-
λῶς διατετατοὶ, λευκοβαμ-
νοὶ, γράμμειοι· ἀσφαλὲς δὲ
αἱ θύραι καλῶς κλεισμέ-
ναι, καὶ αἱ θυροὶ ἐκχερῶν τὰς
κεφαλὰς ἢ τοὶ κλάδρα ἔχου-
σαι τὸ τέλ. ὅθεν τῆς εἰσὶν τὰ
ταμίεια καὶ εἰκὸς μεγάλα,
καλῶς διατετατοῦ. καὶ ἢ
ποικίλως χρῶσιν· δηλονότι
ἐν ἀρχῇ (ὅπου συλχεῖται)
οἱ οἰκιστὰς τὸ ὑποκαυστὸν
μὲν τῆς καμίνου ἢ καμνείας·
καὶ τὸ μαζαρεῖον εἰς τὸ ἐτοι-
μάσαι τὰ σιτία· τότε τρε-
κλίον κατοικηθῆς τραπε-
ζικῆς ἀναπληρῶν· καὶ πρὸς
τὸ πρῶτον τὸν βίον, τὸ τα-
μίον σπιτόν· καὶ πρὸς τὸ
νυκτερινὸν ἀνάπαισιν, τὰ
κοιμητήρια· καὶ πρὸς τὰ ἄλλα
things,

if so be they are both single and marriageable, nor too unequal in age, or too near related, lest the nuptials prove incestuous.

737 The man looks out for a woman, fit to be married, (those that are too young, and too stale and old are hardly put off:) one that is of good birth, and civilly brought up, and of an unspotted reputation: whether she hath a good portion, or be handsome, is not so much to be regarded: because a portion (whether she be born to it, or it come by the by) and beauty, are goods transitory: fading, and commonly stir up rivals, of which the one must of necessity suffer a repulse.

738 After he hath fall'n in love with any one, as long as he wooeth her, he is called a suiter (whether he woos her by himself, or by proxie or a match-maker:) and if both those that are about to marry have a father, or mother alive, they act nothing without their parents knowledge: if they be fatherless and motherless, they consult thier guardians.

739 When the lover obtains that his sweet heart may be betrothed to him, the espousals [contract] are celebrated, and the espousing is confirm'd by troth & pledges: and in some places those that are espoused are asked [bidden] publicly in the church, out of the reading pew, that marriages may not be private, in stealth.

740 Then a day is appointed for the wedding, on which (unless by chance there prove a breach) they are

do ambo sint cœlibes, ac nubile, nec prœnimis dispariles ætate, aut senimis tangentes, ne nuptiæ fiant incestuosæ.

737 Maseulus dispicit sibi de fœmella, ad nubendum habili, (nimium juvenulæ, nimiumque exoletæ, & anus, sunt illocabiles:) quæ honeste nata sit, & pudice educata, famaue illibata: utrum insigniter dorata, aut elegans, non adeo curandum: quia dos (sive fuerit profectitia, sive adventitia) & forma, sunt bona transitoria, & excitant plerumq; rivales, quorum alterum ferre repulsam necesse est.

738 Postquam adamarit aliquam, quamdiu hanc procat, vocatur procus (sive prociat per se, sive per pronubum, aut conciliatricem:) atq; si uterq; nupturientium patrimus est, aut matrimus, nihil tentant insciis parentibus: si his orbi, consulunt curatores.

739 Cum amasius obtinet, ut sibi amasia despondeatur, celebrantur sponsalia, confirmaturque desponsatio sponsalitiis arrhis: alicubi etiam proclamantur desponsati publice è suggestu, ne connubia sint clandestina.

740 Tum dies dicitur nuptiis, qua (nisi forte repudium intervenisset) copulantur à paracho, ad

ἡ χίρα, ἐὰν ἀμφοῖν ἀγαμοὶ τι καὶ ὁπίγαμοι ᾖσιν, ἐδὲ λίαν τιλὴ ἡλικίαν ἀνισοί, ἐτ' ἀλλήλοισι λίαν ἀρχισείας· ἵνα μὴ γάμος ᾖ ἀνόσιτος.

ψλζ'. Ὁ ἀρσενικός ἀναζητεῖ ἐαυτῷ τιλὴ σπλῆειαν, πρὸς τὸ γαμεῖσθαι δι' ἀρμοσιν, (ἀνισότηρα, ἀγαν τι ἐξέτιηλοι, καὶ γρυῖς, ἀνέκδοτοί εἰσιν) καλοκαίριος ἔχρυσον δὲ γυνεὺς, καὶ ἀγνώστου τερομύλιω, καὶ πάντως διφρημίζομύλιω μὴ παρεσίμως ὁπίπερικτος, ἢ κομψὴ ἐμελητέον ἐστίν· ὅτι ἡ περὶ ἐξ (εἴτε δὸς ἤδ' ὀνείαν, εἴτ' ἀπ' ἄλλων πινών) καὶ ἡ μορφὴ, ἀγαθὰ ἐστὶ πρὸς σκαίρα, καὶ ἀνεγείρεσιν ὅτι τὸ πλεῖστον ἴδ' ἀντεράσσει, αἶν' ἑτέρων δὸς δοκίμαζέσθαι πᾶσα ἀνδρῶν.

ψλη'. Περγαμύλας πινὰ, ἕως ἀνταύτῃ μνησδύεται, μνηστὴρ καλεῖται (εἴτ' αὐτὸς ἑωπύειον, εἴτε περὶ ἐνὶ τῇ ἡγῶν ἀρμος ἢ χροῖμος) καὶ ἐὰν ἀμφοτέρω ᾖ γαμησόντων πατέρα ἢ χφ, ἢ μητέρα, ἐδὲν διαπερφέσιν, ἀγνοήτων ἤδ' ὀνείαν ὀρφανὸν γονότις δὲ ὁπμεληταὶ σιωπῶν).

ψλθ'. Ἐρομύλας ὁπτινυχόντος, τὸ ἑρομύλιω αὐτῷ μνησευδύει τὰ νύμφια γίνετα, καὶ ἡ μνησεῖα βεβαῖεται τοῖς παρεφέντοις· ἐνταχὺ δὲ οἱ μνησευμύροι ἐκκρύσσονται διωστίως ἐκ τῆ βήματος, ἐφ' ᾧ γάμοι μὴ κρύβοι γίνονται.

ψμ'. Τότε ἡ ἡμέρα τοῖς γάμοις παρεγγίλλεται, ἐν ᾗ (εἰ μὴ τίχ' ὀπείσται γυνετα) σιωδύζονται παρὰ τοῦ πλεῖστον

coupled by the minister of the parish [curate,] to a loving and indissoluble living together: and thus they become man and wife plighting their troth; which solemnitie the friends of both parties do honour: and the bride-men, accompanying the bride-groom; and the bride maids trimming up the bride.

741 After the wedding the bride is led into the house of the bridegroom, and the bridall is kept: and then he receives the name of husband, she of wife: but those who gave their son and daughter in marriage they begin to call father-in-law and mother-in-law; they themselves are call'd by them son in law and daughter in law: (but those that marry out a grand-son or grand-daughter, become grand-father and grand mother-in-law; he that hath married her, a grand-child's husband; she that is married, the grand-child's wife; but the husband's brother, is the brother-in-law; his sister, sister-in-law; the brother's wife, sister-in-law; the sister's husband, brother-in-law; the rest of the married folks kindred become cousins among one another.

742 The common duty of married folks is to perform to one another mutual love and faithfulness, that neither be unkind, or unfaithfull to the other: the duty of the husband is to maintain and protect his wife; and of her again, to apply herself to her partner, and to reverence him.

amicabilem & indissolubilem cohabitationem: atque sic fiunt conjuges jurata pactione: quam solemnitate co-honestant utriusque partis necessarii: & paranymphe, comitantes sponsum; pronubaque concinnantes sponfam.

741 A nuptiis sponsa ducitur in ædes sponfi, fiuntque repotia: & tum iste recipit nomen mariti; illa maritæ: eos vero, qui sibi elocarunt natam & gnatum incipiunt vocare, focerum, & focrum; ipsi ab eis appellandi gener & natus. (Qui vero elocant nepotem vel neptim, fiunt profocer & profocrus: qui duxit, progenes; quæ nupsit, promurus: sed mariti frater, est levir; ejusdem soror, glos. fratris uxor, fratria; sororis maritus, sororius; ceteri conjugatorum cognati fiunt inter se affines.

742 Commune officium conjugum est, præstare sibi mutuo amorem & fidelitatem, ut neuter alteri sit infidus, & infidus: mariti scorsim est sustentare & protegere uxorem; hujus rursum, accommodare se ad consortem, eumque venerari.

τὸ παρ' ἑαυτοῦ, πρὸς φιλικὴν τε καὶ ἀκατάλυτον τὴν συνουσίαν· καὶ ὁμοῦ γοι γίνονται τῇ συνθήκῃ ἐπιμωμοκότις· ὡς παρ' ἑαυτοῦ ὁπποσύνῃ οἱ ἀμφότεροι συνώσιν, οἱ τε παρ' αὐτοῦ, τὸ νυμφίον παρεκκολοῦντες· ἢ τε παρ' αὐτοῦ τὴν νύμφην καλεῖται λαμπρύνει.

ψμᾶ'. Μετὰ τὸν γάμον ἡ νύμφη εἰς τὴν οἰκίαν τοῦ νυμφίου ἀγεται, καὶ τὰ ποτερεῖα γίνονται· καὶ τότε ὁ ἀνὴρ ἀκοιτῇ· λέγεται, ἡ ἑὴ ἀκοιτῇ· τὸν δὲ ἐγκαίμεσαν τὰς τὴν θυγατέρα καὶ τὸν υἱόν, ἀρχονται ἐκτρέφειν καὶ ἐκτρέφοντάς· ἐν αὐτοῖς ὑποὶ ἐκτρέφον γαμβρὸς καὶ νύμφη κλητοί· (οἱ δὲ γαμίσαντες υἱὸν ἢ θυγατέρα, προεκυρῶν καὶ προεκυρά γίνονται· ὁ γαμβρὸς προγάμβρος· ἡ γαμῖσσα προγαμβρὸς· ἀλλὰ τὸν ἀνδρὸς ἀδελφός, δὲ ἀνδρὸς ἀδελφὴ, γάμος· ἡ τὴν ἀδελφὴν γυνή. ἐγκαίμεν δὲ τῆς ἀδελφῆς ἀνὴρ, ἀνδρὸς ἀδελφός· οἱ λοιποὶ ἀρχισείοντες ὁπποσύνῃ προσηκόντες ἀλλήλους γίνονται.)

ψμῆ'. Τὸ κοινὸν προσήκον τῶν ὁμοζώων ἐστίν, ἀλλήλοις παρέχειν ἀγάπην καὶ πίστιν, ὡς ἐδίδετο τῇ ἐτέρῃ ἀπ' αὐτοῦ, καὶ ἀπ' αὐτοῦ· τὸ ἀνδρὸς ἰδίᾳ ἐστὶν τρέφειν καὶ ἐκτρέφειν τὴν γυναῖκα· ταύτης δὲ ἑμπαλιν ἱσαμεύειν· ἑαυτὴν τῷ κοινωγῶν, καὶ αὐτὸν σέβειν [ὀφείλει σέβειν].

C A P. LXXX.

rentes 743. *Actiões puerperæ* 744. & *Obstetricis* 745. & *Nutricis* 746. & *Gerariæ* 747. *Infantis tractatio* 748. *Nomina cognationis* 749. *inter ascendentes* 750. & *descendentes* 751. & *Collaterales* 752, 753. *Officia parentum* 754. & *Liberorum* 755. *Hæreditas colligenda* 756. *legenda* 757. *herciscenda* 758.

he Societie betwixt parent and child.

Parentalis societas.

Ἡ πατρικὴ ἑταιρεία.

743 God bleſſeth thoſe as are married with an offspring, male and female: in ſpeſt whereof, of man and wife they become parents, father and mother.

741 Deus benedicit conjugaris ſobole, maſcula & fœminea: cujus intuitu fiunt è conjugibus parentes; pater & mater.

ψμγ'. Ὁ Θεὸς δὲ λοχεὶ ἐν γαμμιῶν, ἡμεῶν δὲ ἀρσενικῶς καὶ θηλυκῶς γίνονται τοῖνυν ἐξ ὁμοζύγων πατὴρ καὶ μήτηρ.

744 When the time is come at the wife big with child ſhould bring forth, and God ſtriketh away the chance of abortion [miſcarrying,] ſhe is delivered of a little ſon or daughter; (now and then twins, ſeldome three children) and after ſhe hath brought forth ſhe becommeth a woman in child-bed, lying cloſe at home in the time of her child-bed, for fix whole weeks from her delivery.

744 Cum tempus pariendi adest gravidæ uxori, & Deus avertit caſum abortionis, enititur filiolum vel filiulam; (quandoque gemellos, raro teigemios:) & poſtquam peperit, fit puerpera, latitatura domi tempore puerperii, totis ſex ſeptimanis à partu.

ψμδ'. Ὅτι τὴν πύλιν χερὶ παρὲς τῆς γυναικὸς [ἐπιφύρου] γυναικί, καὶ ὁ Θεὸς τῷ ἀμύλῳ δότ' ἐρίφ', ὅν ἢ δυοτάτ' ἐκ τῆς κλῆ' (ἢ δ' ὅτε διδυμὸς, ὀλιγάκις τριδυμὸς) καὶ τίξασα λεχὼ γίγεται, οἴκοι κρυβείσα τῇ τοῦ λοχείας χερὶν, ἐξ ὅλας ἐς δέκα μῆνας ἀπὸ τοῦ τόκου.

745 The midwife takes the little babe, in a warmiſh bath, and gladly, if ſhe ſees it is of a ſound body, and without blemiſh; and layes it in the cradle, being roll'd up & bound in ſwadling clothes; but when it cryeth ſhe rocks the cradle, and lulls it to ſleep.

745 Obstetrix excipit infantulum, tepidulo balneolo, lætanterque ſi videt eſſe corpufculo ſalubri, & abſque navo;) reponitque in cunas, involutum faſciis & reli-gatum; vagientem autem delinit cunarū proſum ruſum agitatione & conſopit.

ψμς'. Ἡ μαιδ' ἔρχεται τὸ βρεφὸς λαμβάνει, λυτῶς ὑποχλινάτω (ἐκ δὲ δέκα μῆνας, ἵαν ὕγιήν τῷ σώματι τῷ βλέπει, καὶ ἀμώμον [ἀσπύλον]) καὶ ſκαρίδι ἐπιθι-σι. ἀπαρτάνοις ἐν τῷ λέντρῳ καὶ ἀναδεδεύθον· κλαῖον ὅ τῇ τῆς ſκαρίδος ἵναι καὶ ἵναι ἀκνησίῃ καὶ δάλγῃ, καὶ χατακοιμά.

746 The gentle mother, (or alſo the hired nurse,) cheriſheth her nurſe-child lying on her lap, hugs it, kiſſes it, buſſes it; and giving it the ſug when 'tis hungry, ſuckleth it, (the babe it ſelf ſucketh;) yet a little while after ſhe fills his belly with pap and chewed meat.

746 Alma genetrix, (aut etiam conducta nutritrix,) fovet ſuum alumnū reclivem in ſinu, amplexatur, oſculatur, ſuaviatur: præbensque ubera eſurienti, lactat (uſio ipſe lactet:) paulo tamen poſt ſatiat pappā, præmanſove cibo.

ψμς'. Ἡ ὃ μήτηρ ἡ γυνὴ ἢ πύλιν (ἢ τρεφὸς) μᾶλ' ὡς ὁ τροφίμον κατεκλινῆν [ἀνακλινέντα] ἐπὶ τὸ κλῆμα, δάλλει, ἀσπύζει. καὶ παρὰ τὴν πύλιν τῷ σώματι παρὰ ἡσέα, γαλακτὸς ἐρίφ' (τὸ ὅτι παρὰ δάλλον θηλάζει) καὶ μὲν ὃ χορτάζει γαλακτὸς ἐρίφ' ἢ σίτοσ' ἀπομαστωμένον

747 The wench that looks
soft, wipes it being fouled
with soft clouts, and wraps it
in little feather-beds, that it
may not catch cold; and of-
tentimes taking it in her arms,
carries it about, that it may
be used to sitting.

748 After suckling they
come to weaning, and from
the cradle to the leading-stool;
that the little child there may
learn to eat more solid meats;
here to go strongly, being a-
bout two yeares old: the re-
mainder of the infant's age is
spent in prattling and playing,
with babies, rattles, and o-
ther baubles: but if it wanton-
ly run up and down, or cry,
they use to fright it with a bul-
beggan, a feigned bugbear.

749 Those that are born
of the same parents, are call'd
natural brothers and sisters:
of the same father only, by the
father's side, the same mo-
ther alone, by the mother's:
the rest proceeding from the
same race, kindred; from the
father's stock, kindred by the
father's side, from the mo-
ther's, by the mother; a step-
father and step-mother have
step-sonnes & step-daughters.

750 The father of your
parent (either of them) is your
grand- [sire] father; their
mother, your grand-mother:
moreover the parents of them,
your great grand father, and
great grand-mother; and
theirs, your great grand-fa-
ther's father and mother; and
theirs again, your great
grand father's father's fa-

747 Geraria abstergit
sordidatum molliculis
lintheolis, & involvit plu-
meis lectulis, ne algeat:
sapiuscule etiam imposi-
tum ulnis circumgestat,
ut adfuescat sessitationi.

748 A lactatione per-
venitur ad ablactationē,
& à cunabulis ad ser-
perastrā: ut condiscat ibi
manducare cibos solidi-
ores; hic incedere fir-
miter, bimulus circiter:
reliquum infantilis æta-
tis exigitur lallando &
lulitando, pupis, crepi-
taculis, cæterisque cre-
pundiis: sed petulanter
evagantem, aut flentem,
solent territare mandu-
co, ficto terribulamento.

749 Ex utroque pa-
rente eodem nati, vo-
cantur germani, fratres
& sorores: ex eodem
patre duntaxat, semiger-
mani; ex eadem matre
tantum uterini: cæteri
venientes ab eadem pro-
genie, consanguinei; è
paterna stirpe agnati, è
materna, cognati: vitri-
cus & noverca habent
privignos & privignas.

750 Pater tui paren-
tis (utriuslibet) est
tuus avus; mater ejus-
dem, tua avia: porro
horum parentes, tuus
proavus & proavia; isto-
rum, tuus abavus & ab-
avia; illorum, tuus at-
avus & atavia; rur-
susque horum, tuus
tritavus & tritavia; qui

ψμζ'. Ἡ δευτέρα παινα
ποδέντα μαλακοῖς ὀδονί-
σπρωγασσι καὶ ταῖς πτε-
ναῖς κλίνας ἐκείει, ὥς
μὴ ψύχεται καὶ πολλὰ
ἐπὶ τῷ βραχίονι κείληται
περιέει, ἐφ' ᾧ τῇ κατακλι-
σθὲν κατεδίζηται.

ψμν'. Ἀπὸ τῆς θηλασ-
[τῆς πηλώσεως] πρὸς δὲ
γαλακτοσίαν ἔρχεται, καὶ δὲ
τῷ σπρωγάνῳ πρὸς καμπτ-
σίγχα ἔρχεται, ἵνα μάθῃ
ἐκεῖ τὰ στενότερα τῶν σιτί-
ων ἐδίδειν. ἐν δὲ ταῖς ἔχ-
βιδάσις [ἐρρωμένως] ἔρρε-
δεν, δις τῆς ὁσόν τοιοῦ-
τῆς νηπιώδους βίης [τῆς νη-
πιότητος] τῷ τραυλίζεν, καὶ
τῷ παίζεν, τοῖς κροσσ-
ομοῖς, τοῖς κροτάλοις, καὶ
τοῖς λοιποῖς κροτοπαιγνίδ-
ιάσιν, τὴν δ' ἀσελγῶς ἀπα-
πλωμένον ἢ κλαίοντα, τῷ
μορμουκεῖα φοβήσας πᾶ-
πλεσμένον ἐκφοβῆν εἰς
δυσιν.

ψμθ'. Οἱ ἐξ ἀμφοτέρων
γονέων γνησθέντες, γνη-
στοὶ ἀδελφοὶ καὶ ἀδελφαί
λέγονται οἱ ὁμοπάτορες μὲν
γον, ἡμωγνῆες οἱ ὁμομήτο-
ρες μόνον, ὁμογαστροὶ οἱ ἄ-
λοιποὶ ἐξ αὐτῶν τῶν γόνων ἐκ
χρόνου, ὁμιόμενες δὲ τῇ
πατρικῇ γένει ἀνέφε-
ρὰ δὲ τῆς μητρικῆς συγγ-
νείας ὁ πατρὸς ἐκ μητρικῆς
προγονος καὶ προγονο-
ἐχες.

ψν'. Ὁ τῷ γονεῖ & πα-
τρί (ἐκ αὐτῶν) πάππῳ &
ἐστὶν ἡδὲ μήτηρ, ἀάμμη &
τέτων δ' οἱ τοκοῖς, προπάπ-
πῳ καὶ προμάμμη & τῇ
δὲ τῷ πάππῳ & δὲ τῷ
μάμμη τῇ δὲ δίσσππῳ καὶ
δισμάμμη καὶ τέτων πά-
ππῳ τῇ τῷ τῷ τῷ τῷ
μὴ οἱ τῷ τῷ τῷ τῷ
καλένται.

her and mother ; those that
we beyond them are called
ancestors.

751 But our children are
son and daughter ; whose
children are our grand son
and daughter ; theirs , our
great grand son and daugh-
ter ; theirs , our great grand-
child's son and daughter ;
hence downward our great
grand-child's grand-son and
grand daughter , our great
grand-child's great grand-
son and grand-daughter ; those
that are beneath them will be
termed our posteritie.

752 In the collateral line,
our father's brother is your
uncle by the father's side ; your
mother's brother , your uncle
by the mother's side ; your fa-
ther's sister , your aunt by your
father's side ; your mother's
sister , your aunt by your mo-
ther's side ; above these are
the great-uncle and the great-
aunt by the father's side , and
our great uncle's uncle , and
our great aunt's aunt by the
father's side , your great uncle
and great-aunt , your great-
uncle's uncle , and your great-
aunt's aunt by your mother's
side.

753 The children of two
brethren are brother's chil-
dren , of two sisters , sister's
children : of brother and sis-
ter , brother's and sisters
children ; but of all these in-
distinctly , cousins .

754 The office of parents
is in common , to attend [take
heed] to their education , that
is , to accustom their children
to painfulness , good behavi-
our , piety ; but to withdraw
them from idleness , slovenli-
ness , (lest they take a habit of
being unclean , uncombed ,

supra sunt , vocantur
maiores .

751 Liberi autem no-
stri sunt , filius & filia :
quorum liberi nobis e-
runt nepos & neptis ;
istorum , pronepos &
proneptis ; illorum , ab-
nepos & abneptis ; inde
sunt , atnepos & atne-
ptis , trinepos & trine-
ptis ; qui infra hos erunt ,
appellabuntur posterii
nostri .

752 In collateralis li-
nea , tui patris frater , est
tuus patruus ; matris
frater , avunculus ; patris
soror , tua amita ; matris
soror , matertera ; supra
hos sunt propatruus &
proamita , abpatruus &
abamita ; proavunculus
& promatertera , aba-
vunculus & abmater-
tera .

753 Duorum fratrum
liberi sunt patruales ;
duarum sororum , con-
sobrini ; fratris ac foro-
ris amitini & matruales ;
sed horum omnium in-
distincte , sobrini .

754 Officium paren-
tum est , atteudere edu-
cationi communiter : hoc
est , assuefacere prolem
ad operositatem , mora-
litate[m] , pietatem : re-
trahere vero ab ignavia ,
morositate , (ne consue-
scent incedere incompti ,

ψα' . Τα ὅ τέκνα ἡμῶν,
υἱὸς ἐστὶ καὶ θυγάτηρ· εἰν τὰ
τέκνα ἡμῶν ἴσονται υἱὸν καὶ
θυγατρί· τέτων , παρ' ἡμῶν καὶ
παρ' ἡμῶν· ἐκείνων , ἀφ' ἡμῶν
καὶ ἀφ' ἡμῶν· ὅτε τέτων εἰσι
δισυμῶν καὶ δισημῶν , τρι-
μῶν καὶ τρισημῶν· οἱ μὲν
τεταὶ γνησόμενοι , ὁπόζονοι
ἡμῶν κληθίσονται .

ψβ' . Ἐν τῇ συγγένειᾳ,
ὁ πατὴρ καὶ ἀδελφός , πα-
τρὶς ἀδελφός [ὁ πατρὶς πα-
τὴρ τοῦ πατρὸς] καὶ ἐστὶ μητὴρ
ἀδελφός , μητρὶς ἀδελφός· ἡ
τῷ πατρὶ ἀδελφὴ , πατρί-
α ἀδελφὴ καὶ ἡ μητρί ἀδελ-
φὴ , μητρὶς ἀδελφὴ· ὑπὲρ τέτων
εἰσι παρ' πατρί ἀδελφός καὶ
παρ' πατρί ἀδελφὴ , ὁ δὲ πατρὶς
πατὴρ καὶ ἡ πατρὶς μητὴρ
καὶ ἡ μητρί πατὴρ καὶ ἡ
μητρί μητὴρ , ὁπόζονοι καὶ
ὁπόζονοι καὶ ὁπόζονοι ἀδελφός .

ψγ' . Τοῖν ἀδελφοῖν δυοῖν
τέκνα ἐξ ἀδελφοῦ ἐστὶ· τῶν
ἀδελφῶν δυοῖν ἀνέμιοι· ἀ-
δελφός καὶ ἀδελφὴ ἀνέμιοι
καὶ οἱ ἐκ μητρὶς ἀδελφῶν
ἀνέμιοι· τέτων ὅ ἀπείτων
ἀδελφός ἀνέμιοι .

ψδ' . Τὸ ὅ τοῖσιν παρ-
οῦσιν ἐστὶ , τῇ ὅσῃ παρ' ὧν
ἀγωγὴ καὶ κοινὰς παρ' ὧν
τῶν ἐστὶ , τὰ τέκνα εἰς ἡσυχίαν
καὶ εὐθείαν , ἀσέβηται· ἀ-
σέβηται· ἀναστέλλειν ὅ ὅσον ἡσυχίαν
καὶ εὐθείαν , (ἢ καὶ μὴ
ἀνομιᾶν , ἀκρίβειαν , ἀλλὰ τὰ
ῥυπαρὰ ἐμδαίνεσθαι ὅσον)

καὶ τὰ ῥυπαρὰ

unwashed, slovenly,) ungodli-
ness: but some fond mothers
are wont to coddle & indulge
their children too much, espe-
cially their darlings, by which
ill course they become disobe-
dient [undutiful], and at
length degenerate.

755 Let ingenuous chil-
dren be obedient to their pa-
rents as a nod; let them a-
void impatience and grum-
bling, and much more dogged-
ness and stubbornness, lest
they provoke them to anger, or
prove a disgrace to them.

756 It is the duty also of
parents, to get an inheritance
for their children: whereof al-
so the after-born [posthu-
mi:] (that is, born after their
father's death) are made par-
takers: but the laws will have
bastards and those that are
unlawfully begotten to be dis-
inherited.

757 If they dye before
their children are grown up,
being to leave behind them
orphans under-age, it is fit
that there be by will appointed
guardians, the guard of those
that have lost their fathers,
who ought to defend them
from injurious persons as they
would their own children; and
when they are to lay down
their charge, to give an ac-
count to their wards, accord-
ing to the inventories, that no-
thing is imbezill'd.

758 When being at age
they divide the goods among
themselves, the partition be-
longeth to the eldest son, the
choice to the youngest, and so
in order: but in some places
the first born is heir of all:
elsewhere the legatees also
goe to law, being not con-

impexi, illoti, squalidi,) impietate: sed quædam
materculæ solent nimis
blandiri, & indulgere fi-
liis, præsertim unigeni-
tis; qua corruptela illi
fiunt immorigeri, tan-
demque degeneres.

755 Ingenui liberi sint
obsequentes suis geni-
toribus, ad nutum; fu-
giant impatientiam &
murmura, multoque ma-
gis contumaciam & per-
vicaciam, ne illis mo-
veant iram, aut sint de-
honestamento.

756 Parentum quoque
est, colligere liberis
hereditatem; cuius par-
ticipes fiunt posthumi
etiam: (hoc est, post pa-
rentale funus nati:) sed
spuriis & nothos exhe-
redes jura volunt.

757 Si præmature de-
moriuntur, relicturi post
se superstites orphanos
minoremnes, addcet
constitui testamento or-
bitatis præsidium, tuto-
res: qui debent vindic-
care ab injuriis perin-
de ac suos; dumque tu-
tela est deponenda red-
dere rationem pupillis,
juxta inventaria, nihil
esse abalienatum.

758 Quum majoren-
nes hertiscunt bona ipsi
inter se, tributio compe-
tit maximo natu, præ-
electio minimo natu, &
sic consequenter: sed
alicubi primogenitus fit
hæres ex asse: alibi le-
gatarum etiam litigant, le-

ἀσέλγεις· πνίς δ' ἢ ἡ μὴ
ἐσθ' ὑποκορῶν· ὑποκορῶν
ἀσ' π. καὶ συγχωρεῖν τῇ
παισὶν εὐδοκίαν, μάλιστα
τοῖς μονογύστοι καὶ τῇ
τῆς τῆς διαδοχῆς ἀπ' ἑαυ-
τῶν, καὶ τὸ τέλος
ἡμῶν.

ψν'. Οἱ ἐλδὶ δ' ἐστὶ τ' π
δὲν τοῖς γονέσιν αὐτῶν
παθεῖς ἔστωσαν παρὲς
νόμον· ἀπληροῦν τε καὶ γρη-
μον, πολλὰ δ' ἢ μάλλον
περὶ τῶν καὶ ἰσχυροῦν νόμων
νῦν, ἵνα μὴ αὐτοῖς ὀργῇ
παροξύνωσιν, ἢ τοῖς αἰσ-
νῶν ἡμῶν, φθιγῶσιν.

ψν'. Καὶ ἐστὶ τὸ τοῦ
ἐστὶ, τοῖς τέκνοις κληρο-
νίαν συλλήγειν ἢ καὶ οἱ
ἕξονοι καὶ τοῦ γένου· (τῷ
ἐστὶν, οἱ μὲν τῶν ἡμῶν
σάντων καὶ εἰς τὸ γένος
ἀλλὰ δ' ἢ τῶν νόμων καὶ
τῶν ἐνὶ νόμῳ αὐτῶν
μ. i.

ψν'. Τοῖς παρὲς νόμον
θνήσκουσιν δὲ νόμον π. π.
ἡμῶν καὶ τῶν νόμων ἀπὸ
παρὸν καὶ διατάξιν τῇ δι-
θήκῃ τῶν νόμων φρεσὶν. τῷ
ὅπῃ τῶν νόμων· ἢ πνίς ὁ εἰς
δὲν ἡμῶν καὶ τῶν νόμων
λῶς ἢ σεαυτοῦ ἀμύνειν· ἢ
ἀλλ' ἢ ἢ ὅπῃ τῶν νόμων
π. π. π. λόγον δὲ π. π.
τοῖς νόμοις, καὶ τῶν νόμων
γὰρ ὅτι, μὴ ἐν ἀπλη-
τῶν.

ψν'. Τῶν ἐρῶν δια-
ρίτων παραδοὶ μεταξὺ ἀλλ-
ήλων, ἢ διαίρεσις τῇ πα-
σὺν τῶν νόμων· ἢ παρ-
αίρεσις τῇ νόμῳ, καὶ
ἐστὶν καὶ ἐστὶν· ἀλλ' ἐστὶν
ὁ νόμος τοῦ γένου καὶ
ἐστὶν ὁ νόμος τοῦ γένου· ἀλλὰ
καὶ οἱ φίλοι τῷ π. π. π.

ated with their legacy, specially if any one depart without making of a will.

gato non contenti; potissimum si quis intestato decedat.

ἐρίζουσι, τοῖς διατημένους
ὡς ἀρκυαῖοι, μέλιστα εἴπε
ἀδίαθῆτως πθναίν.

C A P . L X X X I .

Heri & famuli 759. Mancipia, Vernæ, Liberti 760. Officia herorum & servorum 761.

he society between master and servant.

Herilis societas.

Ἡ δεσποτικὴ ἑταρεία.

759 The family being increased by children (or also lessened) it is necessary that men servants and maid servants should be hired for house-services: in respect thereof the parents become masters and dames [mistresses].

759 Familia per sobolem augeta (vel etiam imminuta) opus est domesticis servitiis conducere famulos & famulas; respectu quorum parentes fiunt heri & heræ.

ψθ'. Τῆς οἰκίας διὰ τὴν τέκνων ἀύξανομένης (ἢ γούνη ἐλαττωμένης) χρὴ ποιεῖν τὰς ἐνοίκους δαυλικὰς τοῦ ἑσπέρειας καὶ τὰς ὑποηρεπείας μισθωτάς· ἀπὸ αὐτῶν οἱ τοκοῦται δεσποταὶ καὶ δεσποινῆς γίνονται.

760 Heretofore [in times past] servants were chosen, or bought, from among captives, and therefore were called slaves; over whom was a power of life and death: the children of servants were viliains [bond-men in like manner remaining in bondage, until they were made free [set at liberty] by an acquittance of the masters, and then they were called free men and denizens: with us that severity is not undeservedly left off: the poorer sort serve being hired with wages, & are counted instead of tenants & retainers under those patrons [landlords] which they have chose themselves.

760 Olim servi legébantur, aut emebantur, è captivis, ideoque dicebantur mancipia; in quos fuit potestas vitæ & necis: servorum nati fuerunt vernæ, similiter in servitute manentes, donec essent facti liberi per manumissionem dominorum, atque tunc dicebantur liberti & manumissi: apud nos rigor iste desit non immerito; pauperiores serviunt conducti mercede, habenturque instar clientum, & clientarum, sub patronis, quos sibi elegerunt.

ψξ'. Πάλαι οἱ δέδοτοι ἐξ ἐλευθέρων, ἢ τοι ἐξ ἀγοραίων, καὶ διὰ τοῦτο ἀνδραποδαίοντο ἐν τοῖς ἐσθλῶς τε καὶ δαυνοῖς δαυλικῶς ἐπὶ τῶν γυναικῶν ἔσται· οἱ δὲ δούλων υἱοὶ οἰκονομῶντες ἦσαν ὡς αὐτοῖς ἐν τῇ δουλείᾳ μένοντες, ἀχρεῖς δ' ἐλευθέρους ἐργάζοντο διὰ τῆς τοῦ δεσποτῶν ἀφίσταστος [ἀπελευθερίας,] καὶ τότε ἀπελευθέρους καὶ ἀφιδέντας ἐλέγοντο. παρ' ἡμῶν ἡ σκληρότης αὐτῇ ἐπὶ αὐτῶν ἀξίαν [ἐκ ἀνάγκης] ἐξέλιπεν· οἱ πενίστεροι δὲ καὶ ἄλλοι [ὑπομεινόμενοι] μισθωταί, καὶ δίκην πενιχῶν τε καὶ πτωχῶν πῶν οἰσιν, ὡς τὸ συνήθως, ἐς αὐτοὺς ἐξελήντο.

761 It is the duty of masters to give their servants wages and diet; and to give them the tasks of their labours every day; and to call to come and see whether every one doth what he ought, and how? (in a larger family offices [places] also are set so that one is a porter

761 Herorum munus est, præbere famulis mercedulam & alimoniam; & distribuere pensam laborum quot diebus; sed & intervifere, an quisquis agat quod debet, & quomodo? (In majori familia officia quoque distribuuntur, ut

ψξα'. Τὸ τοῦ δεσποτῶν οὐρεσθῆναι ἐστὶ, τοῖς δούλοις μισθωτάριον καὶ τροφὴν παρέχειν καὶ τὸν τακτικὸν πόρον καθ' ἡμέραν διατίμειν· ἀλλὰ καὶ καὶ ὅπου σκοπεῖται, οἱ διατεταμένοι καὶ οἱ δύνανται πῶς· (ἐν τῇ μεγάλῃ οἰκίᾳ καὶ τὰ καὶ ἀλλοτρίως διατίμειται, τὸ ἀλλοτρίως δὲ θεωρεῖται, ἔσται.)

[door-keeper], another is a drudge, a sweeper, a foot-boy &c. but it is the duty of servants, to love and honour their masters; and faithfully to discharge the works imposed on them; and to prevent inconveniencies; and to live peaceably with their fellow-servants; nor impudently to chat &c. unlesse they would be dealt with [handled] like slaves.

alius sit janitor, mediastinus, scoparius, pedisequus, &c.) Servorum autem est, diligere heros, ac honorare; fideliterque exsequi demandatas operas; & praeavere incommoda; & vivere concorditer cum conservis; nec oggannire impudenter, &c. ni velint tractari serviliter.

μισοστέλλω [μισούλιον, σαρπητῆρα, ἀκόλουν, κλ.] δέλων δέ ἐστι, τὸν δεσπότην ἀγαπᾶν τε καὶ τιμᾶν καὶ πιστῶς τὰ ἐπιταλόμενα ἐργάσασθαι, καὶ τὰ αὐτοῦ μυστικά φερόμενα ἀποκρύπτειν, καὶ ὁμοφρονῶς μὲν τῷ δεσπότην συμβάλλειν διατρέχειν μηδὲ ἀναιδέως ὁπκνυζέσθαι, κλ. εἰ μὴ δὲ οὕτως δέλων μεταχειρίζεται.

C A P. LXXXII.

Familia mutationum cause 762. migratio 763. Divortium 764. Adoptio & exheredatio 765. Redintegratio imminuta familiae 766.

Domestical changes.

762 Now and then there is made a change of the household state; when either the habitation it self is removed, by departing to some other place; or the cohabitation of those that are of the family is broke up.

763 For if the family increaseth, that one house cannot hold it, or one place maintain it, or the bettering of ones estate is hoped for elsewhere, they remove from thence to another place, packing up their moveable goods, and carrying them along with them; but selling [putting off] those that cannot be remov'd.

764 Now and then the adultery of either of them parteth man and wife, so that there is a divorce between them, but it is a base thing, to put away a wife for no reason, only because he doth not like to live with her in marriage.

765 Some having no children adopt strangers; who are called adopted children; and become heirs by right of adoption; again others disin-

Oeconomica mutationes.

762 Fit interdum immutatio status oeconomici; cum vel habitatio ipsa transfertur, per migrationem alio; vel dirumpitur cohabitatio familiarium.

763 Nam si familia increfcit, ut eam nequeat capere domus una, aut sustentare locus unus, vel speratur aliubi melioratio rei familiaris, commigratur inde aliorum, convasatis reculis mobilibus, & translatis una; immobilibus autem divenditis.

764 Conjuges interdum sejungit adulterium alterutrius, ut fiat inter ipsos divortium: sed barbaries est, repudiare nuptiam nulla de causa, tantum quod displiceat cum illa degere vitam connubialem.

765 Quidam improles adoptant extraneos, qui dicuntur filii adoptivi; suntque haredes jure adoptionis, rursus

Αἱ οἰκονομικαὶ μεταβολαὶ
ψξβ'. Ἐστὶ ὅτι γίνεται τῆς οἰκονομίας μεταβολή, ὅτε εἴθ' ἡ αὐτὴ οἰκία ἀλλοτρίᾳ μεταφέρεται διὰ τῆς μετακινήσεως, εἴθ' ἡ τῆς οἰκίας συνολή τις διαρρήγνυται.

ψξγ'. Ἐάν γὰρ ἡ οἰκία αὐτὴ ἐάνηται ἕτοις, ὥστε τὸν ἐν οἴκῳ ἔχοντα οἶον τε εἶναι λαμβάνειν, ὃ τόπον ἕνα βασίζεσθαι, ἢ τοῖς ἡ τῆς οἰκονομίας βελτιώσεως ἀλλήλῃ ἐλπίσιντα ἀποβῆναι ἄλλοτε μετακινήσεται, ὥστε χερσὶ τῶν οὐκ ἐν οἴκῳ συσπιδασμένων τε καὶ αὐτὰ μετασπιδέντων ὥστε ἀμετασπιδέντων πωληθέντων.

ψξδ'. Τοὺς ὁμοζύγους πῶς ἐκαστέρῃ μοιχεύει ὁπκνυσιν, ὥστε ὁποσάσις γίνεται, ἀλλὰ γὰρ βαρβαρὴ καὶ ἐστὶ τὴν γυναῖκα εἰς ὁποπέρῃ μιν, μόνον ὅτι ἀπὸ ἀρεσκείας τὸν βίον γαμικὸν μετ' αὐτῆς διαρρήγνυται.

ψξε'. Ἀπαίδες πινες ἄλλοις εἰσποιοῦσιν, οἱ ὧν εἰσποίντες [ὑπόθετοι] λέγονται, καὶ τῇ τῆς ὑποδοσίας δίκῃ κληρονομαί γίνονται.

erit their sons, for uncivil
actions : yea and turn them
out of the family.

766 And then the parents
they ceaseth by disinheriting
or releasing of a son, as also
the putting forth of a daugh-
ter; but the masters, if the
servant resign [give up]
their service, or we put selves
out them away : but when
widowed persons are mar-
ried again, or a foreign issue
is adopted; or a rennue of
new servants entertained
there the change is made good
by an exchange.

alii exheredant filios,
propter facta propudio-
lia : imo & abdicant è fa-
milia.

766 Atque tum ces-
sat officium parentale
per abdicationem vel e-
mancipationem filii, sic-
ut & elocationem filia:
herile autem, si famuli
resignant servitium, aut
nos ipsi renunciamus
eis : sed cum conjugium
reiteratur à viduatis, aut
adoptatur alienigena pro-
les; aut adsciscitur no-
vum familiæ iuniorum; ibi mu-
ratio pensatur permuta-
tione.

την αὐτὴν ἀλλὰ διὰ τῶν
αἰχ' ἐργῶν ἐόντων ἀποκλη-
ρεῖται καὶ τοὶ καὶ ἀποκηρύττε-
σιν [ἀποκρίνεται].

ψξς'. Καὶ τότε τὸ πατρὸς
καὶ πατρὸς ἀπολήγει διὰ
τῆς αὐτῆς καὶ ἀποκηρύξεως ἢ τοῦ
χειραφέτους, ὡς περὶ καὶ τῆς
τ' ἀγαθῆς ἐκδοσῶς : τὸ δὲ
δεδοτικόν, ἂν οἱ οὐκ ἐταί
ἀπολείπῃσι τὴν κατὰ τὴν
ἡγῶν μὲν αὐτοὶ ἀφ' ἐκείνου
αὐτῶν ἰσχυρῶν ἀναλαμ-
βάνειν ὁππῶς ἐὰν τῶν
καὶ καὶ ἀποκρίνεται, ἢ ἐκδοσῶν
ἡγῶν ἀλλόκλητον, ἢ καὶ
ἐκδοσῶν ἐκδοσῶν : οὐκ ἔστι
μεταβολὴ τῆς μεταβολῆς αὐ-
τῆς ἀλλὰ καὶ.

C A P. LXXXIII.

Respublica quid & ad quid 767. requisita ejus 768. Forma triplex 769.
Urbis requisita tria 770. Securitati cohabitantium quomodo prospiciatur
771, 772. quomodo amœnitate 773, 774. quomodo commoditate 775.
Edificia publica quæ 776, 777. Fori diversa 778. Opificinarum locus 779.
Aqueductus 780.

Policie : where the sur-
vey of a citie

767 The bringing of many
families under one govern-
ment, is call'd a common-
wealth : instituted therefore,
that all may live peaceably,
and do their business [manage
their affairs] unhindered.
Nor the more powerfull oppress
the weaker.

768 For this purpose there
is need of 1. the uniting of
dwellings; which if less, is
call'd a village; greater
[larger,] a town; greatest,
a city. 2. the bounding of or-
ders degrees, that some may
rule, with authority and ju-
risdiction; others be kept un-
der, with subjection and obe-
dience. 3. certis laws, by
which all and every one are

Politia : ubi iustitiam
urbis.

767 Respublica dici-
tur, reductio familiarum
multarum sub regimen
unum : instituta eo, ut
omnes queant degere
tranquille, & agere sua
inpræpedite, neque po-
tentior opprimat imbe-
cilliolem.

768 Ad hanc rem opus
est 1. adunatione domi-
ciliarum; quæ minor,
appellatur pagus; major,
oppidum; maxima, urbs.
2. Limitatione ordinum,
ut alii præsent, cum pote-
state & jurisdictione;
alii subsint, cum subje-
ctione & obsequela.
3. Certis legibus, quibus
omnes & singuli colliga-

Ἡ πολιτεία ὅπερ τῆς πό-
λεως ὁππῶς λέγεται.

ψξζ'. Τὸ κοινὸν λέγεται
ἢ τῶν πολλῶν οἰκῶν ἐκ-
μὴν τὴν ὁππῶς ἀναγωγῇ
εἰς τὸ διατεχθῆναι, ὡς
ἀπαντας ἀδελφῶς διαζῆν
οἷος τε [ἢ] καὶ τὰ αὐτῶν ἀν-
εμπόδως διατεθῆναι,
ὥστε τὴν ἀντιφρονῶν τῶν
δυνατωτέρων κατεχέσθαι.

ψξη'. Πρὸς τὸ δεῖν αὐ-
τῆς τῶν οἰκιστῶν ἐκδοσῶν
ἢ τῶν μικροτέρων ἐκδοσῶν
πᾶν ἐνομάζεται μείζων,
καὶ μὲν μέγιστον, πόλιν δὲ τῶν
τῶν πόλεων [καταστάσεων]
ἀπορισμὸς, ἐφ' ᾧ ἄλλοι μὲν
ὁππῶς, μὲν δὲ δυνατωτέρων
καὶ δικαιοσύνης, ἄλλοι
δὲ ἐκδοσῶν μὲν τῆς ἐκ-
δοσῶν καὶ ἐκδοσῶν
γ. τῶν πολλῶν, εἰς αὐτῶν
ἐκδοσῶν.

bound together into one body.

769 There is a threefold form of government; for in some places 1. the common people [commonalty] governeth the commonwealth, changing amongst themselves the offices by turns, and is called a democracy or State: 2. in other places the chief men [best sort] rule, and it's called an aristocracy: 3. in other places one alone is supreme, and it is called a monarchy.

770 Let us take a view of a citie: where it is required that people may dwell safely, pleasantly, conveniently.

771 Fortification serves for safe dwelling: when on the outside the towns are surrounded with walls, trenches, rampiers of earth, yea and palisadoes [stake-works:] between which there is a space: but on the inside a parlew, whereby the citizens have passage to the town-walls: lastly, in higher places watch-towers, in which the citie centinels keep centry, and the watchmen watch.

772 They are wont to fence the gates with two-leav'd doors, (and moreover with portcullices hanging over head,) and to secure them with bridges (either fast or to be drawn up [draw-bridges].)

773 The sweetness of the situation, and a fine prospect, and the adornings of the towers, and at length a neat building of the streets make it a pleasant dwelling: to wit, that the chief streets, (having on both side houses joined together) be large; although the lanes [allies] crossing one another are most commonly

ti sunt, in corpus unum.

769 Forma regiminis est triplex; quippe administrat rempublicam 1. alicubi plebs ipsa, permittans inter sese officia per vices, diciturque democratia: 2. alicubi optimates, diciturque aristocratia: 3. alicubi potitur rerum unus solus, diciturque monarchia.

770 Circumvisamus urbem: ubi quaritur, ut habitari queat tute, amœne, commode.

771 Tutæ habitationi servit circummunitio: cum oppidis extrorsum circumdantur moenia, fossæ, valla, imo & valli: inter quos intervallum est, introrsum vero pomerium, qua civibus datur accessus ad munimenta: tandem locis editioribus speculæ: in quibus civici excubitores excubant, vigilesque vigilant.

772 Portas solent pre-munire bipatentibus valvis, (& dein super impendentibus cataractis) obsepique pontibus (seu stabilibus, seu subduclilibus.)

773 Amœnam habitationem facit amœnitas situs, & elegans prospectus, & decora menta turrium; tandemque nitida inædificatio platearum: nempe ut primarii vici, (habentes utrinque contiguas ades) sint amplius licet juxtim transcurrentes angustius, sint ut pluri

πικρῆ καὶ ἐκαστοὶ εἰς μίαν σωματικὴν συνδυσμύουσι).

ψξβ'. Τὸ τῆς πολιτείας εἶδος τριπλῶν ἐστὶν: πρῶτον δὴτα διοικεῖ α'. ἐνιαυτοῦ ὁ δὴμος αὐτὸς, ἀνταλλάσσας τὰς ἐξουσίας, καὶ δημοκρατία λέγεται: β'. ἐνιαυτοῦ οἱ μεγιστάνες, καὶ ἀριστοκρατία ὀνομάζεται: γ'. ἐνιαυτοῦ εἰς μίαν κρατεῖ, ἢ μοναρχία καλεῖται.

ψδ'. Περισκεψάμεθα τὴν πόλιν, ὅπως ζυγείται, ἀσφαλῶς, ἡδέως, ὅπως δέεται ἐροικεῖν.

φσα'. Τῇ ἀσφαλεῖ οἰκίῃ τὸ ἀσφαλές, ὡς καλεῖται, ὅτι τὰ ἀσθενήματα, καὶ χεῖρας, καὶ κεφαλὰς, καὶ χεῖρας ἐχρῆσιν, αὐτὴ μεταξὺ διάστημα καὶ τῆς πόλεως, ὡς τὸ ὑποτέχον τῶν πολιτῶν, ὡς ὁχυρόμαχον, τὸ πολεμικόν: τὸ τελευτῶν ἐν τοῖς ἰσχυροῖς τοῖς σκεπταῖς, ὅπως οἱ πολοποιοὶ φερόντες φερόσι [πολεμικοῖς], καὶ φύλακας ἀγρυπνεῖσι.

φςβ'. Τὰς πύλας δικλίεσσιν εἰσάγει, ὡς ἀσφαλές, ὡς αὐτὸς τῶν κατωρράτων κλίμας ὅπως κρεμνύται, καὶ τὰς γέφυρας (εἰς τὰς σιμαίνας εἰς ὅπως κρεμνύται [κρεμνύται]) ἀσφαλῶς.

φςγ'. Τερπνὴν τινὲν οὐκ ἔστιν ἡ τῆς χώρας τερπνότης ἀπὸ τῆς θέας, καὶ ἡ κομψὴ ποσὶς, καὶ τὰ τῆς πόλεως καλλωπίσματα, καὶ τὰ τελευτῶν ἡλαρποῦ τῆς πολιτείας ἀποκοσμοῦσα: δηλοῦν ὅτι ἡ ἀρχὴ ὅπως ἔχει [ἀρχὴ] ἔχει αὐτὴν ἀμφοτέρωθεν δισωαφῆς ἐξ ὅπως ἀμφοτέρωθεν οἰκίματα) ἀσφαλεία [ἀσφαλεία] ὡς, καὶ ὡς οἱ ἀρχαῖοι διδύμους ἀμφοτέρωθεν ἀσφαλείας παρὰ τὴν πόλιν.

harrows, and impassable. mum angusti, & impervii.

774 Let the fore-parts of the houses be passable with pent-houses built before them, that there may be a dry passage in wet weather; but the broad Streets themselves paved with Stones, that the walks be not miry [dirty.]

778 A city is conveniently inhabited, being seated in a wholesome place (not near fennes, that breache forth poison) and that is well furnished with all necessaries; for example sake, with public buildings; and water coming in of it self, and victuals, wood, &c. easie to be had.

776 Public buildings are; a court for the meeting of the senate; a town-hall, for pleading of tryals; (with a prison [goal] neer hand, for the keeping close of offenders:) a treasury, and an arsenal [armory,] for keeping of the publick money and arms: schools, for the training up of youth; churches, for religious assemblies; finally, baths, several according to the severall sex: where they that are to wash put off their clothes in the shifting room, to be kept by the keeper of the wardrobe, and they go in with an apron girded before them.

777 Next are, the rece-
ptacles of beggars, alms-
houses; and of the sick, ho-
spitals; and hospitals for
orphans, for the maintaining of
poor fatherless children, (or
foundlings, if any such shame-
full thing be done any where)
and guesthouses for the en-
tertaining of foreigners; and
inns, where strangers may

774 Anteriora domuum sint pavia, præstru-
ctis porticibus, ut pa-
teat siccus transitus tem-
pestate pluviosa: placeat
vero ipsæ strætæ lapidi-
bus, ne ambulationes
sint lutosæ.

278 Commode habi-
tatur urbs, sita loco salu-
bri (non ad palustria, vi-
rus exhalantia) & cul-
bene prospectum est
omnibus necessariis; ex-
empli gratia, publicis æ-
dificiis & ultro affluente
aqua, & facile parabilibus
victualibus, lignis, &c.

776 Publica ædificia sunt; curia, pro conventu senatus; prætorium, pro exercendis judiciis; (cum adstructo carcere pro custodia delinquentium;) ærarium & armamentarium, pro asservando publico ære & armis; schola, pro exercenda juventute; templa, pro religiosis conventibus; tandem balnea, diversa pro diverso sexu: ubi lauturi exuunt vestimenta in apodyterio, custodienda à vestispicio, ingrediunturque præcincti castula.

777 Dehinc sunt, pto-
chodochia, recepracula
mendicabulorum; & no-
foemia ægrotantium; &
orphanotrophia, pro e-
nutriendis misellis pu-
pillis, (aut expositis,
scubi probra ista sunt);
& hospitalia (xenodo-
chia) pro introducendis
hospitibus peregrinis;

lodge; or also victualling-houses, where meats may alwayes be found ready drest; as also drink [beer] in ale-houses and taverns.

778 There ought to be very many markets in a populous city for things to be sold; and distinct in places, that you may know where to look for anything; to wit here a beast-market (for horses, oxen, swine;) there an herb-market, fish-market; flesh-market [shambles, &c.] finally in another place a rag-market, where the brokers sell their pelf [lumber] and rags; but flouers, clothes trimmed up again [new-turkized,] if they that go up and down cannot sell them.

779 Shops that have any filth or noise, are placed best in the suburbs; as butcher's shops, forges, and the filthy stalls of cobblers, and the loud shops of smiths [farriers:] but the common draught houses [jakes] and privies [houses-of-office] in by-corners.

780 Water-courses are made by the water-engineer, either by open trenches [gutters,] or close pipes brought [convey'd] from mountain springs, and pouring out the water up and down into conduits: for want of spring-water, river-water is let out with drawing engines; or wells are digged, the brink being surrounded with a verge; from whence the water is drawn with buckets [scoops,] (or pitchers;) either with a hook, or a screw, or a snipe, or a pump: where there is none of these to be had, a cistern is set in a low place, into which rain-water flows thorough gutters [spouts,]

atque diverforia, ubi advenę divertant; vel etiam popinæ, ubi edulia semper reperiantur parata; sicut & potulenta in cauponis & œnopolis.

778 Fora debent plura esse in populosa civitate pro venalibus rebus; & distincta locis, ut scias ubi quid quæras: nimirum alibi forum pecuarium (equarium, boarium, suarium;) alibi olitorium, piscatorium, carniarium, &c. alibi deniq; scrutarium, ubi scrutarii venditant scruta & ablecta; mangones autem interpolatas vestes, si quas circuitores vendere non possunt.

779 Opificinæ habentes aliquid sordium, aut strepitus, optime locantur in suburbio; ut lanienæ, ustrinæ, fordescentesq; officinæ cerdonum, & strepitantes fabrorum: cloacæ vero & foricæ in recessibus platearum.

780 Aquaductus fiunt ab aquilege, seu per aperta incilia, seu per occultos canales, derivatos è montanis scatebris, & effundentes aquam hinc inde in castella (aquaria:) in defectu montanalis aquæ, fluvialis diffunditur tractoriis machinis; aut effodiantur putei, circumdati oras crepidine: unde aqua hauritur situlis, (aut urnis;) sive uncino, sive girgillo, sive tolennone, sive antlia, ubi ne quidem talium copia est, constituitur cisterna depressiore loco, in quam pluviales aquæ confluant per collietas.

ὀπανεῖα, ὅπου τὰ ἐδώδιμα εἰσὶν ἀπαρτῶν ἀρχαὶ καὶ οἱ ἀπότοι ἐν τοῖς καπηλείοις & οἶνοπωλείοις.

ψοῖ. Ταῖς ἀγοραῖς ἐν τῇ πολυανδρῶν πόλει πορὶ τὰ ἄντια πωλείας εἶναι δεῖ καὶ διακρισμένης τοῖς τόποις, ὥπως εἰδῆς ὅπως ὁ, πρὸς ζήτης· δηλονότι ἀλλὰ καὶ τὸ κλῖνοπωλεῖον (ἵππων, βοῶν, χοίρων) ἀλλὰ καὶ τὸ λαχάροπωλεῖον, ἰχθυοπωλεῖον, κριωπωλεῖον, κλ. ἀλλὰ καὶ τὸ τέλει, τὸ γρυτοπωλεῖον ὅπου οἱ γρυτοπῶλαι γρυτάρια πωροῦσιν οἱ ἡγεμονίαι τὰ κατ' ἔντα μετασκαδίζοντα [ματαχρῆμα,] πζόνια] ἐὰν τίς οἱ πωλοῖ πωλεῖν ἐδύων.

ψοῖ. Ταῖς ἐργαστήρια ῥύπαντα καὶ κλύματα πῖχοντι, ἐν τῇ πορτασίᾳ ἀριστῶς καὶ τὰς ὅς τὰ κρεατώλια, τὰ κρεατήρια, καὶ τὰ ῥυτῶν τὰ βυρσοποιῶν δημιουργία, καὶ τὰ τέλει κλόνων κλύματα· οἱ δὲ ὑπόνομοι τὰς ἀφιδρόνες ἐν δασυτάτοις.

ψοῖ. Αἱ ὑδραγωγίαι ὑπὸ τῇ ὑδραγωγῇ γίνονται, εἴτε δι' ἀκαλύπτων διαύρων, εἴτε διὰ κρυφίων τῶν πολλῶν, ἐξ ὑρειῶν βλυσμένων μεπεχθονόφρων, καὶ τὸ ὑδρὸς ἐνδα ἐνδα εἰς τὰ ὑδροχόα ἐκχρότων ἐν τῇ τῷ πηγῆς ὑδατὸς ἀπορία τὸ ποταμὸν μηχαναῖς ἐκκυσταῖς διαχέεται ἢ γὰρ τὸ φρίαται ἐξ ὀρύσσεται, τὰ χεῖλη κρητῆς ἀφειβελιμῶν ἐξ ὧν τὸ ὑδρὸς χαλπίσιν ἀντλῆς) εἴτ' ὀγκύρω, εἴτ' ὀγκύρω, εἴτ' κληονία, εἴτ' ἀντλησῆς) ἔπειτα τῶν ἀπορία οὐχ ἀρχαί, ἀνδρῶν [λακκος] ἐν τῷ τῷ παρρηγοτέρῳ καὶ ἴσως, εἰς ὃ τὰ ὑπὸ δὴ ὑδατὰ δι' ὀρχῶν [υδροφόων] συρρεῖ.

C A P . L X X X I V .

Boni ordinis in civitate requisita 781. *Civium divisio* 782. *Magistratuum species* 783. *Tribuni plebisarii* 784. *Senatus munia* (& *Dictatoris*) 785. *Opificum curiae* 786. *Civium officia* 787. *Coloniae* & *Municipia* 788. *Magistratuum cura summa circa quid versetur* 789. *Leges* (vincula ordinis 790.) nisi observantur, omnia pessum eunt 791. *Mercatores, Medici, Iudices, Civitati necessarii* 792.

Civil Society.

Civilis societas.

Ἡ πολιτικὴ κοινωνία.

781 That it may be well with all that belong to the city, it is necessary they should be distinguished into certain ranks [orders;] and a certain office [duty] appointed to every one; finally care be taken, that every one doth his own business, or be set to rights, if there be any thing amiss.

782 The order of citizens is, that some be noble, descended of gallant families; some overseers [governors] chosen into the magistracy (either by votes, or lot;) others commons, taking care of private affairs; all to be distinguished by the surnames of their families, and their own Christen-names and by-names.

783 The chief of the magistrates are senators [parliament-men, common-council-men] watching over the publick safety; and praetors [lord-mayors] busied in composing quarrels; and the aediles [surveyors,] the overseers of publick buildings; and tribunes of the commons [sheriffs] taking care that the people be kept in good order, and every college [company] within the bounds of their statutes, and privileges.

784 These tribunes are divided in some places into two, three, four, seven, ten, an hundred men, &c. whose

781 Ut bene sit urbis omnibus, opus est eos distingui in ordines certos; & assignari cuivis certam functionem; provideri denique ut quisque agat sua, aut reorigatur, si quid exorbitationum est.

782 Ordo civium est, quod alii sint patricii, oriundi claris prosapiis; alii ephori, cooptati in magistratum (sive suffragiis, sive subfortitione;) alii plebs, privata curantes; omnes discernendi cognominibus familiarum, propriisque praenominibus & agnominibus.

783 Primores magistratum sunt senatores, invigilantes publicae salutis; & praetores, vacantes litigiis componendis; aedilesque, inspectores publicarum aedium; & tribuni plebis, procurantes ut populus contineatur in bono ordine, & quodvis collegium intra limites suorum statutorum & privilegiorum,

784 Hi tribuni dividuntur alicubi in duumviros, triumviros, septemviros, decemviros, cen-

ψπα'. Εὖ δ' ἔχειται τῷ πολιτῶν ἅπαντα, δὲ αὐτοῦ εἰς τοὺς πινὰς διακρίνειται, & ἰδίαν ἐργασίαν ἕκαστω ὁρῶντι δέδωται· καὶ ὁρῶντι λαβῶν τέλος, τὸ ἕκαστον τοῦ αὐτοῦ ὁποτελεῖν, ἥτοι, εἰάν τι παραβάσων τυγχάνῃ, τιμωρεῖται.

ψπβ'. Ἡ τῶν πολιτῶν τάξις ἐστὶν, τὸ τῶν μὲν ἀπαρχίδας εἶναι, βύρηνες· τῶν δ' ἰερόντες, εἰς τὸ πολιτῶν δόμα (εἴτε χειροτονία, εἴτε ψηφοροσία) ἐκλεχθέντες· τῶν δ' ἄλλων, ὅτι ἰδίων ὁρῶντων μενον· ἄλλα μὲν ἅπαντας δὲ τῶν ἀπαρχίδων ἐπινομιῶν, καὶ ἰδίαις ὁρῶντων τε καὶ ὁρῶντων διακρίνειται.

ψπγ'. Οἱ ἀρχεῖς τῶν ἀρχόντων εἰσιν οἱ βαλόντες, τῇ κοινῇ σωτηρίᾳ παρυπνύντες· καὶ ἐξ ἀπελεύκων τῶν τοῦ ἱεροῦ συνπίδεσθαι ἐν διατάξοντες [ἀελάζοντες] καὶ ἀσυνόμοι οἱ τῶν κοινῶν ἐκδομῶν ὑπόπτοι· καὶ οἱ δήμαρχοι, τὸ τὸν δῆμον ἐν διατάξει συνέχεσθαι, καὶ ἕκαστον τὸ συνέδριον ἐν τοῖς ὅροις τῶν τεταγμένων [δογματικῶν] καὶ ὁρῶντων, ὁρῶντων μὲν.

ψπδ'. Οἱ δήμαρχοι εἰς τοὺς ἐνιαχθεὶς διανεμένοι εἰς δυάρχες, τετάρχες, πενταρχες, ἐπάρχες, δεκά-

office

office it is to make orders [acts] (but is he ratified by the senate?) yet the jurisdiction of these (of the two, three, &c.) lasts no longer, when they continue in the office of the two; (seven, hundred, &c.)

785 Whilest the senate keep their sessions in the court (where the list of the senators [parliament-roll] and the register-book of the citizens and the city-records are kept;) the consul [major] (that yearly presides for direction, or the proconsul under him) proposes things to be debated [advised on]; the consulars [aldermen] give their opinions [votes]; the recorders [town-clerks] sitting by decide [make an end of] difficult cases; the notaries set down the things concluded of. (The Romans in desperate cases chose a dictator, who might with absolute power command whom he would, what he would.)

786 Trades-men have their companies [corporations,] and their halls, where a young beginner professing the trade gives a trial of his skill to the masters of the company, and is at length taken into the society; the lowest sort are hirelings, and the rabble rout.

787 It is the part of citizens, to do courtesies for one another; although one be more honourable than another, or both more privilege, that is, be more free from tax and burthens (for some natives [home born] are wont to be exempted; foreigners [strangers] are tributary [pay toll, tax, customs,] and their goods are forfeit.)

tum viros, &c. quorum officium est ferre plebiscita, (sed ad ratihabitionem senatus;) horum tamen jurisdictio (duumviralis, triumviralis, &c.) non est diuturnior, quam in duumviratu, septemviratu, centumviratu, &c. relinquuntur.

785 Dum senatus agit consessum in curia (ubi album senatorium, & matricula civium, & eivica acta asservantur;) consul (presidens directioni annuatim, aut ei substitutus proconsul) proponit deliberanda; consulares viri sententias dicunt; syndici assidentes decidunt intricatos casus; notarii consignant conclusa. (N.B. Romani deligebant dictatorem in desperatis casibus, qui imperitaret absolute arbitrato, quibus vellet, quicquid vellet.)

786 Opifices habent suas sodalitates, suasque curias, ubi novitius professus artificium, exhibet artis specimen curioni. bus, demumque in ordinem recipitur; infima plebs sunt mercenarii, proletarii; multitudo.

787 Civium est, præstare sibi mutua officia; licet alius sit honoratior præ alio, aut magis privilegiarius, hoc est, immunitior à censu & oneribus: (solent enim quidam indigenæ eximii; peregrini sunt vectigales, eorumque bona educa.)

ἀρχαι, ἐκατέρχου, κλ. καὶ διὰ τὸν αἰεὶ φέρειν τὰ πρὸς τὸν ἀντιπάλιν, ἀλλὰ ὡς κεραιδέντα ἐπὶ τῆς χειρὸς αὐτῶν τῶν δικαιοδοσίᾳ (ἢ τοῦ οὐκ ἐπὶ ἀρχόντων, κλ.) ἢ ἐν πολλὰ ἡγεμονίᾳ, ἢ ἐν τῇ ἀναρχίᾳ, ἐπὶ ἀρχίᾳ, ἐκαστὸν ἑκάστου, κλ. ὁποῦνται πάντες. 785. Τῆς βουλῆς [ῥητορίας] συνιστάμενος ἐν τῇ βουλευτικῇ ὅτι τὸ λαὸς καὶ καὶ τὰ γράμματα δημοσία, καὶ ὑπομνήματα τῆς πόλεως; ὁ ὑπάτης καὶ ἐπὶ τῇ ποσειδάων ἢ τοῦ ἰσχυροῦ καὶ διὰ τὸν αἰεὶ φέρειν τὰ πρὸς τὸν ἀντιπάλιν, ἀλλὰ ὡς κεραιδέντα ἐπὶ τῆς χειρὸς αὐτῶν τῶν δικαιοδοσίᾳ (ἢ τοῦ οὐκ ἐπὶ ἀρχόντων, κλ.) ἢ ἐν πολλὰ ἡγεμονίᾳ, ἢ ἐν τῇ ἀναρχίᾳ, ἐπὶ ἀρχίᾳ, ἐκαστὸν ἑκάστου, κλ. ὁποῦνται πάντες. 786. Οἱ ἱεράται τὰς ἱερὰς καὶ τὰς ταμειαίας συνιστάμενοι ἔχουσιν, ὅπου ποσειδάων τινος, τῶν καὶ πύχλων ἔργων οἱ ὁποῦνται ὁποῦνται, ὅτε τέλος εἰς ταξὶν λαμβάνουσιν. ὁ καὶ τὸ πάρος δὴ μὲν οἱ μισθωτοὶ καὶ δημοτικοὶ εἰσι. 787. Τῶν πολιτῶν ἐστὶν, καὶ ἀλλήλους εἶναι καὶ ἀλλήλους ἀντιδοτέον, ἢ τοῦ μὴ καὶ ποσειδάων, τῶν ἐστὶν, ἐπὶ τῇ μισθωτικῇ καὶ ἢ ἀρχὸν ἐκδοτέον. οἱ καὶ ἐπὶ τῇ δυνάμει αὐτῶν ἐξαιρέτως εἰσάγουσιν. οἱ ἢ ξένοι [αὐτοὶ καὶ] κλυῶσιν τέλος, καὶ τὰ ὅντα αὐτῶν πρὸς τὸν αἰεὶ φέρειν.

788 When the citizens grow few, new denizens are taken in; when they are too many, a colony [plantation] is sent into some other place, that of them and other incomers, there may be made a new corporation borough.]

789 It is the duty of magistrates to see, that the commonwealth receive no damage; which would be, if they should permit 1. any of the citizens to live idly; nor look after their business: 2. or to clothe himself beyond his state, or by other debauchery to spend his patrimony: 3. or again to get's living by evil courses, & to take from others their own: 4. or if any should allow of publick naughtiness, revells, riots, carousing, brothel-houses, stews, the corruption of youth: 5. or if they should distribute publick offices according to persons, not according to their ability [finesse:]: 6. and wink at all disorders: 7. and should not supply others in the rooms of those that are deceased: 8. or not give out salaries to them who serve the publick.

790 For in well governed commonwealths, for all things there are 1. severe [strict] lawes, not easie to be changed, much lesse broken, (as those of charges, and of the prizes of things, and the wages for workman-ship, &c. that none be outlaw or lawless, or may defraud [cheat, cozen] another;) and 2. a just execution on those that violate the lawes, without respect of persons: and 3. for that end, yearly examinations, where everyone is compel'd to give

788 Quando cives rarehunt, admittuntur novi municipes: quando superabundant, colonia emittitur alio, ut ex illis aliisque convenis, fiat novum municipium.

789 Magistratum est videre, ne respublica capiat quid detrimenti: quod fieret, si permetterent 1. quenquam civium vivere otiose; neque advigilare suis rebus: 2. aut vestire supra statum, aliove luxu prodigere patrimonium: 3. aut rursus facere quæstum malis artibus, & aliis præripere sua: 4. aut tollerent publica inhonestamenta, commessationes, popinationes, ganeas, lupanaria, labem juventutis: 5. aut distribuerent publicas functiones secundum personas, non secundum aptitudinē: 6. con- niverentq; ad omnia præpostera: 7. & non sufficerēt defunctis alios: 8. aut non contribuerēt salaria iis qui ministrāt publico.

790 Enimvero in bene constitutis rebuspublicis ad omnia sunt 1, severæ leges, non facile novandæ, nedum temerandæ, (ut sumptuariæ, & de pretiis rerum, & manupretiis, &c. ut ne quis exlex, aut illex sit, possitque defraudare alium;) & 2. justa exequutio in violatores legum, sine prosopelesia: eoque 3. anniversaria examina, ubi quisque cogitur red- dere rationem, qua ra-

ψτη. Τῶν πολιτῶν ὥσπερ νιζομένων, οἱ καινοὶ πορὸς δέχον· ὑπερπλεονάζοντων δὲ ἀλλοτρίοις ἐτοικίαι δοπο- σέλλεται, ἐπ' ᾧ ἐκ τῶν καὶ ἄλλων συνηλόντων, καὶ νή- τις κομὸς πολεὶς γήρυτο.

ψπδ. Τῶν ἀρχόντων ἐστὶν ὅπως ἐπιβλεπεῖν, ἵνα τὸ κοινὸν ὁλὸκληρον ὑπάρχῃ· ὅ, τι μὴ γήρυτο, ἐὰν ἐωπῇ, α'. ἐξα- ρσον τὴν πολιτῶν ὁκνηρὸν βίον διὰ γιν [ῥαξωνδύειν]· μὴ δὲ τοῖς ἐαυτῶν πορταγρυ- πνεῖν β'. ἢ τοῖς ἐαυτῶν ὑπὲρ τῶν τάξιν ὅπως ἡμῖν, ἢ τὴν πατρῶαν ὑσίαν ἄλλῃ τινι ἡδοναθείᾳ διασκορπίζῃν· γ'. ἢ γιν τὴν φωνηραῖς τέχναις καρδαινῃν, καὶ τοῖς ἄλλοις τὰ αὐτῶν ἐπιλέπειν δ'. ἢ τοῖς κοινῶς τὰς ἀρχαιοσύνας ὅπως ἐπιποσι, κόμους, ἀσω- τίας, ἐπιπαιῖα, πορνεία [πορνοδοσκεία], τῆς νότη- τος ὁλερρον· ε'. ἢ τοῖς τὰ δη- μόσια ἔργα διανέμωσι καὶ τὰ πορσωπα, καὶ τὴν ὅπως- τηδεότητα· σ'. καὶ παρὰ- βλέπωσιν ἅπαντα τὰ ἀντε- σταμύρα [πορδύσεα]· ζ'. ὅ, μὴ ὑποῖαλλωσι τοῖς τε- θνηῶσιν ἄλλως· ἢ γιν μὴ δοποδίδωσι τὴν μὲν τοῖς τῶ κοινῶν ὑπομαρῶσι.

ψζ'. Καὶ ἀντίτοι ἐν τῇ δὲ τὰ- κλοῖς πολιτείᾳ πορὸς πάν- τα εἰσι α'. οἱ νόμοι ἀκριβεῖς καὶ ῥαδίως καινοτομέμενοι πολλῶς ἥπρον ἀδετέμενοι, (ὅς) πορὶ τὴν δαπανῶν, πορὶ τὴν τι- μῶν καὶ μεδων, καὶ ἵνα μὴ τις ἐκνομῇ, ἢ ἀνομος ὑπάρ- χῃ, ὅ, οἷός τε ἢ ἄλλων δοποσε- ρῆν· καὶ β'. ἢ δικαία εἰς πορ- ξίς ὅπως τῶν τῶ νόμων παρὰ- βάτας, ἀδὺ πορτωταλη- ψίας καὶ γε καὶ γ'. αἱ ἐνταύ- σιαι ἀνακρίσεις [ἐξέτασεις], ὅπως ἐκαστος ἀναγκάζει λό- γον δοποδέναι, τινὰ τῶ πορ- an account

an account, after what manner he gets his living: that none (to his ill) may be idle, or unjust to others; or beg from door to door: nay the magistrate himself if he hath wronged any one, is bound to make restitution.

791 Unless these things
be observed (but especially
that youth be rightly educated
[brought up]) without doubt
there arise: a disorder of af-
fairs, thefts, rapes, robberies,
whoredoms, mutual oppres-
sions, poverty, at length de-
struction, by so much the ea-
sier, by how much the com-
monwealth is more populous
[full of people.]

792 The Special care of magistrates is, in providing the community 1. of the sufficiency of things, and 2. the supports of health, and 3. the administering of justice; the first by merchants, that by physicians, this by judges.

tionē victum quārāt : ne
cui (suo malo) liceat esse
otioso , aut in alios ini-
quo ; aut exercere men-
dicitatem offiatim : imo
etiam magistratus ipse,
si quem expilavit , repe-
tundarum tenetur.

791 Nisi hæc observan-
tur (inprimis autem ut
juventus recte educetur)
subnascitur indubitan-
ter perturbatio rerum,
furta, rapinæ, latrocinia,
meretricia, mutæ op-
pressiones, pauperies,
subversio denique, tanto
facilior, quanto respu-
blica fuerit populosior.

792 Specialis cura magistratuum est, in providendo communitati 1. de sufficiencia rerum, 2. & praesidiis valetudinis, 3. & administranda iustitia: illud per mercatores, istud per medicos, hoc per iudices.

βίον ὁπρὶν ἔτι ὅπως μὴ ἐξ
 ἡ πνε (ἡ αὐτὴ βλάστη) ὅκν
 ρώ (ἔ) ἡ κερὸς ἀλλὰς ἀδιδι
 ἡ πικρὴ δύσως πᾶχεται α
 σκεῖν ἄρδεντα καὶ ὁ ἀρχα
 αὐτὸς, εἰν πνα ὡσεὶ αὐ
 διδμύας ὑπὲρ αἰ

φ4α'. Τῶν ἐφυλατῶ-
 νων, (περὶ τὸν κῆρ' ὅπως
 νεότης ὁρῶς ἐκτρέφει) ἡ
 ὄντων ταρᾶχι ἀναμοιβόλου
 ὑπέρχεται, κλοπή, ἀρπαγή
 λησεία, μαχλοσύνη, πρᾶσι
 ἀλλήλοις κατὰ βίψιν, πενί-
 [πωχεία,] κατὰ βροχὴν τε-
 λος, τὸ σφ' ῥῶον, ὅσα τὸ κο-
 νὸν παλαιάνδρα πότρου ἐν
 πείρῃ.

476. Ἡ ἰδία τῷ ἀρ
 χόντων φρονέειν, ἐν τῇ
 παροικίᾳ τῇ κοινότητι α'. καὶ
 τὸ ὄντων ἰσχυρότητα β'. καὶ
 τὰς φρονέας τῆς κοινότητος γ'. καὶ
 τὸ τὸ δικαιοσύνης διαμέμ
 νται τὸ μὴ δια τέρπειν
 τὸ δὲ δια τὴν πρῶτην, τὸ δὲ δια
 τὴν κριτὴν [δικαίων.]

C A P. L X X X V.

Mercatura quid 793. *quid evehendum vel invehendum* 794. *permutatio*, *perſo* *Moneta*, *Cillybus*, quid 795. *Inſtitutor*, *Tabernarius*, *propala* 796. *Auctio* quid 797. *fraudes in mercando* 798. *Annona* *caritas* 799. *Superpondium*, *Compendium*, *Diſpendium*, quid 800.

MERCHANTS.

793 Because every land
[country] doth not yield all
things, men ought to com-
municate to one another their
goods; those that abound in
one place, by sending them
over to another, and those
things that are wanting here,
by fetching them elsewhere;
although from beyond-sea
places: the name of which
employment is merchandize,
consisteth about the bringing in

MERCATORES.

793 Quia non omnis
tellus fert omnia, debent
homines communicare
sibi sua bona, quæ super-
fluunt hîc, transmitten-
do alio, & quæ defuunt
hic, adfiscendo aliunde,
tametsi è transmarinis
locis: cui negotiationi
est nomen mercatura,
occupata circa investio-
nem & evectionem
rerum; suo & reipu-

ΟΙ ἑΜΠΟΡΟΙ.

ψ' γ'. Ἐπ' ὁμοῦ πάντας
 ἢ ἔχ' ἅπαντα φέρει· ἀλλ'
 ἀνθρώποις τὸ ὑπερχρονίζεσθαι
 αὐτῶν ἀλλήλοις κοινονοῦν· τὰ
 ὧδε σφαιρούμενα, ἀλλὰ χρόνος
 περὶ ἀπέμπονται, καὶ τὰ
 ὧδε ἐλλείπονται, ἀλλὰ χρόνος
 περισσεύοντες, καὶ ὥρην τ'
 μεταπύοντων τύπων ἢ τινα
 ποσότητα τέλει ἐστὶν
 ἐμφορία, ἥς ἔργον, εἰσάγε-
 ρειν τε καὶ ἐκφέρειν τὰ χρο-
 νίατα, πρὸς τ' ἰδέσθαι τε καὶ
 ἀνα-

and

and carrying out of things for the good of themselves and the commonwealth.

794 There are to be brought in (by the help of carriage & shipping) necessaries; which are wanting at home, that the defect may be supply'd; and those that are over and above to be carried out, that they may not without use be spoil'd: this is the chief reason of traffick, which may be most easily exercised in places convenient, to wit, situated near the sea, or navigable rivers.

795 It was a long custome, to change chop wares (such changings are not as yet left off:) afterward brass, (silver, gold) was weighed unwrought [bullion] according to the set prizes of things: at length coyn was found out, that is, money marked with the character of the value, to the end that as well the setting of price and cheapning, as also the bargaining, and paying might the more readily proceed; and now they exchange money by bill of exchange, a very ready way.

796 Merchants of greater credit send their wares to be sold at famous marts [staple-towns:] but sale-men, shop keepers, fair-keepers travel up and down from town to town, and in yearly fairs, or weekly markets, under booths set out their wares to sell, and being sold fold them up in brown paper: pedlars sell off their ware by the high way side, in the streets, in the corners, from house to house.

blicæ bono.

794 Invehenda sunt (ope vecturæ & naviculariæ) necessaria; quæ domi desiderantur, ut defectus farciatur; & quæ supersunt evehenda, ne sine usu depereant: hæc est summa ratio mercimoniorum, exercenda facillime in locis opportunis maritimis puta. aut ad fluvios navigabiles sitis.

795 Diuturnus mos fuit, permutare merces ipsas, cujusmodi submutationes nec dum desinere sunt usurpari:) postea dependebatur infectum æs (argentum, aurum) secundum indicta pretia rerum: tandè reperta est mone-ta, hoc est, æs signatum caractere valoris, quo procedat expeditus tum indicatio pretii, & licitatio. tum contractio. & solutio; nunc etiam cambiunt pecuniâ per collybū, via valde compendiaria.

796 Mercatores majoris nominis mittunt suas merces venundandas ad celebra emporia: sed infitiores, tabernarii, nundinatores, circumcurstant oppidatim inq; anniversariis nundinis, aut hebdomadariis mercatibus, venum exponunt sua sub cadurcis, venditæque involvunt cucullis: propalæ distrahunt sua viatim, vicatim, angulatim, domesticatim.

τῷ κοινῷ ὠφέλειαν.

¶ 794. Τὰ ἀναγκαῖα ἐμπορεῖν δεῖ (βοηθῆσαι τῇ οἰκίᾳ τῆς ναυπηγίας [ναυπηγίας]·) τὰ οἱκοὶ ἐλλείπονται, ἵνα ἡ ἐλλείψις ἐμπληρωθῇ· καὶ τὰ περισσεύοντα ἐμπορεῖν, ἵνα μὴ ἀχρήστως δοτεῖν. ἡ δὲ ἐστὶν ἐκ χειρὸς κλονικῶς λόγος τῶν ἐμπορευμάτων, ὅστις ῥαδίως ἀσκήσῃ ἐν τοῖς τόποις ὅπου τῆδε εἰς, παραλίαις δὴτα ἢ παρὰ τῶν ποταμῶν ποταμῶν καὶ ῥοαί.

¶ 795. Τὸ πολυχρόνιον ἔθος ἦν, τὰ αὐτὰ ἀργεῖα σματὰ ἀνταλλάττειν (καὶ παρὰλλήλως ταῦτα ἀ-χρὺς τετεῖν ἐπὶ χρῶτι)· ὁπότε τετεῖν ἐπὶ τῶν ἀχρῶν κλοῖς χαλκῶς (ἀργεῖος χρυσῶς) καὶ τὰς παρὰλλήλως σματὰς τῶν πρὸς τὸ πῶς, νόμισμα ἀνδρείδην, τὸ ἐστὶν χαλκῶς πρὸς τῶς ἀξίας χαρὰ κληρὶ σιμῆς ἔμφορος, ἵνα δι-χρεστέρως περὶ χωρῆς, ἢ τίς μνηστὴς, καὶ ἀνδρείδης, ἢ τὴ συνδίκη, καὶ ἐκπῆσι· καὶ μῆτοι ταῦτα μεταβάλλει· τὰ χρήματα διὰ κολλύβην, συντομωτάτω τῇ τέρῃ.

¶ 796. Οἱ ἐμποροὶ ἀξιώ-περιτὰ αὐτῶν ἀργεῖα πρὸς τὰ διὰ σημεῖα ἐμπορία· τὰ ἀπεμπολὰς δὲ χρεῖν ἐλλείπον· ἀλλὰ ὅσα ἀλγυκα-πηλοῖ, γρῦν ἀνδρείοι [γρῦν πῶ-λα] ἀγρῶν, καὶ πύλῃς παρὰ-τρέχουσιν, καὶ ἐν τοῖς κατ' ἐπὶ παντοπωλίοις, ἢ τοῖς κατ' ἐ-βδόμαδα ἀγοραῖς, ἐκπῆσαι πωλόντες ἐπὶ τῇ συντομῇ, καὶ τὰ παρὰ σιμῆς να τοῖς καλὺ μῆμασιν ἐν φλῆ-σιν· οἱ περὶ πῶλα καὶ αὐτῶν κατ' ὁδὸς, καὶ ἀλγυκαὶ καὶ γω-νίας, καὶ οἱ οἱ πρὸς σιμῆς.

797 There

797 There is a kind of selling, when things are sold by auction [port-sale:] where the seller sheweth the thing to be sold (by turning it up and down) to the people standing round about, and tells them, what it is worth: then one of the buyers bids a price, another out bids him, by raising the price; until the thing be assured to him that bids most.

798 But because deceits intervene, one ought to be careful in buying, because few traders are content with small gain, most of them get over much, selling those things dear, which they had at a low rate [cheap:] yet least their ware should be undervalued, they swear it cost them so much: or the impostor [cheater] counterfeits old, stale, moth-eaten ware, for new ones: or makes use of false-measures, brasse-money, &c.

799 The dearness of provision grows high ever now and then, or is greater or lesse, according to the abundance [plenty] or scarcity of it: (for that which is rare is dear, and that which is dear is choice:) yet oftentimes the monopolists are in fault, who buying all things up [fore-falling markets,] and rating them afterwards as they please, vex [plague] the community; which never thrives, where monopolies are allowed of.

800 Where the thing weighed is increased with overweight, 'tis call'd surplage: if any thing be added, they call it vantage: but to weigh out liberally, causeth

797 Genus venditionis est, cum res veneunt auctione: ubi venditor ostendat rem promercalem (circumversando eam) circumstanti turbae, & indicat, quanti liceat: tum aliquis emptorum licetur, alius contrahitur, auferendo pretium; donec res addicatur pollicenti plurimum.

798 Sed quia fraudes interveniunt, oportet esse eatum in mercando: quippe rari commercianti contenti sunt lucello, plerique nimium quantum quaerunt, vendentes magni, quae emerant vili; ne tamen sibi res deprecietur, ejurant tantidem constare: aut impostor supponit merces vetustas, obsoletas, situ corruptas, pro recentibus: aut adhibet mensuras fallaces, arofa numismata &c.

799 Caritas annonae ingravescit subinde, aut remittit, pro earundem abundantia, vel penuria: (rarum enim carum, & earum charum:) saepe tamen monopolae in culpa sunt, qui omnia praemerando & postea pro lubitu taxando, vexant communitatem; cui nunquam bene consulitur, ubi monopolia permittuntur.

800 Vbi res deliberata superpondio adaugetur, est appenpix, si quid adjicitur, mantissam vocant: sed expendere liberalius, facit dispendia.

ψζζ'. Γένος τῆς πρὸς ἐστίν. ὅταν τὰ πωρεγμένα δι' ἐπαυξήσεως πωλεῖται, ὁ πωλητὴς τὸ ἀνιπτόν ὅπως κινύσιν αὐτὸ πρὸς ἑαυτὸν: ὁ χυλὸς τῶν πωρεγμένων, καὶ ὁ δὲ κινύς ὅσον ἐστὶ τὸ πωρεγμένον, ἄλλος κινύς τῶν πωρεγμένων, τὸ πωρεγμένον ἐπαυξήσων, ἕως ὅτε τὸ πωρεγμένον πωρεγέται τῶν πωρεγμένων ὑποχυνόμενον.

ψζη'. Ἀλλὰ ὅτι αἱ πωρεγμένα ἐπέχον, διὰ τὸ ἐξ ἀγορῆς ἐν δόλῳ εἶναι, καὶ ὁ δόλος ὅτι ἐμποροῦνται μάλιστα καὶ ἀρκύν, πλεῖστοι τὸ ἀγὰρ τὸ κέρδος ἐπιζητοῦσιν, ἐν τῷ πωρεγμένῳ, ὁ δὲ δόλος ὁρῶν καὶ τὸ πωρεγμένον ὑποχύνει, ἐπομένως τοσούτους ὅσον ἐπὶ τῷ πωρεγμένῳ, ἢ ἂν ὁδοπολόκοι πωρεγμένα ἀγορῆς μαλιστα, ἀπὸ πωρεγμένων, τῇ ὁδοπολοῦσι διαφθαμένα, ἀντὶ τῆς νεοφθορίας, ἢ τοῦ ἀπατηνῶν τοῖς μέτροις, καὶ καὶ ὁδοπολοῦσι μίσχοις, καὶ χρῆται.

ψζθ'. Σποδαίως πολλὰ κινύει ἐμπόρους, ὁ σίτος βαρυτιμώμενος, ἢ ὅτι τὸ αὐτὸ ἐπὶ ἐλαττον ἐλαττωθῇ, δυνάμεις ὅσους (τὸ γὰρ σπένδον βαρυτιμώμενον καὶ τὸ βαρύτιμον ποσοφιλές ἐστὶ) πολλὰ κινύει μὲν οἱ μονοποῦντες, πᾶσι πονηροῖς, οἱ πάντα ποσοφιλῶντες, καὶ μετέπειτα ὡς διαφθορὰ αὐτοῖς τιμωρὴς τὸ κοινὸν ἐνοχλεῖται, ὅτε μὴ δέποτε ὁρῶν ὅπως πωλεῖται, τὸ μονοπωλίων ὑποχύνωνται.

ω'. Τοῦ ζυγιστικίου ἐπιμέτρων ἐπαυξήσων, ἐστὶ πωρεγμένα ἀελλήματα, ἐπὶ πωρεγμένῳ ὅπως πωρεγμένα καὶ λαίττω, ἀλλὰ ὅτι διαφθαμένα, βλάβη ἀπὸ πωρεγμένων πωρεγμένων.

asse, which maketh poor ;
arrogantly, thrift, which maketh
h.

quæ depauperant ; par-
cius . compendia , quæ
opulentant.

ζητητῶ πτωχίζουσιν φα-
δομένως, ὠφέλιμα. τὸ πλε-
τίζον.

C A P. LXXXVI.

dedicorum necessitas 801. & officium 802. Dieta ratio 803. Morbi præ-
notio quomodo fiat 804. & quomodo aggressio 805. Curationis ini-
tium 806. fomentationes, &c. 807. Morbosa materia corpore pellitur
trinis remediis 808. alterantibus 809. evacuantibus 810. roboranti-
busque 811. Soteria & Sotira quid, item valetudinarius, Clinicus, Recidi-
va (pissio) 812. Prescriptionum characteres 813. Pharmacopole va-
sa 814. Medicinas unde paret 815. Chymici operationes 816. & opera,
Decocti, Succi, Balsama. &c. 817. item Iulepi, Syrupi, &c. 818. Un-
guenta, Emplastra, Clysteres, &c. 819. Chirurgi actiones 820, 821.

Physicians with Apothe-
caries and Chyrurgions.

Medici cum pharmacopolis
& chirurgis.

Οἱ ἰατροὶ μὲν τῇ φαρμακο-
πολίᾳ τε καὶ χηρουργῶν.

801 It is true that dis-
eases are got by intemperance:
but this also, that scarce any
one can live so exactly (in
his corruption of things now)
but sickness will happen.

801 Accersi morbos
intemperantia, verum
est: sed & hoc, vix quen-
quam posse vivere tam
accurate (in hac jam re-
rum corruptione) quin
agritudines obveniant.

αα'. Ἐκ τῆς ἀκρασίας
νόσους ἐπέρχεται, δὴλόν ἐστι·
ἀλλὰ καὶ τὸ το, μόλις τινα
ἔτιως ἀκριβῶς οἷόν τι εἶναι
διάγειν τὸ βίον ἐν ταυτῇ τῇ
ὄντων διαθορᾷ, ἀνδρὶ τῆς τῇ
νοσημετῶν ἀπειθήσεως.

802 Therefore the phys-
ician prescribes a diet to those
of health, to the sick medicines.

802 Medicus ergo
prescribit sanis dietam,
agris pharmaca.

αβ'. Οἱ ἰατροὶ γὰρ δια-
τάσσουσιν τοῖς μὲν ὑγιαίνουσιν
δίαιταν, τοῖς δὲ νοσησι φάρ-
μακα.

803 He prescribes a diet
which is the best medicine,
because most secure, and with-
out violence) while he teach-
eth them to moderate their
eat and drink, sleep and
watching, fulness and em-
barrassment, the motions of body
and mind; that none of them
be entertain'd before natural
desire, nor be extended beyond
satiety, nor otherwise apply'd,
when is sitting.

803 Dietam prescri-
bit (quæ est optima me-
dicina, quippe securissi-
ma, & sine violentia)
dum docet moderari ci-
bum & potum, somnum
& vigilias, repletionē &
exinanitionē, corporis &
animi commotiones, ne
quid istorum admittatur
ante naturale desideri-
um, nec extendatur ul-
tra satietatem, nec adhi-
beatur aliter, quam ex-
pediat.

αγ'. Τὴν διαίταν διατάσ-
σιν ἱαμα καλλίστην, ὅτι ἀ-
σφαλίστατον, ἔσθλα δὲ ἐπὶ
χρὴν διδόνειν τὸ βροχμα &
πρόμα, ὑπνον καὶ ἀγρυπνίας,
ἀνάπλησιν καὶ ἐμάνωσιν·
καὶ ἵνα σώματος τε καὶ ψυ-
χῆς κινήσεις ἵνα μὴ τι τῶ-
ν ποροσδεχῶν τῆς φύ-
σεως ἐπιθυμίας, ἐξὲν τῆς φύ-
σεως ἐπέμψα τῆς πλεονασμο-
νός, μηδὲ ἄλλως παρέχεται
ἡ συντέλεια.

804 Visiting a patient
[sick-body] he doth not rashly
undertake the cure (as quack-
doctors and mountebanks are
wont;) but first he enquireth
after the kind seat, causes of
the disease, not only by the

804 Invisens agrum,
non aggreditur medica-
tionem temere, (ut so-
lent circumforanei me-
dicastri, & mulomedici:) sed
indagat prius morbi
speciem, sedem, causas,

αδ'. Τὸν νοσούντα ὁπσο-
πῶν, ἢ παρὰ λόγως
πρὶν ἵασιν [θεραπεῖαν]
ὁπχειρεῖ (καθὼς οἱ ἀπει-
ροδοὶ καὶ τινες ἰατροὶ, καὶ οἱ
κλινιατροὶ [ἰππιατροὶ])
ἀλλὰ καὶ τὸ πρῶτον νόσον τὴν
relation

relation of him that is sick (in what part he ailes any thing, &c.) but by other signs: to wit 1. by hurting of the functions, (which shews the state of the animal facultie:) 2. by the beating of the pulses (which discovereth, how the vital facultie stands :) 3. by the viewing of the urine. (which manifesteth the constitution of the natural facultie.)

805 Having apprehended the state of the faculties, he prognosticateth, whether the disease be mortal, or curable, or doubtfull: and that being fore-known, he gives him over that is uncurable; him who is likely to live he takes in hand confidently; him that his disease is doubtfull, only with foretelling doubtfull events; especially on the critical day, and climacterical year.

806 When he taketh the cure in hand, first of all he mitigates the pains with certain lenitives; and preserveth the naturals, which he findes are remaining in the patient (that nature being strengthened may help to drive out those things which are contrary to her: and at last begins to set upon those praternaturals, one while with diets (for oftentimes great diseases are cured only by abstinence [forbearing food] and rest) now and then with physick, now and then with surgerye.

807 With diet he recovers [recruits] enfeebled strength: not only by the ordering of food [meat] and rest, but also by outward fomentations and frictions, [chaffings,] and strong smells.

808 With medicines he

non tantum ex relatione decumbentis (qua parte quid doleat, &c.); sed ex aliis signis: nempe 1. ex læsione functionum, quæ demonstrat statum animalis facultaris: 2. ex arteriarum pulsu (qui prodit, quomodo se habeat vitalis facultas:) 3. ex inspectione lotii (quod detegit constitutionem naturalis facultatis.)

805 Deprehenso statu facultatum, instituit prognosin, sitne morbus lethalis, an salutaris, vel anceps: eoque præcognito, irremediabilem (immedicabilem) relinquit intactum; salutarem aggredditur medelis confidenter; ancipitem, non nisi præfando eventus dubios; præsertim die critico, & anno climacterico

806 Dum suscipit curam, ante omnia mitigat dolores certis mitigatoriis; & conservat naturalia, quæ videt superesse in ægotante (ut natura corroborata juvet propellere inimica sibi:) demumque infit oppugnare præternaturalia illa; jam diæticis (sæpe enim magni morbi curantur sola abstinentia & quiete,) jam pharmaceuticis, jam chirurgicis.

807 Diæta reficit diminutas vires, non tantum moderatione alimentis & quietis, sed & externis fomentationibus & frictionibus, suffituque.

808 Pharmacia profici-

ἔδωκε. τὸ σῆ, τὰς αἰτί-
ἐ μόνον δὲ τῆς τῆ αἰδε-
τος διηγήσεως (ὡς μέρ τι
αλγῆ) ἀλλὰ καὶ δὲ τῆ αἰ-
λων πινων σημείων δηλονο-
αἰ δὲ τῆς τῆ ἐνεργείων
κώσεως (ὅπως δυνάμεις τῆ
τῆς ψυχικῆς δυνάμειας κα-
άστασι) 3. δὲ τῆς τῆ ἀρ-
ειῶν κρέσεως) δηλῶσιν
πως ἔχῃ ἡ ζωτικὴ δυνάμει-
γ. δὲ τῆς τῆ ἐρήματος ὅ-
σιν ἐκείνης (ἐμφανί-
φυσικῆς δυνάμειας ἔξιν.

αἰ. Τῆς δυνάμειων κα-
ταστάσεως πείραν λαβὼν
προγνώσιν καὶ δίδωται.
δυνατὸς ἐστὶν ἡ νόσος, ἢ
σωτηρίῳδης, ἢ γὰρ ἀμφοτέρω-
τήσιν. Ἐταύτην προγνώ-
σιν τῆς ἀνίατον [ἀδύνατον]
πύλον] δὲ λαμβάνει τῆς ὕψι-
γὰρ ἰατρικῆς [φαρμακείας]
τολήμους ὅπως αἰετῶν τῶν
ἀμφοτέρωσιν ἐδάμει-
εἰμὴ τῶν συμβεβηκότων ἀ-
φιδόλων σοχίζομαι. κα-
λίστη ἡμερῶν καὶ τῶν
ἰσά κλιμακτικῶν.

αἰ. Τὸν ἀκισμὸν ἐγκ-
ρίζομαι, πρὸς τὸν μὲν τῶν
προγνώσιν τοῦ ἀγχοῦ πα-
ρὰ καὶ τὰ φυσικὰ σῶζι-
εἰ τῶν νοσούντων πρὸς τὸν
(ἵνα ἡ φύσις ὅπως ἐκείνη
οἶα τε ἢ τὰν αἰτία ἀποδεί-
ε τὸ τέλος τῆς παρὰ φύσιν
ἐκείνη ἐκπολεμίζῃν ἀρπύ-
διαιτητικοῖς (πολλὰ καὶ γὰρ
μεγάλα τῶν νόσων διὰ δὲ τῶν
μόνης ἢ σῶζις πρὸς τὸν
74.) ἀρπύ φαρμακτικῶν
ἀρπύ χηρμικῶν.

αἰ. Τῇ διαίτῃ τῇ ἰατρ-
ποθέσει ἰσχυρὴ δαίτη
μόνον τῇ διαίτῃ τῆς βε-
σεως καὶ ἰσχυρῆς ἀλλὰ καὶ τῇ
ἐξωθεν θερμότητι καὶ
κνίσματι [τρίψει] καὶ
μείμασι.

αἰ. Τοῖς φαρμάκοις

es away those things,
h are offensive as well by
ing them as also by em-
g them, at length by
ighthning [corroborating]
limbs.

809 The altering (reme-
d) are those which heat or
moisten or dry: but then
the peccant humour may
more easily be drawn forth,
h preparatories he thins it,
thickens it, he loosneth or
deth it, he softneth or hard-
neth it, according as there is
nasion.

810 The emptying are,
(upward and down-
ard (by seige) vomitus and
ges, and by (urine) diu-
ricks: and also those that
cure sweat, sneezing, and
gargarismes, &c. by which
riscful humours are driven
; also antidotes, by which
eily poisons are expell'd;
d amulets [spells] by
hich witchcrafts are driven
ay.

811 The corroborating
e those by which any part
ember: is peculiarly com-
ed: as the breast with pe-
rals, the heart with cor-
is, the stomach with those
the stomach; the liver
h those that are good for
e liver; the spleen with those
the spleen, the kidneys with
se for the kidneys; the
nts with those for the
nts.

812 The distemper being
uen away, and health re-
wered, the physician cele-
areth with the partie reco-
red the feasts of recovery.
d is rewarded by him with
e: but a cure half wrought
nihilist one is not quite well,
though he find himself

gat ea, quæ molesta sunt:
tum illa alterando, tum
evacuando, tandem mem-
bra confortando.

809 Alterantia (reme-
dia) sunt, quæ calefaciunt
aut frigefaciunt, hume-
ctant aut siccant: tum ve-
ro ut peccans materia
possit facilius educi, at-
tenuat eam preparato-
riis, vel incrassat, rela-
xat vel adstringit, emol-
lit vel indurat, ut res pos-
sint

810 Evacuantia sunt,
cum (per dejectionem)
vomitiva & purgantia,
& (per urinam) diuretica:
tum sudorifera, & sternu-
tatoria, & gargarismi, &c.
quibus eliminantur exi-
tiosi humores; antidota
item, quibus pelluntur
peremptoria venena; &
amuleta, quibus depel-
luntur fascina.

811 Roborantia sunt,
quibus aliquod mem-
brum peculiariter con-
fortatur: ut pectus thora-
cicis, cor cordiacis, ven-
triculus stomachicis, je-
cur hepaticis, lien sple-
neticis, renes nephreti-
cis, articuli arthriti-
cis, &c.

812 Invaletudine pro-
fligata, sanitateque recu-
parata, medicus celebrat
soteria cum revalescen-
te & ab illo remuneratur
sostri: sed restitutio semi-
perfecta (dum quis non
integre convalescit, et-
iamsi sensiat se revelat,

ἀνιόντα κατετρέφει· ἐν τῇ
τῷ ἀλλοιοῦν αὐτὰ, καὶ ἐν τῇ
ἐποκαθεῖν· τέλος ἐν τῷ τὰ
μέλη ἰσχυρίζεται.

αθ'. Τὰ ἀλλοιοῦντα τῶν
φαρμάκων ἐστὶ, τὰ θερμαί-
νοντα ἢ ψύχοντα, ὑγραίνον-
τα ἢ ξηραίνοντα· τότε δὲ ἵνα
ἡ βλαβερὰ ῥέον ἐξ ἀγαθῶν
δωσάτω, ἐτοιμὰ δὲ ἐπι-
νοῖ ἢ τοι παχυνῶν, διαλύων
ἢ σφύων, μαλακίων ἢ
σκληρύνων, καὶ ὥς τὸ πρῶτον
γμᾶσται.

αι'. Τὰ ἐποκαθεῖν ἐστὶ,
τὰ τε (δι' ἐκβολῆς) ἐμετικὰ
καὶ καθαρτικὰ, καὶ (δι' ἐ-
ρήμειαν) διουρητικὰ· τὰ τε
ἰδρωτικὰ, καὶ πνευματικὰ, καὶ
χαρμίσματα, κλ. οἷς τὰ
ῥέοντα πονήματα ὄντα
ἀποβάλλεται καὶ ἀντιδότη, [ἀ-
ντιδοτόμακα], ὅτι δηλητή-
ρια τοῖς καὶ ἀπελευνέει· καὶ
ἀμύματα, οἷς βασανίαν
[χορτομάκα] ἀπερῶν.

αια'. Τὰ ἰσχυρίζοντα [ῥω-
στικά] ἐστὶν, οἷς τὸ μέλος πρὸς
ἰδίως κραταιεῖται· ὅς δὲ ὁ δῶ-
ραξ τοῖς σπασμικοῖς, ἡ καρ-
δία τοῖς καρδιακοῖς, ὁ σπ-
μαχος τοῖς σπασμικοῖς, τὸ
ἥπαρ τοῖς ἥπατικοῖς, ὁ σπλὴν
τοῖς σπληντικοῖς, οἱ νεφροὶ
τοῖς νεφρικοῖς, τὰ ἀρθρί-
δια, τοῖς ἀρθρικοῖς, κλ.

αιβ'. Τῆς ἀρρώστιας ἐξε-
λασθείσης, καὶ τῆς ὑγείας
ἀναληφθείσης ὁ ἰατρός τὰ
σωτήρια ἐορτάζει μὲν τὴν ἀν-
αρρυσίαν, καὶ παρ-
εἰναι τοῖς σώσεσιν ἀντι-
δωρεῖται· ἀλλὰ δὲ ἡ δόξα κα-
τασκευαστῆς ἡμετέρας (ὅταν τις
ἐκ ὁλοκληρῆς ὑγιάσῃ, καὶ
σωσῶνται

tias rerum : quia profundiores vires tenaciorum rerum non pariuntur separari, tundendo aut macerando; exugendæ sunt vi ignis; convertendæque aut in spiritum & oleum, distillando; aut in flores, sublimando; aut in sal, calcinando.

817 Quibus operatio-
nibus eliciuntur primo
decocta & succi, fluidæ
medicinæ: secundo, bal-
sama, extracta, tinctu-
ræ, molles: tertio pulve-
res & croci, magisteria
& crystalli, siccæ: ex quo-
rum mixtura porro pa-
rantur compositæ medi-
cinæ quam plures, intus
vel extra usurpandæ.

818 Intus fumuntur
julebi, conditi melle &
saccharo; & syrups & lin-
ctus, julebo paulo con-
cretiora, utraq; tamen
fluxa; tum electuaria,
conservæ, theriaca & va-
ria condita, mollicula
deinde confecta, pilulæ,
pastilli (rotulæ) & orbicu-
lari trochisci, conquadra-
tæq; morsulæ, &c. solida.

319 A' foris applican-
tur corpori linimenta &
unguina, mollicella; ce-
rota & emplaftra, fpi-
fiora; oculis, collyria;
dentibus, dentificia;
ventri, fomenta; ano,
clysteres & fuppoſitoria

820 Chirurgus com-
modat manum suam

αιζ'. Λίς ἀργείας τὸ
 παρῶτον ἰζ' αὐτὰ ἰνι-
 μετα πη χυμῶ, τα ἰα-
 ματι δ' εἰα ὄντα τὸ δ' α-
 τρεν τὰ βάλουμα, τὰ
 ἰριλκία, βάρματα, μαλα-
 κα ὄντα τὸ τρεν, κόνεις
 καὶ κρόκας, παρ' αὐτῶν καὶ κρό-
 σακκοί, ξηρὰ ὄντα ἀφ' αὐ-
 τῆς κρῆσεως ἀφ' οὗτοι παρ-
 σκευάζονται τῇ ἰαμοτῶν τῶν
 σπυλῶν πολυτε, ἰσω ἢ ἰζ'
 ληπτεῖα.

αιη. Ἐσυνεν λαμβάνοντες
οἱ ἱερεῖς, ἰδὼν δόντες τῇ
μέλειτι καὶ τῇ σκεχρίμῳ κα-
τὰ σπέρμα καὶ τὰ λείψμα-
τα τῶν υἱοῦ μέλλους ὅτι συμ-
κρὸν περὶ τισιν, ἀμερότες
ἔβρισκα· μολέσκει τὰ ἔκ-
κλητὰ, ἰδὼς ματὰ, ὄνειαυ-
καὶ τὰ περικύλα ἀντυματὰ
μαλθακὰ ὄντα καὶ ἔφφα-
τα κατὰ πόσι, γρηύλια, δα-
κτύλιοι, κυκλίσκοι, καὶ κυκλ-
οειδὲς ἰερὸς χόποι, καὶ ὅτε
τοῦ γυνὸς ὁμοῦ ἐβλόμεναι, κα-
τέργα.

αὐτό. Εξήδην παρὰ τὸ ἀλλό-
γητό σώματι τὰ μαλακτικὰ
καὶ ἀλεμματα, διαρρίοντα
τὰ κνηστὰ καὶ ἔμπλασθα
πυκνότερα ὥστε τοῖς ὀφθαλ-
μοῖς τὰ κοκκία τοῖς ὀδοῖς
ἰδύνοντα μμματα [ἰδύντω
σμήματα] τῇ γαστρὶ, περ-
μύσματα τῷ πνεύματι καὶ
σπύλαι καὶ βάλανος.

ακ'. Ο χαρμυζης ιωαννης
 τει, τω ιατρω, ιπστα C
 xher

when any thing is to be cured by steel or fire: namely opening veins [letting blood] with a fleam; cutting away warts, and other excrescencies; and opening impostumes; and scaling [scraping] ragged bones; or filing those that stand out; or sawing off those that are dead; or boring them thorough (because of the filth [corruption] enclosed within) lastly, burning the putrified [rotten] flesh with hot irons, and making issues with burning medicines, to drain away the evil humors.

821 He also setteth again limbs put out of joint or dislocated; and reduceth those that are bent, crooked, bunched [crumpled] to their native figure [shape:] he draweth out of wounds splinters, arrow-heads, bullets, and other things that slipt in from without; and closeth the lips of the wounds with a seam; he consolidates broken bones by drawing over a hard skin; making use (when there is occasion) of binding, which is done by swathing of collers; and sometimes by tying about of splints.

medico, ubi medendum est ferro & igne: nempe secans phlebotomo venas; exsecans autem verrucas, aliasque excrescentias; & aperiens abscessus; & radens ossa scabra; limansve prominentia; ferransve emortua; aut perforans (ob subtus latens pus,) perurens denique putridas carnes cauteriis, fustitansque fonticulos causticis medicamentis, ad erivandum humores pravaos.

821 Idem reponit suis locis membra luxata, aut prolapsa; intorta vero, curva, gibbosa, reducit ad nativam figuram: eximit è vulneribus festucas, tela, & alia forinsecus illapsa; coadunatque labra vulnorum sutura; consolidat ossa fracta inductione calli; adhibens (ubi opus est) deligationem, quæ fit fasciatione spleniorum, interdumque circumligatione asserculorum.

διὰ τοῦ καὶ πυρὶ ἐκτελέσθαι δὲ διηλονόγι τὰς φλέβας φλεβότομος τέμνων· ὁποκόπων· κροχιδώνας, καὶ τὰ λοιπὰ ἐκφυδόμενα· καὶ ἀνοίγων τὰ ὁποσείσθαι [τὰ ὁποσήμετα καὶ τὰ τραχέα τ' ὅστων διαξίων· ἢ τὰ ἐξέχοντα ἀειρίνιζων] ἢ τὰ ἐκθνήσκοντα ὁποπρίων, ἢ διατρυπῶν (διὰ τὸ πύος ἐσωκεῖν,) κατεκαίων τέλη· τὰ ὅπσια ποιεῖ τοῖς καυτηρίοις, καὶ ἐμποιεῖ τὰ ἐνήματα τοῖς κρυπτικαῖς φαρμάκοις, τὰ τὰς κερκιδὰς ἐξοχεῖσθαι.

ὡκα'. Ὁ αὐτὸς τοῖς ἰδίῳ τοῖς ἀνατίθεται τὰ περὶ κροχιδώνας τ' ἐμελῶν, ἢ καὶ διὰ πεπρωμένα τὰ δὲ ἐς ἐκφυδόμενα, ὅπως ἀμνησθῇ, ὅπως ῥυτίσθαι ἀνάγει πορὸς τὸ κτ' φύσιν ἡμῶν, ἐν τῷ τραυματικῷ τὰ κάρρη, τὰ βέλη, καὶ τὰ ἄλλα ἐξωθεν ἐμπεσόντα ἐξαίρει· καὶ τὰ τ' τραυματικὰν χεῖλη ἐπὶ ῥαφῇ τινὶ τ' ὅστων τὰ κατεργότα, σεβρί, ἐπαγων τὴν ὄν· χρομῶν (ὅπως δέ) ὁπιδῶν, τὰν ἐστὶ ζώνων πολυλείας διασφίζων, καὶ ἐνίοτε ποιεῖται σινδία.

C A P. LXXXVII.

Judiciorum necessitas 822. *formaque triplex* 823. *Amicabilis compositio per Arbitros* 824. *Judicii forensis fundamentum* 825. *Actor, Reus* 826. *Advocatus* 827. *Testes* 828. *Iuramentum* 828. *Adimonium* 829. *Judicis boni officia* 830. *Præsidis* 831. *Assessorum partes* 831. *Exsequutio* 832. *Appellatio, Sequestrium* 832. *Genera pœnarum* 833. *Supplicium* 834. &c.

Judges: with judicial proceeding, and criminal execution.

822 The safety of the commonwealth is preserved by the administration of judgements:

Judices: cum judiciario processu, criminalique executione.

822 Incolumitas rei publicæ conservatur administratione judicio-

Οἱ δικασταὶ· μὲν τῆς δικαιοσύνης προχωρήσεως καὶ διασφίξεως ἐκκλησιαστικῆς.

ὡκ'. Ἡ τῷ κοινῷ σωτηρία τῇ τ' κτίσεων διοίκησιν παρατηρεῖται· ἀφ' ἧς μὲν in whi

In which alone every ones security consists, whilst abuses are stopped, and the abusers punished: for we may at least protest against every usurper of another man's right, and appeal to the law [take the law of him.

823 The form of judgement is threefold, 1. by a friendly transaction [composition;] 2. by a judicial process [trial at law;] 3. by a severe execution.

824 Controversies are friendly decided between the parties themselves; more seldom immediately, more often by the intervening of a third: whether putting himself in of his own accord, or chosen [made choice of] to whose side they engage on both sides to stand: they call it an arbitration reference, and an arbitrary judgement,

825 If they like not of peaceable means, and are resolved to try it out at law, they attend the court: where the judge sits armed with publick authority, and furnished with the services of servants [serjeants] on a court-day, forbearing on no court-day [a non court-day.]

826 The plaintiff, either pleading into the court the defendant as a notorious offender, and desireth the cause [matter] to be decided by a summary process, (of right and plain) [by indictment;] or asking after a judicial process [way] by lawyers, he commenceth a suit entreats attention against the same defendant, requiring him to be summoned into the court (for there are appointed forms for all

rum: quâ sola constar sua securitas cuiq; dum violentiæ sistuntur, & animadvertitur in violatores; ad minimum enim protestari licet adversus omnem usurpatorem alieni, & provocare ad jus.

823 Forma judicii est triplex, 1. per amicabilem transactionem; 2. per jurisdictionalem processum; 3. per rigidam executionem.

824 Amicabiliter componuntur controversiæ inter partes: ipsas rarius immediate, sæpius interveniente tertio: sive ultro seipsum interponente, sive delecto, in quem & compromittunt utrinque acquieturos esse arbitrio ejus: arbitrum vocant, & arbitrarium judicium.

825 Si non allubescunt pacifica media, & collibet experiri jure, sectantur forum: ubi judex præsidet armatus autoritate publicâ, instructusque ministeriis apparitorum, accensorum, præconum; exercens judicia die fasto, abstinens nefasto.

826 Actor, aut in jus rapt reum notorie improbum perique decidenti causam summario processu, (de simplici & plano;) aut acturus juridico processu per cautionsidos, scribit dicam eadem reo, postulat eum arcessi in jus, (sunt enim formulæ ad omnia constitutæ)

ἐκείνη ἢ αὐτῷ ἀσφάλεια παρέχεται, ἢ τῷ τὰς ὑβρεῖς ἐπέχειν, καὶ ἐν τῷ αὐτῷ βίαια καλῶν τὰ λαχόντων γὰρ καὶ παντὸς ἀλλότρια ἀντιπλήσαντες διαμαρτυρεῖται, καὶ δίκην λαχόντων ἔχει.

αὐτῷ. 1. ἢ διὰ τῆς καὶ σέως τριπλῆς ἐστὶ, α'. διὰ τῆς φιλικῆς συνθέσεως β'. διὰ τῆς δικαιοδοτικῆς παρέσεως γ'. διὰ τῆς αἰσθητικῆς διαπαιδείσεως.

καὶ δ'. τὰ ἀμειβομένηματα φιλοφρόνης συμπαρατίθεται, μεταξὺ τῶν ἀντιδικούντων, ὁλοκαίρως αἰσθάνει [χρησιμότητας,] πολλὰ καὶ τὸ γένος παρὰ τὸν αὐτὸν μάλιστα ἐν τῇ ἐπιχειρήσει, ἢ τοῖς ἐκλεχθέντες, ἢ τῶν δίκαιων ἐκείνων διέχοντο διατητῶν ὁ νόμος ἐστὶ, καὶ τὸ κρίσις διατητῶν.

αἰε. Εἰ καὶ ἐπὶ τῇ μὴ ἐπαίσει μίση, καὶ δίκην ἀλλήλοις διὰ τῆς συνήξεως ἐπαίρειν συνδοκίαν, τὸ ἀγορῶν εἰσβαίνουσιν ὑπὸ ὀφειτῆς [δικαστῆς] τὰ κοινὰ κῶρυς ὁπλισμένους, καὶ τῶν ὀπλῶν ἐπὶ τῇ ἐπιχειρήσει, βαρύνοντες, καὶ τῶν ἐπὶ τῇ ἐπιχειρήσει παρὰ τὸν αὐτὸν σμάρτες, ποσὶ τὸν τῆς ἡμέρας δικασίμης τῶν κρίσις ποσίων, τῆς ἢ μὴ δικασίμης ἀπέχων.

αὐτῷ. Ὁ κατηγορῶν ἢ τὸν κατηγορούμενον προσαναῶς ποσὶν εἰς τὴν δίκην ἀρπάζει, ἢ τὸ αὐτὸν [τὸ αἰπὸν] ἀτλῶς διαλύεται ἐπὶ τῇ δίκῃ δικαιοδοτικῇ παρέσεως διὰ τῆς ἐπιχειρήσεως μέλλων διὰ τῶν νομικῶν, ἐστὶ γὰρ ποσὶς ἀπαντα διατετογμένα ἡγεμνία. Ἐ αὐτῷ τῷ αὐτῷ θινὸς δίκην γὰρ τῶν δίκαιων.

827 Therefore the defendant is summoned either to the mayor's court, or the sheriffs, as inferior judges: who either pretendeth pettie excuses, that he may decline the court by a legal exception; or makes his appearance at the set day; either by himself or his attorney.

828 Then is finished the charge and reply; the accused partie either confessing [pleading guilty,] and excusing the fault laid to his charge, or denying it: and then proofs [evidences] are produced [brought forth,] by sworn witnesses, if their authority and bare word be not sufficient: but the oath is set down in set words, lest the swearer should elude by equivocation.

829 If the cause cannot presently be ended [made an end of,] the parties give security to appear at such a day: and security being given, both side may depart, and instruct his advocate [counsel,] that every one may know how to defend his client's cause.

830 It is the part of an incorrupt judge, 1. not to admit of private informations, but compel the accusers to deal openly: 2. not to prolong causes, but to be speedy: 3. not to suffer vexatious suits: and knaveries, but cry out on them: 4. and to avoid prejudices, neither to hang on this side or that for favour or malice: 5. or to be corrupted with bribes; 6. but simply to give sentence, according to the evidence of proofs, and the merits of causes; by acquitting the innocent, and condemning the guilty (even to the payment of

827 Ergo reus citatur, vel ad tribunal prætoris, vel subfellia scabinorum, tanquam inferiorum judicum: qui aut prætendit clausulas, ut declinet forum legali exceptione; aut se sistit indicta die; seu per se, seu per suum procuratorem (mandatarium.)

828 Tum perficitur accusatio & excusatio: accusatio aut fatente, & excusante objectam culpā, aut diffitente: atque tum producuntur probationes, per testes juratos, si non sufficiat autoritas earundem, & assertio nuda: sed iusjurandum præscribitur verbis conceptis, ne jurator eludat per æquivocationem.

829 Si causa non potest definiri illico, vadantur litigatores, ut compareant ad præfinitum diem: datisq; vadibus, licet utrique parti vadere. & instruere suum advocatum, ut quisque sciat tueri causam clientis sui.

830 Incorrupti iudicis est, 1. non admittere clancularias delationes, sed delatores compellere, ut aperte agant: 2. non prolatæ causas, sed infusere perplexationes & sycophantias, sed inclamare: 4. vitareque præjudicia, nec propendere favore aut odio, huc vel illuc; 5. aut corrumpi largitionibus; 6. sed discernere simpliciter, secundum probatorum evidentiam, causarumque merita; absolvendo innocentē, damnando

ακζ'. Περσι αλ' εἴτα εὐαι
δ' ἄνοχος, ἥτοι ἐπὶ τὸ πρὸς
σταῖτε δικαστήριον, ἢ ἐς τὰς
ἡδ' ἡσυχαστῶν κριτῶν ὕπερ
δείας, ἐς τὴν ἀπολογίαν
τὴν νομικὴν παρεχόμεν πλε
ἀφ' ὧν ἀπολείπειν, ἢ τὴν
ἡμέραν διατηρήσῃ παρὶ
σταῖν, ἢ δὲ δὲ ἐαυτῶν, ἢ δὲ
ὁπρὸς ληπῶν.

ακη'. Ἡλικυτὰ ἡγερε
φῶν, ὅτι ἀπολογία ἀκείτα
ὁ αἰτιαθεὶς τὸ ἐγκλημα
σύμφωνον ἢ ἀπορρίπτειν [ἀρ
νέται,] ἢ τὴν οἱ ἐλεγχέ
παρὶσταῖν, διαμαρτυρεῖν
τῶν οἱ μὴ αὐτοπίστους ὄν
τας, ἐξ ὧν δὲ αἱ ἀλλὰ
ἢ ὁ ὅρκος πῶς σωτηρημα
λῶν τοῖς λόγοις παρεχόμεν
[διατάσσεται] ἵνα μὴ ὁ ὅρ
κός τις διὰ τῶν ἐμῶν
μαρτυριῶν.

ακθ'. Ἐάν μὴ ἐξαίφνης
[δ' αὖ] τὸ αἴτιον οἶοντ
καθ' ἑαυτῶν, οἱ ἀντίδικ
[δικαστῶν] πρὸς τὸ κλῆ
ἡμέραν σταθῶν κληθεῖσιν
καὶ ἐκ τῶν παρεχόμεν
τῶν ἐκ τῶν βαδίζον ἐξ
καὶ τὸν αὐτὸν συνηρῶν
τῶν, ἐφ' ὃ ἐκαστος τῶν
φυγὸς αὐτῶν αἰτίαν πρὸς
παρὰ γρη.

ακζ'. Ἀδωρεδ κληθεῖς κριτῶν
ἐστὶ α'. τὰς κυφαίας ἐν δὲ
ἐκ τῶν ὁδῶν πρὸς δὲ χεῖρας
ἀλλὰ ἢ τὸν ἐν δεικνύον ἀνα
καίεν φανερός διαπράξας
αὐτῶν β'. τὰς δίκας μὴ ἀνα
βάλλειν, ἀνέχεσθαι δὲ γ.
πολυπληκίας ἀμφοτέρων
σφῶν δ' ἐκ κοφαλίας μὴ ἐπὶ
εἶναι [εἶναι] ἀλλὰ ἀναβῶν
δ'. καὶ παρεχόμεν τῶν ἐκ
φωτῆς, χεῖρ τὴν μῶν φε
λατῶν δ'. ἀπὸ γὰρ ἢ
καὶ τὴν ἀποδείξον ἐκ
γῆρας, καὶ τὸ ἡδ' αἰτίαν δι
καιὸν ἀνέχεσθαι ἐπὶ τῶν
ἀναιτίων ἢ ἐγκλημάτων

the costs and charges of the suit,) that troublesomenesse [peevisshnesse] may not go scot-free, but that he who hath offended may suffer.

831 Before the definitive sentence is given, the judge [president] requireth the voices [votes] of the rest of the bench, and ratifyeth them; not retracting [traversing] or disannulling things decreed by common consent.

832 The deciding of the cause being published, execution is immediately served, unless a forbearance be obtained by the intercession of any one, or the party condemned desireth a recognizance of the cause; or finally appeal to a higher court [power,] in such a case there is place for the staying of a suit, and an adjourning it; or also putting it to indifferent persons to end: but what the higher judge doth decree, setteth an end to the controversy, nor are wranglers unpunished.

833 On notorious false-accusers severe punishments are inflicted, that others may be frightened from wickedness; where the executioner hales away, ties with cords, binds with bonds villainous rogues: fastning manacles on their hands, fetters [shackles] on their feet, pillories on their necks, and thrusting some into bride-wells [houses of correction,] where being fetter'd they may perform their drudgery; others again exposing to publick view, setting up stocks openly; delivering others to a goaler to keep in prison [goal,] and to be mortified with hunger, nakedness, and stink.

do fontem (etiam ad re- fusionem expensarum lit- tis) ne protervia maneat impunita, sed ut luat qui peccavit.

831 Antequam sententia definitiva fertur, præses requirit vota assesso- rum, rataque habet; de- creta communi consen- su non retractans nec rescindens.

832 Promulgata deci- sione causæ, exsequutio fit ocyus; nisi dilatio im- petretur intercessione a- licujus, aut pars conde- mnata petat recognitio- nem causæ; aut denique appellet ad judicium su- perius, quali casu locus est justitio, & comperen- dationi, aut etiam se- questrationi: at quod su- perior iudex decreverit, imponit finem contro- versæ, nec vitilicigatores impunes relinquuntur.

833 Manifestariis præ- varicatoribus infliguntur atroces pœnæ, ut alii deterreantur à sceleribus; ubi licetor rapit, loris ligat, vinculisque vincit, sceleratos nebulones; in- jiciens manibus mani- cas, pedibus compe- des, collo numellas, & detru- dens aliquos in ergastu- la, ubi compediti exse- quantur servilia opera; alios rursus exponens spectaculo, erectis in propatulo cippis; alios tradens carcerario custo- diendos in carcere, & enervandos fame, iqua- lore, & pedore.

ἀφ᾽ ἑνός, καὶ τῶν κακῶν καταδικάζειν, ἵνα μὴ ἀπολασία ἀπμώρητος γένοιτο, ἀλλὰ δίκῃ δπο- τίνυρ ὁ ἀμαρτήσας.

ωλα'. Πρὶν δὲ γνῶμην ὀριστικὴν ἰδέσθαι, τὴν τῶν παρόντων ψήφον ὁ δικαστής ἀπαίτει, καὶ κυροῖ· καὶ τὰ κοινῇ ψηφισθέντα οὐκ ἀνα- τίστηται, ἐὰν κερδαίῃ.

ωλγ'. Τῆς τε προέγμου- διαλύσεως ἀνακηρυχθεί- σης, αἵ τε πρῶτοι καὶ ἀδικη- ἐκτελείται, ἐξ ἐνός γὰρ τῶν ἀναβολῶν δεήσονται λαμβά- νοντος· ἢ τῇ κατακριθείσῃ τῇ δίκῃ ἀναγνώσει μὴ ἐπαυθέντος, καὶ ἑαυτὸν τῇ διπλῇ (τρεπλῇ τετραπλῇ) μὴ μεταλλομύτης· ἐὰν δὲ δικαστήριον μείζον ἐοικέντος [μεταλλομύτης] καὶ τότε ἀ- παξία ἐκκηρύσσεται ἢ ἀνα- βολὴ τῆς κρίσεως, ἢ μετεγ- γήσεις· ὅ, τι δὲ ὁ πρῶτος ὁ ἀνώ- τερος ἀποψηφίζοιτο ἀντὶ τῆς δίκῃ τῇ ἐπιτίμησι, καὶ οἱ δικοῦντες ἀπμώρητος διατελοῖσι.

ωλγ'. Τοῖς φαυλοῖς πα- ραβάταις τὰ βαρὴα πη- ματα ὀπιβάλλεται, ἵνα τῶν παρὰ πωμάτων οἱ ἄλλοι ἀ- πείρων· ὅπως ὁ ῥαβδῶχος τῶν ὑπερίπτευσ ἔλκει, δι- σμύδῃ, ὑπεβάλλων αὐτοῖς χεῖρας σιδηρεῖς, καὶ πείρας ποσιν ἰφαρμόζων, καὶ τῶν γε- γήλα κλοιῶν· καὶ τοῦ μὲν εἰς εἰρκίας κατωδῶν, ὅπως πεπη- δημένοι δαλκῶς ἱερᾶζονται· τοῦ δὲ τῶν δήμευμένων ἐξ ἐλ- ρωνας ποδοδεξιῶν ἵεζε εἰς εἰ- ρας· τοῦ δὲ τῶν φυλάκων παρὰ- δίδῃς, τῷ ἐν τῇ φυλακῇ φυ- λάσσεται, ἐλεμῶς, δου- λῶς, αἰχμῇ ἐκτερίζεται.

334 Lawless malefactors are delivered to the executioner, to suffer torments: that is, to be set on the rack, and to be pressed with weights, or to be stretched with strappadoes, and to be tortured, scorcht, and so tormented, if they will not confess without torture, such things as are almost notorious; that at length punishment may be inflicted on those that confess according as they deserve.

335 Whores and whore-masters are beaten with rods and whips scourges:]hameless strumpets are stigmatized [branded; burnt in the forehead;] as also rannagates & cheats: cut-purses, stealers of catiel, pilferers, are punished with clubs, or a fine, or are strangled, being hang'd on a gibbet gallows:] in some places also the compliants of thieves (who receive stolen goods) are made equal to the thieves themselves, and undergoe the same penalty.

336 Adulterers, robbers (breakers of houses,) spirits, martherers & traitors, guilty of high treason are beheaded; high-way-men, cut-throats, pirats, robbers of churches, have their legs broke: but heretofore they were fastned to a cross (or fork;) but parricides [killers of parents,] fratricides [killers of brothers,] murderers of children were sown in a bag with a serpent, and being plung'd into the water were stifled: the murderers of princes are torn limb-meal by chariots driven several wayes; but their goods are confiscated, or publicly set to sale: incendiaries, sorceresses, and witches, are

334 Enormes malefici traduntur carnifici, subjiciendi tormentis: hoc est, imponendi equuleo, & praegravandi ponderibus, aut distringendi fidiculis, distorquendique, adurendi, & sic cruciandi, si nolint confiteri citra torturam, notoria propemodum: ut in confessos, demum supplicium constituatur juxta promeritum.

335 Scorta & scortatores caduntur virgis & flagris: impudicis prostibulis inuruntur stigmata; ut & proditoribus ac falsariis: faccularii, abigei, peculatores, multantur fustibus aut multata; vel strangulantur suspendio, in paribulo suspensi: alicubi & furum complices (qui surreptas res clanculū receptant) æquiparantur compilatoribus ipsis, afficiunturque æquali noxa.

336 Mœchi, raptores (effractores) plagiarii, homicidæ, & læsæ majestatis rei, decollantur: latrones, ficiarii, piratæ, sacrilegi, crurifragio plectuntur: sed olim affigebantur cruci (seu furcæ;) parricidæ vero, fraticidæ, infanticidæ, insuebantur cum serpente culeo, aquisque mersi suffocabantur: principum interfectores discerpuntur quadrigis in diversum actis, bona vero illorum confiscantur, aut publicantur: incendiarii, sagæ & veneficæ, cremantur super

ωλεδ'. Οἱ τὰ ἀνόσια πορφαίνωντες δρογντες τῷ θυμῷ παρὰ δίδου βασιανίζοντες τῷ ἐστὶ τῷ ἱππαρίῳ ὀπιτιέμενοι, ἀχθεσι κατὰ βαρυόλμοις ἢ τοῖς χοινοῖς διασφιζόμενοι, διασφροόλμοι, περικαιόλμοι, ἐστὼ σφελέλμοι, ἐν ἀνδρὶ σφελέλις τὰ φανερά ὁμιλοῦντες ἐπαρκεν, ἢ ὅτι τῶν ὁμιλοῦντων πτωχίαν τὴν καὶ ἀξίαν διατατ-
πειται.

ωλε'. Αἱ πόρνοι καὶ οἱ πόρνοι ἢ ῥάβδους μαστῖνεντα καὶ μάστιγι [φραγελίῳ] ἀχμαμάτοποι ἀκόλαστοι καὶ κατὰ κατὰ γυναικὰς περπατῶσιν ὡς καὶ οἱ πορδοῦντες καὶ οἱ ἀπατείνες οἱ βαλαντιοτομοί, οἱ βοηλάται, καὶ οἱ ἡδὺ δημοσίων κλέπται, ἢ ῥοπαλῶν ἢ ζυμῶν ἢ ἡγνὴν ἀπάγχων ὅτι στυρὲ ἀνακρεμά-
λμοι ἐντοχὰ καὶ οἱ κλεπτοδύχοι, οἱ τὰ ὑφανταχθίντα λαθραίως δέχων, τοὺς κλωφιν αὐτοῖς ἐξισθῶν, καὶ ἐξί-
σις κολλῶνται.

ωλε'. Οἱ μοιχοί, ἀρπακταί, διαῖρηκταί, ἀνδροποδοῖς, ἀνδρεφόνοι, καὶ τῷ βασιλεῖ ὀπθευ-
λόντες ὀποκαλίζοντα οἱ λησά, μαιφόνες, πει-
ραταί, ἐρεῖς οἱ, τροχί-
ζοντα τῶν ἐσθῶν συντριβ-
των· πάλαι ἐσαυροῦ θύσανο
ἦτοι ἐσκολοπύδηται οἱ πα-
τραῶν, ἀδελφοκτόνοι, νη-
ποφόνοι εἰς σάκκον ματ' ὀ-
ρεωσι μεβελημῶν κατεπον-
τίζοντο οἱ ἀνακτοφόνοι τε-
δρίπτα διασπαδίντες τὸν
βίον ἀθλίως τιλδύτωσι,
τὰ δὲ κτήματα αὐτῶν δη-
μιοῦνται οἱ ἐμπαρκεῖς
αἱ ἐπωδοί, καὶ φαρμακδο-
γεία, ὅτι πυρκαϊᾷς κατὰ
καίνονται τοῖς βλασφῆ-
μοις.

are burnt, blasphemers have their tongues pull'd out.

837 *Malicious slanderers, and backbiters, and those who with infamous libels, written without any name to them, ignominiously defame those that deserve it not; and those that are convicted of perjury, are maimed of some member: or are condemned to the mines, or to the galleys; or are exterminated, that is are proscribed, sent away with infamy; either to a certain place, and then they are call'd exiles [banished men;] or to wander up and down, and then they are vagabonds: that so also the common-wealth may be rid of it's filth (off-scurring.)*

rogum; blasphemii elinguantur.

837 *Calumniatores maligni, obrectatoresque, & qui libellis famolis anonyme scriptis, immerentes ignominiose traducunt, itemque convicti perjurii, mutilantur aliquo membro: aut condemnantur ad metallifodinas, vel ad triremes; aut exterminantur; hoc est, proscribuntur, relegantur cum infamia, seu in locum certum, exules dicendi; seu ad vagandum, extorres: ut sic etiam res publica liberetur purgamentis suis.*

μοις ἢ γλῶττα ἐκτέμνεται.

ολῶ. Οἱ διάβολοι, καὶ διασυρταὶ καὶ γλῶττοι, καὶ οἱ ταῖς φλυαρίαις ἀνοήτοις, τοῦ ἀναξίως ἀπ' αὐτοῦ κωμωδῶντες [σηλιδύοντες] ὡσαύτως καὶ οἱ ὁπῖοι ἀκρωτηρίαζονται [μέλη τι καλοῦσιν]. ἥτοι εἰς τὰ μεταλλωρυχεῖα, ἢ ταῖς τριήρεσι κατεκρίνονται ἢ ἐν ἐξορίῃ, τῷ ἔτι, ὅς ἐκκρίζονται καὶ ἀποπεπονται ἐν ἀπείᾳ, εἴτ' εἰς τὸ πονεῖν ἀκλόν, φυλάδες λεγόμενοι εἴτ' εἰς τὸ πλανῆσθαι, ἔξ' ὧν ἴνα καὶ ἔτω τὸ κοινὸν τῷ περιηγημάτων [καταρμύτων] αὐτῷ ἀπαλλοχίσθῃ.

C A P . L X X X V I I I .

Recreationes trifariam fiunt 838. *primo spectaculis ut prastigiarum &c.* 839. *Ludorum scenicorum* 840. *Comædiæ vel Tragædiæ* 841. *Secundo commotione* 842. *ut cursu* 843. *saltu* 844. *jaculatione* 845. *Luctâ* 846. *Pellestra* 847. *Ludis equestribus* 848. *& Lusu Pile* 849. *Diffugioque, Myinda, &c.* 850. *Tertio Concertatione, ut Par, impar, Alea, Latrunculis* 851. *Ludorum Leges* 852.

The fashions of Recreation.

Ritus recreationum.

Οἱ νόμοι τῆς ἀναλήψεως.

838 *That our frail strength may not decay or grow faint, we now and then leave off our serious business, and some time is bestowed on plays [sports:] which when we are weary, delight us by sight [shew,] or quicken us by motion, or refresh us by striving together: which three sorts of sportfull vacations, why should we not also view in passage?*

839 *Juglers make sights not unpleasant to the common people; whilest they dazzle*

838 *Vt ne fragiles vires labascant, aut elanguescant, cessatur quandoque à seriis, daturque aliquid temporis ludicris: quæ defatigatos oblectent spectatione, aut vegetent commotione, aut refocillent concertatione; quæ tria genera vacationum luforiarum, quidni etiam cursim prospeculemur?*

839 *Prastigiatores faciunt spectacula non in iucunda vulgo; perstrin-*

ωλη. Ὅπως μὴ ὀλιγοδρανία καὶ παρακμή τελευτῶν ἀέντες δοποιέωμεν, [ἐξαδελίζωμεν] τὸ πᾶν δαιμόνιοτε ἀπεχόμενοι τοῦ πωληγνίου θεωρημαθῆναι ἢ ἡμεῖς κακῶς ὅτι τῇ θεωρίᾳ τέσπῃ, ἢ τῇ κίνησιν διαλείπει ποιεῖν, ἢ τῇ ἀγωνισμῷ ἀνδρῶν ὅτι ἀτρεῖα τῷ δοποκαταστάτων χῆν, πῶς ἐκ ὁπιδρωμάδων διασκοπῶμεν;

ολῶ. Τὰ θεάματα τὰ πάνυ τροπνῶτατα τῷ δῷμῳ ποιεῖν οἱ γόητες [τελετῶν] their

riding, casting a bar, and
also ball, and such like exer-
cises.

843 In running, they who
slide on ice; or by appointing
themselves a line; as soon as
they are come at it, presently
they stand still, and he that
runs beyond it, or comes short
of it, loses the game: but
thrustly the runner, who runs
a race, setting forth at the
starting place, and running
within the rails to the goal;
where every one strives to get
before the rest. yet the first only
carrieth away the prize
[wager,] by judgement of
one that sits by.

844 Dancers, according
to the tunes of the minstrel,
and guidance of the fore man
[leader of the dance,] dance
figure-dances with several
turnings, and fetch capers.

845 Casters [darters] cast
[throw] forward before
them, or hurle into the air
quoits, and other flinging
things, or by aiming at a set
mark, they strive to hit it.

846 The wrestler endea-
voureth in the wrestling place
[ring] to fling him that wrest-
leth with him, taking him
about the middle [waist,] but
he by struggling against him
labours to throw him: where to
trip is good play, to grue the
hug, good sport.

847 Champions fight a
duel, in the fighting-place with
short bats, fencers with
swords, and play their prize
by the direction of a master
of defence, at sword-play;

tione, vestitatione, pila
item, similibusque com-
motiunculis.

843 Cursu: qui super-
vehuntur in glacie; aut
sibi designando lineam;
simul ac eam attigerunt,
protinus consistunt; &
qui ultra eam procurre-
rit, aut citra eam substi-
terit, perdit ludum: im-
primis autem illi curso-
res, qui cursu contendunt
in stadio, incipientes cur-
suram à carceribus, &
inter cancellos decurren-
tes ad metam, ubi quilibet
laborat pratervertere
ceteros. primus tamen
solus reportat brabeum,
ab assidente brabeuta.

844 Saltatores, ad mo-
dulos choraulæ, ductuq;
choragi, (seu præfulto-
ris) ducunt choreas, varia
circumgyratione, & tri-
pudiant.

845 Jaculatores jaciunt
in porrectum ante se, vel
evibrant in auras discos,
& alia missilia, vel colli-
mando ad præfixum sco-
pum, contendunt eum
tangere (ferire.)

846 Luctator niritur
profernere colluctato-
rem medio prehensum
in agone; sed ille relu-
ctandorenitura affligere
ipsummet: ubi supplan-
tare artis est, recellere,
rifu.

847 Pugiles congre-
diuntur duello, in palæ-
stra cæstibus, gladiatores
gladiis, decertantque
sub directione lanistæ,
dimicatione gladiatoria:

τῇ ἰππεΐᾳ, τῇ δὲ ῥῆσι, τῇ
Cæstibus, καὶ τῇ αἰσθῇ τῇ
σισι, ἰαυτοῦ ἀσκήντες.

αμγ. Τῷ δὲ ῥῆσι, οἱ τῷ
ποσὶν ἐκτρέφονται, ὅτι τῇ
παρὰ τῇ ἐκτρέφονται, ἡ δὲ
τῇ διαπαιδαγωγία, ἡ δὲ
παιδαγωγία, ἡ δὲ ἐκτρέφονται,
ὅτι τῇ παρὰ τῇ παρὰ τῇ
ἡ δὲ τῇ τῇ τῇ τῇ τῇ τῇ
νικᾷ τῇ τῇ τῇ τῇ τῇ τῇ
μὲν ἐκτρέφονται, οἱ δὲ τῇ
τῇ δὲ ῥῆσι, ἡ δὲ τῇ τῇ
δὲ ῥῆσι, ἡ δὲ τῇ τῇ τῇ
[τῇ δὲ τῇ τῇ τῇ τῇ τῇ
νοί, ἡ δὲ τῇ τῇ τῇ τῇ
κατατρέφονται, ἡ δὲ τῇ
σαν [τῇ τῇ τῇ τῇ τῇ
τῇ τῇ τῇ τῇ τῇ τῇ τῇ
πῶν, ἡ δὲ τῇ τῇ τῇ τῇ
βοῶν λαμβάνει, ἡ δὲ τῇ
ποσὶν ἐκτρέφονται, ἡ δὲ τῇ

αμδ. Οἱ δὲ ῥῆσι, οἱ τῇ
τῇ τῇ τῇ τῇ τῇ τῇ τῇ
χοῶν [χοῶν τῇ τῇ τῇ
ποσὶν ἐκτρέφονται, ἡ δὲ τῇ
χοῶν, ἡ δὲ τῇ τῇ τῇ
[ἀνατρέφονται.]

αμε. Οἱ δὲ ῥῆσι, οἱ τῇ
οἱ τῇ τῇ τῇ τῇ τῇ τῇ
δὲ τῇ τῇ τῇ τῇ τῇ τῇ
εἰς τὸν ἀέρα ἀνατρέφονται,
ἡ δὲ τῇ τῇ τῇ τῇ τῇ τῇ
σε καὶ ἡ δὲ τῇ τῇ τῇ
πῶν] αὐτὸν ἐκτρέφονται.

αμς. Οἱ δὲ τῇ τῇ τῇ
τῇ τῇ τῇ τῇ τῇ τῇ τῇ
τῇ τῇ τῇ τῇ τῇ τῇ τῇ
ἀνταγωνίστην, ἡ δὲ τῇ
ρῆσι, ἡ δὲ τῇ τῇ τῇ τῇ
ὅτι πάλιν ἀνταγωνίστην αὐ-
τὸν προσπαθῶν ἀναπαύει-
ται, ὅτι ἐκτρέφονται ἐκτρέφονται
ἐκτρέφονται, ἡ δὲ τῇ τῇ τῇ
[ἐκτρέφονται] τῇ τῇ τῇ τῇ
λοῦν ἐκτρέφονται.

αμς. Οἱ δὲ τῇ τῇ τῇ
λαίστα, ἡ δὲ τῇ τῇ τῇ
τοῦ τῇ τῇ τῇ τῇ τῇ τῇ
εἰς τὸν ἀέρα ἀνατρέφονται, ἡ δὲ τῇ
σισι, ἡ δὲ τῇ τῇ τῇ τῇ
μαχόμεν, ἡ δὲ τῇ τῇ τῇ

where one strikes, the other receives, stops, puts aside the blow; but he gets the better, who laies it on. the winking fighters being about to fight at fist-cuffs, were set together by the eares in a simple combate, blindfold [hoodwinked.]

848 The riding sport is, when a groom bridling a horse, putting a snaffle into his mouth, and making him gentle with whistling, teacheth him according to art to pace, leap, wheel about, and carry his rider gently, or when a vaulter leapeth from horse to horse, with a wonderfull quickness.

849 The play of ball is by tossing and giving [serving] (in a tennis court or elsewhere :) when one serveth it, the other taketh it and serveth it again: whether it be a soft ball, stuffed with hair, and to be struck with a goff-stick; [battle-dore;] or a hand ball [tennis-ball] to be struck with the hand or racket; or a blown-ball filled with wind, (a bladder) to be beaten back with the fist.

850 Let us add to moving sports those childish ones; prison-base [tig.] where they run and catch one another: whoop all hid, or hide & seek, where they hide and seek one another swinging, where they swing themselves to and fro on a swing; walking on stilts, by stradling up and down upon stilts: nine holes [pit-holes:] nine-pins, throwing a bowl to strike down the pins: whipping the top with a scourge; shooting of hurdpellens out of an elder gun, &c

ubi alter istum infert, alter excipit, inhibet, propulsat; vincit autem qui infligit: andabatae pugnaturi pugnis, committebantur perridiculo certamine, praelatis oculis.

848 Equestre ludicrum est, cum equiso frenans equum injecto lupato, mulcensque poppylmis, docet ex arte gradi salire, converti, lessoremq; molliter gestare; aut cum desultor transultat de equo in equum, mira celeritudine.

849 Ludus pile fit expulsum & datatim (in sphæristerio vel alibi:) cum eam alter mittit, alter excipit & remittit: five fit pila paganica, pilis farta, & percutienda ferula, five pila palmaria (harpastum) repellenda palmo, aut reticulo; five pila pugillatoria aëre distenta (follis,) reverberanda pugno.

850 Addamus lusionibus morariis pueriles istas: diffugium, quo se fugitant & captitant; myindam (latebram vaccae,) qua se abscondunt & quaritant: oicillationem, qua se agitant à petrauro: incessum grallatorium divaricando gressum super grallas: ejaculationem globorum in scrobiculos; jactationem globi, ad dejiciendum conos: ver- sationem turbinis flagel-

σις μονομαχικῶς συναγρο- νίζονται· ὅτε ὁ μὲν ἢ πλη- γῶ ἢ πύργῳ, ὁ δὲ ἐνδεχέ- καὶ ἀμύνεται· νικά δὲ ὁ νικῶ- νας· ἀνδαβάδῃ δὲ πυγμαί- μοχλοῦνται, τῷ ἀγῶνι πᾶ- νυ κατὰ γλῶσσαν ἐμάρτυρο, ἢ ὀφθαλμῶν ἰσκιεπασμῶν [καλυπθέντων.]

αἰμή. Τὸ παλινὸν ἰπποκό- ἐστιν, ὅταν ὁ ἰπποκόμος τὰς ἰπποῦς ἢ ἄλλαν [ἢ χελιδόν] ὀππῆεις χελιδόν, τοῖς ποπ- πύσμασι δέλτῃ [αἰμῇ] τεχνικῶς βαδίζειν, σκιρτάειν [ἀναπιδαν] αἰετῶν, διδασκῇ ὅτι ὁ κλη- πτης ἀπ' ἵππου εἰς ἵππον θάυμαστῇ αὐτοῦ τι ἐκ- πιδείξει.

αἰμή. Τὸ σφαιριοπαίγδιον ἐστὶν ἀλληλόδοτον, εἴτε ἐν τῷ σφαιριστήριῳ, εἴτε ἀλλὰ χε- ὁπόταν ὁ ἄλλος ἐκπέμπει αὐτοῦ, ὁ δὲ ἄλλος λαμβάνει· ἢ ἀναστέλλει ἢ γὰρ τὸ σφαι- ριον σκληρὸν ὑπόρχη, τῇ τριχὶ πυκνῶν, καὶ ἄλλοι- θηκι τυπόμενον ἢ τοῖς ἐλχ- εἶδον [ἀπασθόν] τῇ σφα- λάμῃ ἀναβάλλόμενον, ἢ τῷ διχλυσίᾳ εἴτε πυλμαῖον [κα- ρυκος] τῇ πυγμαίᾳ ἀντικρό- μενον.

αἰμή. Ταῖς κνημαῖς παι- δαῖς τὰς παιδικὰς παύτας προσιδόμενοι δὲ διαφυγὴν, ἢ ἀλλήλους εὐχάριστοι ἐλίσσονται ἢ μῦθον, ἢ ἐαυτῶν ἀπο- κρύπτουσι ἢ ὀππῆσιν ἢ αἰ- ἀρῶσιν, ἢ ἐαυτῶν τῷ πεταύ- μῳ ἐλαύνουσι ἢ ὀππῇ ἢ κρο- σάδρον ἐκείσιν, τὰ δὲ διαβή- ματι ὀππῇ χελιδόν πλάτ- νοντες· ἢ τὸ σφαιρὶν ἐκβε- λὴν εἰς ταερίδα· ἢ τῆς σφαίρας ἐκβέλλειν, πρὸς τὸ κατὰ ἄλγιν τοῦ κώϊος ἢ τῇ τριχὶ διὰ τῆς μέσης· αἰετῶν, καὶ ἢ ἐκδελ-

lotelisionem stupee glan
dis è sambucino iclo
po, &c.

851 Concertamen fit,
ludendo par, impar, &
micando digitis; & cer-
tando ænigmatibus &
captatoriis quæstiuncu-
lis: tum sortilegiis, ut in
alea, ubi tali (tesseræ)
immittuntur per fritil-
lum (sed hoc est fere a-
leatorium;) aut ubi cer-
tatur forte & arte, ut in
ludo calculorum, & luso-
riis chartis: vel denique
sola arte, ut in ludo la-
trunculorum ingeniosus
sumo omnium.

851 An exercise is made
by playing at even or odd, and
by shaking the fingers; and
by drolling [asking riddle]
and witty questions: then
by lotteries, as in dicing,
where the dice are flung out
of a box (but this is for the
most part the way of dice
players;) or when they strive
with lot and art [good play],
as in tables, and cards; or
lastly with art alone, as in
chess-play the most ingenious
of all.

852 But we must play,
that it may be delightfull,
with those of the same age
and our equals, and that with
a stake; but for no great mat-
ter, that it may be without
trouble and care: (as it is
when we play for a fillip [box
o' th' ear, to drink of a cup]
and with fair gamesters, who
will not cozen [cheat] you,
or disturb the sport with rail-
ings [scoldings,] curses, or
obscene speech: but there is
time to be given also between
games, to talk with your com-
panions.

852 Ludendum autem
est, ut delectabile sit,
cum coætaneis & compa-
ribus, idque cum spon-
sione: at non in res ma-
gnas; ut sit citra inque-
tudinem & sollicitudi-
nem: (qualiter fit, cum
luditur pro sustinendo
talitro vel alapa, vel pro
evacuando scypho) &
cum bellis collusoribus,
qui te non deludant, aut
conturbent felicitatem
jurgiis, devotionibus, ob-
scœnitatibusve: sed lo-
cus quoque dandus est
diludiis, ut garrias cum
congreronibus.

ψιν τῆς συμπίνης βαλάνις ἐξ
ἀρετῆς ἀκλίνε.

ἀνα. Συμαγωνίζονται ὃ
καὶ παίζοντες ἀρποπέουσιν,
καὶ οὐ δικτύλους ἐταλ-
λα ᾔοντες, καὶ ὅτε ἀπαι-
λίας ἐρίζοντες, καὶ ποσοπτε-
μαίς πορὸς τὸ μαγιδόμα
ἀνέγμασι καὶ πῆς γέροις·
ποροσέπῃ ὃ τῶν θεοβολίας,
ὃς ἐν τῇ κυβείᾳ, ὅπως οἱ
ἀστέχαιοι [πᾶσι] δὲ τῇ
πύργῃ ἐμπέμπονται (τὸ
ὃ κυβόπικον ἐστίν.) ἤγεν ὅπως
τῷ τε κλήρῳ καὶ τῇ τέχνῃ
ἀμυλλῶνται, ὃς ἐν τῇ τῇ
ρίδων παιδιᾷ καὶ τῆς χαρ-
ποῖς καταγέροισι· ἢ τὸ τέ-
λος τῇ τέχνῃ μόνον, ὃς ἐν τῇ
τῇ ἀπασιν διουσιεῖται τῷ τῷ
παιδῶν [λησιόων] παιδιᾷ.

ἀνα. Παίζειν δεῖ ἀμύνειν,
ἵνα τερπνὸν ᾖ, μὴ δ' ὁμιλί-
κων καὶ περιών, τὸ το ὃ
μὴ τῆς ἐγγυήσεως· ἀλλ'
ἐκ ὅτι τοῖς μεγάλοις, ὡς
ἀπείραχον ὃ καὶ ἀμύριμον,
καὶ οὐκ ὅταν εἰς τὸ τὸν κίν-
δυνόν πορῶν, ἢ καὶ λαφοί,
ἤγεν εἰς τὸ ποτὴριον δοπι-
νῶσαι παίζεσθαι· καὶ μὴ
συμπαιστῶν καλοκαγαθῶν,
οἳ πνέειν οἱ διαπαύσασιν,
ἢ τοῖς νείκεισι, ἢ κατέραις,
ἢ αἰχρολογίαις, ἢ ὅτε ἀ-
πείαν διαπαύσασιν· ἀλ-
λά καὶ ἀνιπαύσεως δεῖ
μεταξὺ τῶν παίζειν, πορὸς τὸ
μὴ τῇ συνομιλίᾳ ἀδολιχ-
σαι.

C A P. L X X X I X.

Conviviorum fines 853. Apparatus 854, 855. Convivarum Adventus, &
accubitus 856. Structoris & Pregustoris actiones 857. Eduliorum gene-
ra 858. Boni ad mensam mores 859. Pocula 860. Propinationes 861.
Bellaria 862. Pocœnia 863.

The rites of feasts.

Convivales ritus.

Οἱ νόμοι συμποσιακοί.

853 The meetings of towns-
men at feasts are not to be

853 Congressus oppi-
danorum convivales non

ἀνα. Αἱ ὁμιλίαι [συνο-
μιλίαι] τῶν πολιτῶν ἐδαμνέ-
passed

passed by, for as much as they are instituted for neighbourly friendship; whether more privately, to drink together, or eat together, where they eat at a club or collation; or more publickly, where one rich man makes the entertainment, upon occasion of a Christening-day, or otherwise: or when they that have deserved of the commonwealth singularly, are entertained sometimes at the publick charge, with a costly banquet.

854 When there is a feast to be, the head-cook delivereth to the under-cooks meats to be dressed, bought up by the caterer, or given out by the butler: the steward takes care of the dining-room, that the carpets be laid on the tables by the chamberlains, and the table-cloth neatly spread; then the plates are laid (whether they be round trenchers or square,) and the spoons and salt-cellar are placed, and loaves [rolls] of bread taken out of the basket, or slices cut.

855 At length the messes are brought in, in dishes and chargers; and the sauce is left in sawcers [pot-ringers:] and the feast by how much the more sumptuous [costly] it is, the more delicate dishes it hath, and several kick shawes, nay and divers courses.

856 It is more civil for the invited guests, to come sooner then later: whom the master of the feast receiveth with courteous going out to meet them, and leads them in: and when they have washed their hands over a ba-

funt prætereundi, quatenus instituuntur vicinalis amicitiae causa: five magis private, ad compositionem, vel concœnationem, ubi estur de collatis symbolis; five magis publice, ubi quis opulentior instituit convivationem, occasione lustrici diei, vel alias: five cum meriti de republica singulariter, excipiuntur quandoq; publico sumptu, lauto convivio.

854 Quando convivandum est, archimagirus tradit coquis apparanda esculenta, coempta per obsonatorem, aut subministrata à promocondo: triclinium curæ est architriclino, ut mensæ tapetibus insternantur per triclinarios, supersternanturque mappis decenter extensis; tum disci circumponuntur (five sint orbes, five quadræ,) cochleariaque & salinum apponuntur & collyræ panis deprompti è canistro, aut scissæ buccæ.

855 Demum ferula inferuntur, in patinis & lancibus; & embammata destituuntur in patellis (scutellis:) convivium enim quo magis opiparum est, eo habet lautiores epulas, variaque pulpamenta, imo & diversos missus.

856 Invitados convivas, venire temporius quam serius, civilis est: quos convivator excipit amica obviamitione, & introducit: cumque abluerunt manus super mallavium è gutturnio,

παραλειπεία, καὶ ὅσον φε-
λίας γεγνηκὼς χεῖριν κα-
δίσειενται. ἢ τὰ ἰδίᾳ μᾶλλον
εἰς τὸ συμπίνειν ἢ συνδαι-
πνεῖν, ὅπως ὁπὸ τῆ συμβολῶν
τῆ συμφορῶν ἰδίᾳ πινῇ ἢ το
δημοσίᾳ, ὅπως πλεονασμῶ
τις τὸ συμπόσιον παρα-
σκευάζῃ ἡμέρα καὶ καρτικῇ
ἢ ἄλλοτε. ἢ τοῖς ὁπόταν οἱ το
κοινὸν διεργετῆντες, πῇ παν-
δήμῳ δαπάνῃ ἰδὲ ὅτι τῶ
συμποσίῳ ἀδείῃ τῶ ἐκλαμ-
βαίνοντι ἐν τῇ πορτυρίᾳ

αὐτῶν. Ὅταν συνεστῇ δα-
δεῖ, ὁ ἀρχιμάγειρος τὰ ἐπὶ
δέσματα, ὑπὸ τῷ ὀφθαλμῷ
γοραδίνται, ἢ ὑπὸ ταμικῆς
χορηγίας τοῖς μαγείροις
παραδίδωσι τῶ ἀρχιτρικ-
κλίνῳ τῇ τεκλινίᾳ μέλει
τὸ τὰς τραπέζας ὑπὸ τῆ
ὑποκρίτων τοῖς τῶ πινῶν ὅπ-
τερον νύειν, καὶ τῷ ὀδόναι
ὅππῃ τραπεζίοις καλῶς ἐκ-
τεταμένους, διασποννύειται
μετέπειτα οἱ πίναντες (εἴτε τῶ
ἰσχυρῶν οἴεται κυκλίσκοι) πιν-
μίθην, καὶ τὰ κοχλίας
[οἱ δίδουκας] ἐπὶ ἀλδοχέ-
ον, καὶ τῆς σπύνης ἀφ' ἧς κα-
λύει, ἢ τῷ πορφυρέοντι
αὐτῶν. Τὸ τέλος τὰ ἰδίᾳ
τα ἐν τῇ πορφυρίᾳ καὶ περὶ
οἱ εἰσάγει τὰ ἐκλαμ-
τα ἢ ἐν τοῖς λευκοῖς λείπ-
ται, ἐπὶ τὸ συμπόσιον ὅσοι πο-
λυτελέσαν, ποσὶ τῶ
δαφνίστῳ τὰ φαγί-
τα, καὶ πικρία καὶ γαλβῆ-
τα, καὶ ἢ καὶ ποικίλας τὰς πα-
ραδίδουσι χεῖρ.

αὐτῶν. Ὅταν ἀπὸ τῶν πο-
κλινῶν δαυτύμονας οἱ
δικαίως μᾶλλον, ἢ ὅπως
τερον, ἢ χεῖρα κομψότη-
ἐν, ἀπαντήσας φιλο-
πως ἐκδέχεται τε καὶ εἰσά-
καὶ τὰς χεῖρας ἐν πορφυ-
χεῖρ ἡ δὲ ἀντι-
fin o

fin out of an ewer, or over a
bowl out of a water pot [pit-
cher] and wiped them with a
clean towel (to offer a foul
one would be uncrust.) they
sit down by one another upon
the stools being set in order
(it was a custome heretofore to
lye down.)

857 The carver nearly cuts
up the dishes set before him,
and helps [serves] them: the
taster tasteth the drinks first,
and drinketh the first cup,
which the guests pledge; one
standing with a flie flap,
who drives away the flies,
that they may not trouble the
guests, or lights on the meat.

858 Of meats the first are
spoon-meats; (broths [pot-
tage, gruels, poched eggs, &c.]
not to be licked with the tongue
put forth, but to be supped up
in a spoon: the rest are taken
out with forks, and are cut
with knives, held by the handle
[haft.]

859 Those that are well-
bred put bits into their
mouthes moderately, not sling
them in; they eat with chewing,
not swallow with gobling; lest
afterward they should belch,
or hickup; nor lick their lips,
but wipe them with a napkin,
if they be greasie.

860 In the mean while
drinking-vessels are brought
out of the pantry, and being
washed are set upon the cup-
board: and whilest the but-
tler draweth wine in a bottle,
and beer in a jug [jack,] the
waiter pouring it out of the
great pot, and pouring it into
pots, cups, glasses and bowls,
gives it to the cup-bearer,
and he to the feasters.

aut super pelvim (seu
pollubrum) ex aquali
(urceolo,) terferuntque
mantili mundo (iniqui-
natum præbere incivile
foret,) assidunt juxti in
per disposita sedilia (olim
inos erat accumbere)

857 Structor deartuat
appositas dapes scire, ac
dispartitur: prægustator
prægustat potiones, aut
propinat promulsiem,
quam prælibant discum-
bentes: adstante, qui abi-
git muscas, muscario, ne
sint infesta epulantibus,
aut illabantur epulis.

858 Eduliorum prima
sunt obsonia; (juscula,
pulmenta, ova forbi-
lia, &c.) non lambenda
exserta lingua, sed for-
benda cochleari: cætera
eximuntur furculis, &
conscinduntur cultris,
prehenlis manubrio.

859 Bene morati in-
gerunt bolos ori mode-
ratim, non injectant;
comedunt mansitando,
non glutunt tuburci-
nando; ne postea rufcent,
aut singultiant, neq; lin-
gunt labia, sed detergunt
mappula, si perungantur.

860 Interim potoria
vasa depromuntur è re-
positorio, prolutaque re-
ponuntur in abaco: &
dum cellarius promit
merum hirnea, & zythū
obba, pincerna id fustum
è cantharo, infusumque
poculis, calicibus, vitris
& pateris, porrigit po-
cillatori, hic autem con-
vivantibus.

σάκεροι, καὶ τὸ καθαρὸν χι-
θῶνα τρω δόπομενα γυμνοὶ
(καὶ δαίμονι ὃ παρέχιν ἀ-
ποστύον ἔστιν,) ὅτῃ δ' ἄλλων
ἀγχοὺ καθεζόνται [πορ-
πολα δ' ἀνακείδω εἰώθεσιν.]

αὐτῶν. Ὁ τραπεζοκόμος
τὰ σιτία παρέχεν· κα-
λῶς ἑξαστοὶ καὶ διαμελ-
ζοί· ὃ πορροῦσις τ' πείσων
πορροῦεται, ἢ τὸ ἰδερμελεῖ
πορρίνη, ο, πὸι ἀνακεί-
κροι πορρίδωσι· παρὰ
σάντος τ' τὰς μῆας ἵνα μὴ
ἐπὶ δ' ἀχαιῆδες ἐν χλωσιν,
ἢ τοῖς ἐδεσμασιν εἰς πῖπῳσι,
τῇ μωροσέῃ δόποσθεντος.

αὐτῶν. Τῶν ἐδεσμάτων τὰ
πορροῦται ὀφονιά ἐστὶ· (ζω-
μῶς, πολλὸς, ἀα ῥοφήτα,
κλ.) ἀλλ' ἡ γλώσση πορροανο-
μῶς μωδαμῶς λείχιν δέει,
ἀλλὰ τῷ κοχλιαρῷ ῥοφή-
ται· τὰ λοιπὰ δικράνοισ ἐξ-
αίρειται, καὶ μαχαίρῃσι κα-
τακόπεται, τῇ λαβῇ ὅππ-
λαμβανόμεναις.

αὐτῶν. Οἱ ἀσέοι βόλους τῶ
σώματι μετρίως ἐπιθέουσιν,
ἐκ ἱρέπῃσι· τὸ βρομα ἀ-
σέως μασιάζουσι [μα-
σών.] ὃ κατὰ βροχθίζοντες
καπῶσιν, ἐνεκα τ' μὴ μετέ-
πηται ἱρὸ γαστ' ἢ ἀναλύειν·
ἐδὲ τὰ χεῖλι λιχμαζοῦσι,
κατὰ χεῖρα ὄντα, ἀλλὰ τῷ
χειρομάκτρῳ [ἐμμεγείῳ]
δόπομορρύνουσι.

αὐτῶν. Ἐν τῷ μεταξὺ τὰ ἀλ-
γη ποτιστικὰ ἐξ δόποθικῆς
[κυλικῆς] πορρίει· καὶ
ἐκ λυγέων [κατὰ τριζόρων]
εἰς ἀσέον δόποκαταπίνει·
καὶ ὅταν ὁ ταμίης τὸ μέδον τῷ
οἶνο θοῖα, τὸ ζύδον τῇ πορ-
ρίδῃ πισώθεισῃ πορρίει, ὃ
οἶνοχόσαν τὸ ἐκ καθαρῶν ἐκ-
χυμώμενων καὶ ποτηρίοις, κυ-
λίζιν, ὑαλοῖς καὶ φιάλαις ἐλ-
χυνόμενον τῷ ποτιστῇ ὁρένυ-
σιν, ὃ ὃ τοῖς δαίτομοις
[συμπόταις.] 861 Then

861 Then they drink to one another, and drink round ones health, and t'others health, and drink to one another bouls to drink off at one draught; especially after they have fuddled a while.

862 At last the platters are taken away, with pieces, crusts, and half-eaten bits, and other scraps; and the junkets and sweet-meats are brought in: but the truth on't is, pleasant discourses and merry drolleries are the chief part of gallant entertainment, and joyfull feasting; because the mention of one thing falling in, many things may be merrily spoken of.

863 The banquet and feast being ended, they rise from table, and they thank him who treated them liberally, and they go home; if at night, with lighted torches [links] before them: although some gormandizers, having taken also an afternoon's luncheon, and fed sufficiently, they throw in besides after-suppers; that they may bury themselves the sooner.

861 Tum sunt propinationes & circumpotationes, pro salute hujus & illius, præbuntque sibi crateres ad ebibendum uno haustu; præsertim postquam adbibuerunt.

862 Sub extremum tollitur patinæ, cum bucellis, crustis, semesisque micis, & aliis analectis, apportanturque bellaria, & salgama: verum enimvero festiva colloquia, & lepidæ confabulationes, sunt primaria pars lautæ tractationis, latæque epulationis; quia intercedente mentione unius rei possunt multa ediffertari hilariter.

863 Peracto conviviali epulo, surgitur à mensa, gratefque aguntur ei qui tractavit liberaliter, iturque domum; si noctu, facibus prælucentibus: quanquam quidam heluones, etiam sumpto antecœnio, & comessati abunde, superingerunt pocœnia, ut se contumulent citius.

ωξ'. Τότε ποτόσεις γυναικαί, καὶ εἰς σωτηρίαν ἀλλήλων ἀνέμικλον ποτόσι. ἰ πορπίνεσιν ἄλλοι ἄλλοι κρατῆρας ἐνὶ ποτίσματι κενωθήσονται· μέλειται μὲν τὸ μεθύδηναι.

ωξβ'. Τὸ δὲ τέλος ἀπαρτίζονται δόπον δαζόν. μὲν γὰρ ψωμίον, πάλαιον, καὶ ψυχρὰ ἡμιερύτων, καὶ ἄλλαν ἀνακλήτων καὶ τὰ τραγήματα [ὅτι δειπνα] καὶ τὰ εἰς ἀναστροφῆς βερέματα παρεμύχων παρὰ καὶ δισανταί· ἄλλα γὰρ ἄλλαν τὰ ἡδύσματα καὶ ἀρτυρήματα κάλλεται ἀνέμικλον δόμιλοι [ὅτι δαζόν] παρὰ διαίτης καὶ πορπίνεσιν ὅτι τῆς ἐπομνήσεως ἐνός τινος πορπίνεσιν ἐν τῇ χανίσει, πολλὰ δὲ τερπνῶν ἐκδηγεῖται διώται.

ωξγ'. Τὸ συμπόσιον τετελειωμένον ἀπὸ τραπεζῆς ἀνιστάσιν, καὶ δαψιλῶς ἐστὶν ἀσάντι χεῖρ οἰδασι, καὶ οἱ καὶ ἀπέρχονται· ἐὰν νυκτὸς, καὶ λαμπρῶν πορπίνεσιν καὶ πορπίνεσιν [γαστρίμαρτον] τερπνῶν, καὶ τὸ πορπίνεσιν ἀνιστάσιν, καὶ ἐξ ἀρκύνεως μέλειται καὶ πορπίνεσιν, καὶ πορπίνεσιν ἐκδηγεῖται διώται.

C A P. X C.

Varios esse Sepulchrales ritus 864. Antiquorum cremationes & busta, Præfice, 865. Nostra mortuos humani consuetudo 866. Epitaphia aliaque monumenta 867.

Funeral rites.

864 The last thing which men owe to one another, is the carrying them out of this world; whereof several ways are observed, even at this day.

Sepulchrales ritus.

864 Vltimum quod mortales debent sibi invicem, est deductio ex hac vita; cujus non una ratio observatur, hodieque.

Τὰ νεκρία [τὰ πορπίνεσιν] τήσανται νόμιμα.]

ωξδ'. Τὸ ἔσχατον δεόν τῶν τοῖς θνήτοις ἐστὶν ἀλλήλων διαπαρκέον, ἐστὶν ἡ ἐκ τῆς βίης ἐκπορεύεσθαι ἢ εἰς μόνον αἶον παρὰ τῆς αἰῶνος λόγος, καὶ τῶν [σήμερον].

865 In time past they turned the carcases, and the ashes (sprinkled with sweet odours) they laid up near the burning places in urns: lest the ghosts should walk, they performed to them obsequies with funeral-feasts: hired mourning-women lamented with mournfull songs and ditties, by reckoning up the praises of the dead.

866 We bury our dead in the ground; who being lamented [deplored] by us, and presently on the day of death being laid in a sheet, or also embalmed by the embalmer, are shut up in a coffin, and the funeral is set forth with funeral-rites: for the corps being put on a bier, is carried out by the bearers, and exequies are performed with funeral pomp, towards the church-yard (the men walk in black, the women veiled:) where he is buried by the grave-maker [sexton,] who sometimes also burieth again the dig'd up bones, or setteth them in a bone-house or charnel.]

867 At the sepulchres of those who have deserved well, are erected tombs, or other honourable monuments, statues, epitaphs, &c. and dirges [funeral-ditties] are sung; and encomiums are recited solemnly: thus we celebrate the obsequies of the dead (with honourable burning.)

Regnum quid, &c. ad quid 868. requisita ejus 869. Determinatio à vicinis 870. Divisioque in Territoria 871.

Of a Kingdome: where the survey of a countrey.

866 A KINGDOME

865 Quondam comburebant cadavera, cinerisque (conspersos odoratis liquoribus) condebant prope busta in urnis: & ne manes oberrarent, faciebant illis iuxta feralibus epulis: conductæ vero præfixæ deflebant lugubribus lessibus & naniis, enumerando laudes defuncti.

866 Nos humamus mortuos; qui à nobis complorati, & mox emortuali die lugubriter induti, vel etiam à pollinctore pollincti, includuntur capulo (loculo;) adornaturque funus funestis ritibus: funus nempe impositum sandapilæ (feretro) effertur à sandapilariis, fiuntque exsequiæ funebri pompa, cæmeterium versus (viri incedunt pul lati, foeminae riciniatæ;) ubi sepelitur à vespillone, qui & effossa interdum ossa refodit, aut recondit in ossuario.

867 Bene meritis eriguntur altiores tumuli ad sepulchra, vel alia honoraria monumenta, statuae, epitaphia, &c. cantanturque epicedia; & recitantur solenniter encomia: ita vivi parentamus mortuis (honorifico luctu.)

C A P. XCI.

Regnum: ubi lustramen regionis.

868 REGNUM di-

ωξέ. Οἱ πάλαι τοῦ νεκροῦ εἰς πυρρὴν ἐνθηκάμενοι ἐν καυτηρείῳ κατεπόρηνται, τὴν ἀποδὸν ἐν σταμνῶ τρυφῶντες δόδοις ὑποχθόμενοι κατερρήναν· καὶ ὁπῶς μὴ ὑποχθόνιοι ὄντες πλανῶνται, ἐναγισμὸς τοῖς τεθνηκόσιν ἐπέλκεν· αἱ δὲ δριμύτεραι μεμνῶται, ἐκλήμοις καὶ νῆλαις ἐδριμύοντο, τὰ ἰγκάμια τὰ θανόντος ἐξαριθμοῦσιν.

ωξέ. Ἡμεῖς τοῦ ἡμῶν νεκροῦ καταφύλαξομεν· οἱ τινας ἀφ' ἡμῶν ὁλοφύεσθαι καὶ αὐτίκα τῇ θανάτῳ ἡμέρα πινδικῶς ἡμφοισμένοι [ἐνδεδυμένοι], καὶ ὑπὸ τῆς νεκρῶν ἀλειψάνων ἀλειφόμενοι, τῇ δίκῃ [συνῶ] ἐκλείοντο, καὶ ἡ κηδεία [τοῦ ἐναγισμοῦ] τοῖς νεκροῖς ὀπκοσμεῖτο· χύτλον γὰρ εἰς φέρετρον [νεκροῦ φορεῖον] τεθέν ὑπὸ τῶν νεκροφόρων ἐκφέρεται, καὶ ἡ ἐκφορά συνὶ πομπῇ νομιζομένη πρὸς τὸ καίμητόν τινος γινέται· (οἱ αὐτοὶ μελανέμονες ἐμβαίνουσιν, αἱ γυναῖκες κροτωνίσται [κεκαλυμμένα] ὅπως ὑπὸ τῆς νεκροδείτης δειπνέται, ὅς καὶ ἐὰν ὅτε τὰ ὅσα ἐξορυσσύνται ἀγορεύῃ, ἢ ἐν τῷ ὅσοις δοχεῖω ἀποτίθῃσι.)

ωξέ. Τοῖς βερίσταις πρὸς τύμβους παρὰ τὴν δέλην μνημεῖα [κενοτάφια], ἐρμά [σηλας] ὀπιτάφια, κλ. καὶ τὰ ὀπκήδεια ἀδύνηται, καὶ τὰ ἐγκάμια παινηγυρικάς ἐπιτελέοντο· ἔτι οἱ ζῶντες (τῶν δριμύσεσας) τοῖς νεκροῖς ἐναγίζομεν [τὰ νομιζόμενα πομπῶν].

Ἡ Βασιλεία· ἔπειτα ἡ τῆς χώρας ὀπιπώλησις.

ωξέ. Περὶ τῶν πόλεων καὶ ἡ said

is said to be the engaging [imbodying] of many cities, and land: under one head; entred to this end, that force being united may be the stronger, to withstand those things, which might bring a dissolution.

869 There are three things necessary, 1. a large countrey, capable of many inhabitants: 2. a rank of states ordained: 3. a firm establishment of lawes.

870 It is good that a countrey should be reduced under one government, and divided from others by bounds; those either natural, of seas, lakes, deserts, mountains or rivers; or made by art, as with felling of woods, castles on the borders, &c. (those onely of China, as we know of, have seperated themselves from Tartaria, with a wall of four hundred leagues length, &c.)

871 A Kingdome within it self is divided into certain principalities, counties, lordships; where if any one rule absolutely, it is a dominion; where he hath only a jurisdiction, a lieutenantship; (a countrey subdued by war, and added to our empire, is call'd a province:) but of what kind soever those tracts [counties] are, they are circumscribed countrey by countrey with their bounds; and the lesser territories enjoy lesser priviledges; the greater ones, greater.

citur conciliatio multarum civitatum, & terrarum sub uno capite; inita eo fine, ut unita virtus sit fortior, ad obsistendū illis, quæ dissipationem adferre possunt.

869 Ibi tria sunt necessaria, 1. regio ampla, multorum inhabitatorum capax: 2. digeries statuum ordinata: 3. sanctio legum firmata.

870 Bonum est regimen esse redactam sub unum regimen, disclusamque ab aliis limitibus; seu nativis, marium, paludum, desertorum, montium vel fluminum; seu arte factis, puta concadibus silvarum, arcibus limitaneis, &c. (Vni Chinenenses, quod sciamus, discluserunt se à Tartaria, muro quadringentarum leucarum, &c.)

871 Intra se regnum dividitur in certos principatus, comitatus, dynastias: ubi si quis absolute dominatur, est dominium: ubi duntaxat jurisdictionem habet, districtus: (ditio bello devicta, & nostro imperio adjecta, dicitur provincia:) qualescunque autem sunt isti tractus, circumscribuntur regionatim suis limitibus: fruunturque minora territoria minoribus immunitatibus, majora majoribus.

χωρῶν, ὑπὸ μιᾶς ἀρχῆς
προσυνεκείσας Β Α Σ Ι
Δ Ε Γ Α λέγει· εἰς αὐτὴν
ὁπτιζαμένην, ἵνα ὁ βίαιος ἐννοῶν
θεῖται ἰσχυρότερα γίνωτο· εἰς
τὸ ἀντιπείσασθαι τοῖς τιμω
κατάλυσιν ὁπφέρουσι.

αξὺ. Τὰ ἀναλκὰ ἀνα
ἱστῇ α'. ἡ χώρα πλατεῖα
πολλογαυνοτόδεκλος· β'.
διάταξις τῆς καλασάσων δὲ
λακλός· γ'. ἡ νομοθεσία βέλ
βαιωμένη [κεχωρημένη].

ωσ'. Τὴν χώραν, εἰς μίαν
τὴν πολίειαν ἀναγομένην
συμφέρει ἀπ' ἐτέρων διαμει
ρίζεται· εἴτ' αὐτοφύσως
τῆς θαλάσσης, ἑλῶν, ἐρήμων
ὁρίων, ἢ πλάσμων ὁρίσμοις
εἴτε τέχνησι, δηλονότι ὡς
τομίαις, ἐρύμασι μεθορί
οις, κλ. μόνον οἱ Σινάοι, ὅτι
οἱ θαλάσσης, ἐαυτῶν διεχωρί
σαντο ὑπὸ τῆς Ταρταρίας
τείχεος ὑ. λελκῶν.

ωσ'. Ἐαυτῆς ἐντὸς ἡ βασι
σιλεία μερίζεται εἰς ἀρχαί
συμπεριφεραίς, δυναστείας
ὅπως ἐάν τις τελείας κρατεί
[δεσποτίζει] δεσποτεία [ὁπτι
κρατεία] ἐστίν· ὅπως μόνον
τῶ δὴμῳ δικάζει, διοίκη
σις· (ἡ δὲ βυβάλωτος χώρα
καὶ τῇ δυναστείᾳ ἡμῶν
προσσιδεμένη, ἐπαρχία λέ
γεται) αἱ τινες δὲ πόλεις εἰσι
αἱ χώρας τοῖς τέμμασι καὶ
ἐκασταί· προγεγράφεται· κα
τὰ ἑλάνω τῆς χωρίων ἑλάνω
σόντων τῶ ἀπτελῶν δὲ πο
λαύει, τὸ μείζω μείζονον.

C A P. XCII.

Statuum in Regno liberorum 872. primarii sunt Proceres 873: Populus non onerandus 874. Regnum hereditarium aut electivum 875. Regum vicarii & Legati 876. domi consiliiarii, Ministri varii 877. Eunuchi, Moriones

Ἐπ. 878

Τῆς Βασιλείας διοίκησις.

αοβ. Ἡ βασιλεία ἐστὶν
ὅσα οὐκ ἔχουσας ἐν [αἰ] κατω-
τάτης] καὶ νόμος σου δε-
σμοδότη καὶ καὶ ἐν ἑαυτῇ
τὸ δὲ μὲν εἰς αἰχλὺς ἐστὶν
αὐτῶν ὃ δὲ βασιλεία ἡ πῶ
βασιλευσιν αὐτῶν ἐπαρξισ.

αρχ. Τῶν κατεσάσαν
α' κλειάταται εἰσιν οἱ ἔξ-
αρχι, μυρταίνες, μυρταίρ-
χα, παρβόλντες, ἰγμίνες,
δεκα,] αρχ παρβόλντες,
βασιλίσαν δικλὴν ἔξ α-
γίας, μυρταίνες, ἰγμίνες
αὐτῶν διαζώντες, καὶ ἰφ-
αὐτῶν ὅσων δωάσεις, κυ-
ρίως, ἰηπίες, δωάσεων
δικτα, κενεόταν, καὶ ἰφ
χωρὶν κληπρας, ἡτις ὅτι
μὰ δ' ἡτοι δωάσεις χείρεν

[illegible][illegible]

gorgeously.] attired in a robe of state, and adorned with a diadem [crown,] and guarded with a throng of courtiers.

880 Parliaments are kept about business that concerns the whole kingdom, to which are called [summoned] the nobility, and chief men [burghesses] of the cities; where some above others have prerogatives of vote; but none would be forced to vote for, or against; whether a new law is to be made [ratified,] or an old one abrogated [abolish'd,] or money to be new coined, or a league to be made [enter'd,] or a war to be resolved on.

881 The Kings of Kings call themselves monarchs and emperours, and rule alone for the most part, absolutely: although the Roman Cæsars [Emperours] were wont to have themselves colleagues partners, but now in the Roman-German empire they were chose by the seven Electors.

magnifice vestitus tra-bea & ornatus diadema-te, stipatusque frequen-tia aulicorum.

880 Comitia aguntur in negotiis concernenti-bus totum regnum, ad quæ concietur nobili-tas, civitatumque pri-mates: ubi alii præ aliis habent prærogativam suffragii; nemo autem debet invitus suffragari, vel refragari; si ve sancienda est quædam no-va lex, si ve abroganda vetus, aut novanda mo-neta, aut ineundum fœ-dus, bellumve decernen-dum.

881 Reges regum ap-pellant se monarchas & imperatores, regnant-que fere soli, absolute: quanquam Romani Cæ-sares soliti sint legere sibi collegas; sed nunc (in Romano-Germanico imperio) eliguntur à se-pte electoribus.

νος ἀλαργῶς μεγαλοπρεπῶς ἀμπρόχρως. τῇ διαδή-ματι κοσμήσθους. ἐν ὀχλῷ αὐλικῶν σοῦσεῖ.

ωπ'. Ἐν τοῖς περὶ τῆς ὅλης βασιλείας, οἱ ἀρχιερεῖς, & τῶν πόλεων, μεγιστάνες συνάδον ποιεῖσιν· ὅπως οἱ ἄλλοι περὶ ἄλλων ἢ τῆς χειροτονίας ἐξ ὀχλῷ ἔχουσιν· ὅτινα ἢ ἀκρίτως ἡγριζέσθαι [χειρο-τρονεῖν] ἢ ἀντι-ἡγριζέσθαι δεῖ· εἴτε νόμον πῶς καὶ νόν κυρεῖσθαι δεῖ, εἴτε παλαιὸν ἀκυρεῖσθαι, ἢ τὸ νόμισμα ἐπαλλάττεισθαι, ἢ ἀπονοῦθε ποιεῖσθαι, ἢ γενεὴν πόλεμον ἡγριζέσθαι.

ωπα'. Οἱ τῶν βασιλείων βασιλεῖς αὐτῶν Μονάρχας ὀνομάζουσι, καὶ αὐτοκρατο-ρες, καὶ ὅτι τὰ πλεῖστα μό-νοι βασιλεύουσιν, ἀντιπρόθυ-μοι· καίπερ οἱ Ῥωμαῖκοὶ Καίσαρες ποσὶ καλὴν ἐαυ-τοῖς καὶ Συνάρχοντας εἰσ-θισαν· πῶς δ' (ἐν τῇ Ῥω-μαϊκῇ-Γερμανικῇ ὀπκρα-τείᾳ) ὑπὸ τῇ ζ'. ἐκλογῇ ποσὶ χειρίζονται.

C A P. XCIII.

bellorum cause variae 882, 883. præveniendæ semper si possint 884. aut in ipsis principiis sopiendæ 885. si nequeunt, apparatur Bellum 886. Exercitus colligitur 887. & armatur 888. & redigitur in ordinem 889, 890. 891. suscipiturque expeditio & castrametatio 892. excubie 893. Specu- latores 894. Acies ordinatur 895. Prælii descriptio 896, 897, 898, 899. & Cladis ac Victoria 900, 901, 902. Urbis obsessio & violenta oppugna- tio 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, &c.

the troubles of King- domes, and warres.

882 A peaceable state is oft to be wished for, but it is not now and then, that cannot be obtained by force of arms; either because the

Turba regnorum, & bella.

882 Status pacatus est optatissimus, sed fit nonnunquam; ut nequeat obtineri, nisi vi armatorum; si ve quod gentes finiti-

Αἱ τῶν βασιλείων ταραχαὶ καὶ πόλεμος.

ωπβ'. Ἡ εἰρηνὴ αἰρετώ-τατον· εἰς ὅτι ἢ μάχαις μό-νοι ἐρικλόν· εἴθ' ὅτι τὰ ἔθνη ὁμοφρόντα περὶ τῶν τιμμάτων ἀμφοσβήσονται· ἢ ἡμεῖς bordering

bordering nations invade
ours (by moving quarrels con-
cerning the bounds [limits ;])
or because great men involve
the people in war (by striving
among themselves about pre-
heminence) or because also
troubles arise at home, not to
be laid [appeas'd] any other
way then by force.

883 To wit, when the superiours tyrannically strive to put the yoke of bondage on the inferiours; but these think they must try hard for their liberty, or revolt to another master; or when some factions disturbers (for private grudges, upon this or that pretence) conspire secretly, and endeavour to make plots, tumults [hurly-burlies,] seditions [up-roars,] rebellions, and by this means civil wars.

884 Neverthelessse that war may be prevented, we must try every thing, at home and abroad: namely to make peace with the borderers, and the leagues ever now and then to be renewed; but those at home to be kept under the equality of laws, nor injuries to be permitted on any one; unquiet spirits are chiefly to be observed [look after,] that are prone to innovations, and subtle to quarrel any thing, that they may have nothing to pretend for their plottings.

885 Notwithstanding a disturbance being risen, a reconciliation is wont to be sought by agents; or an interposition of neighbours, whereby the tumultuous persons may be removed from their evil

ma invadant nostra (mo-
vendo lites de confi-
niis;) five quod potentes
involvant populos bellis
(contendendo inter se
de eminentia;) five quod
etiam domi motus sub-
oriantur, non aliter com-
pescendi, quam vi.

88; Puta quum superiores tyrannice intendant inferioribus jugum servitutis ; hi autem censent dimicandum esse sibi pro libertate , vel deficiendum ad alium dominum ; aut quum factiosi quidam turbatores (propter privatas simulas , alio tamen quopiam prætextu) disseminant clandestinas conspirationes , & moliuntur concitare conjurationes , tumultus , seditiones , rebelliones , atque sic bella intestina .

834 Vt tamen anteveniatur bellum, nihil non tenendum est, domi forisque: nempe depaciscendū cum confinibus, compactaq; subinde renovanda: domestici autē continendi, sub æqualitate juriū, nec permit-tendæ injuriæ in quenquā; apprimè observandi iniquitati, proclives ad novationem rerum, & callidi causari quidvis, ne quid obtendere queant suis molitionibus.

88, Nihilominus co-
orta conturbatione, so-
let reconciliatio requiri
per internuncios; aut in-
terpositio vicinorum,
qua tumultuosi dimove-
antur à pravis consiliis;

ὁπλοῦνται· εἰδ' ὅτι οἱ θυ-
 νατοὶ περὶ τῆς ἐξουχίης ἐν ἑαυ-
 τοῖς ἐρέζοντες, καὶ ἡμονοῦν
 πολλοῖς ὁπλοῦσιν· εἰδ' ὅ-
 τι ἡ παραχρῆμα φύλις, ἐ-
 ἄλλως, ἢ τῇ βίᾳ σωφρονεῖται·
 ὁπλοῦνται.

απρ'. Οἶον, ὅτε οἱ μαί-
ζοντες τῇ τῆς δουλείας ζυγῷ
τοῦ ἡπιοῦ τυραννικῶς ὄντι
τίθενται οἱ τῇ τῆς ἐλευθερίας
χαρὶν διαμάχῃ, ἢ πορὸν
ἄλλον πᾶσι μύθον ἀφίστανται
συμβελόντων ἢ ὅταν στα-
σιάζω ἦτες ἐν ὁχλοῦνται
διὰ τὰς ἰδίαις δυσπραΐαις
κρυφίως ἐν ταῖς πόλεσι στα-
σιάζουσι, καὶ συνωμοσίας
δορύβας, ἐπαναστάσεις, ἀρ-
κισμούς, καὶ τοῦ πολέμου
ἐμφυλίου, ἐξεγείρειν πο-
τεῖνται.

ωπὸς. Ὁ μὲν ἐν ταύτῃ πᾶσι
 λημον προσφάνειν, πάντες
 ὀπχειρεῖν δεῖ ἵστωτε ἑξῆς
 διανοομένης ὁμοῦσιν ὅσων
 διπορεῖν καὶ τὴ συνθήκῃ
 πολλὰς ἀναγκαιῶς δεῖ
 τοῦ δὲ ἐνόηκες ὑπὸ τῆς ἡ νό
 μων ἰσότητος σωῖναι, μὴ
 ὑβρεῖς ὀπχειρεῖν πῶς τὰ προσ
 τα παραχρῆδεις δεῖ φυλάττειν
 ἵδεται, ὅπως τὸ προσγυμνά
 των ἀκροατοῦς καὶ ἰσχυρῶς
 καὶ ὁτιδήποτε τὸν προσφασίζ
 εται παύειν, ἵνα μὴ τὴ
 παρασχιδῶς αὐτῶν ὀπχει
 νην αἰοῖ τ' ὅσι.

ἀπέ. τῆς συνταραχῆς
 ἡ παύσις αὐτῆς, ἡ διαλλαγή
 εἰρησίου διὰ τῆς διαμύθηστος
 ἐπαλῆσθαι. ἡ τῆς γαυρόναι
 ἐπένδεσι, δι' ἧς οἱ ταραχ
 χόδεις ποτὶ τ' ἡμεῶν βελῶν
 ἀποτρέπονται· ἢ γὰρ ὁ κῆρυ
 counsels

counsels; or a herald is sent to the enemy himself: who may sue for peace: especially if one deems himself unprovided for [not able to match] the enemy: seeing it will be rash [fool hardie] matter for an unwarlike person to undertake one that is a warrior, and one that has had no practice, him that has.

886 Yet nevertheless if the swaggering enemy refuses peace, and sending a herald at arms, proclaimeth that is, de.ounces war) first if all they think of the stopping of his passage, and of a partick provision, which requires many things: as souldiers (as well home-bred, as foreign, from whence soever they may be had) and auxiliaries of allies, and victuals and good pay [great charges,]

887 Therefore pay is raised, and commissioners of arms are sent out countrey by countrey who may raise souldiers, and hire them by giving them press-money: which being now listed and brought into the artillery ground to the muster, the muster-master views them man by man, and having picked out some he swears them, and so ingage them.

888 Then he furnisheth some with light armour, others with heavy: that they may be able to defend themselves, and courageously fall upon the enemy: for the defence of the head he giveth a helmet [head piece] (drawn down with a murrion) for the covering of the breast an iron breast-plate (but those that

aut mittitur caduceator ad hostem ipsum, qui petat pacem; præsertim si quis arbitretur se imparatum, aut imparem hosti: quandoquidem temerarium foret, obicere se imbellem bellicoso, inexercitatumque exercitato.

886 Si tamen minax hostis renuit pacificationem, missosq; feciali clargat (hoc est, denunciat hostilitatem) cogitatur quam primum de intercludendo illi aditu, & de bellico apparatu, qui multa apposcit: ut militum, (tum indigenam, tum extraneum sicunde haberi potest,) auxiliaq; foederatorum, & commentum, & dapiles sumptus.

887 Itaque stipis cogitur, emittunturq; oppidatim conquistores, qui colligant militaturos, conducantq; dato auctoramento: quos jam conscriptos, & deductos in diribitorium ad armilustrum, diribitor iustrat viritim, habitoque delectu obstringit sacramento, & sic auctorat.

888 Tum instruit armatura alios levi, alios gravi: ut valeant & defendere sese, & impetere hostem animose: capiti offert galeam (subductâ cudone;) pectori adoperiendo ferreum thoracem (cataphracti tamen circumquaq; loriantur;) sinistro brachio clypeum

αποσπορεύει· εἰς ἰχθρὸν αὐτὸν πέμπει τὸ ἐπὶ εἰρῶν αὐτῶν· μέγιστα δὲ ὅταν πρὸς ἀπαρξιοδὸς, ἢ ἀδενέστερος πρὸς ἀντιπάλῳ ὑπερίζεται· ὁ αὐτῶν [ἀνιχνύει] κινουμένου πρὸς πολέμου εἰς μάταιον εἶ.

απὸ τῶν. Ἦν δὲ ὁ ἐχθρὸς ἀπειλητικὸς ὢν εἰρῶν ποιεῖς ἀπαρξιοδὸς, καὶ τὸ φησι αὐτῶν [πορσεύεται] πεμφθέντος τὸν πόλεμον καταγέλλει, καὶ πορσεύεται διανοῶν· πρὸς τὸ δειρῶν αὐτῶν τὴν εἰσοδόν, καὶ τῆς πρὸς πολέμου παρξιοδὸς πολλὰ ἐξαίτης, ὅς στρατιώτας (ἐμφυλίας τε καὶ ὀθνεῖας πορσεύει) δὴ ποτε καταποδασάσας, συμμυχίαν, ὅπως [σιτοπομπείαν,] καὶ διαπαλήματι μεγάλα ὄσα.

απὸ τῶν. Διότι τὸ στρατιωτικὸν μίσθωμα συλλέγεται, καὶ οἱ ἀνδρῶν ἐν τῇ πόλει δόπουσιν, πρὸς τὸν πόλεμον πορσεύονται συλλέγειν, καὶ οἰκιστάς· οὗς ἡδὴ καταλιχθέντας, καὶ εἰς τὸ λογιστήριον καὶ πρὸς ὄπλοκαταρσίον ἐξαχθέντας, ὁ λογιστὴς καὶ ἄλλοις πρὸς σκοπεῖ, καὶ τινὰς ἐκλεξάμενος, καὶ τὰ ὄπλα παρξιοδὸς, ὅρμον στρατιωτικῶν παρξίων πορσεύεται.

απὸ τῶν. Τοὺς αὐτῶν ἐλαφρῶς ὀπλίσματα, τὸν δὲ τὸ βαρεῖ ἐνδυσάμενος, ἐφ' ὃ καὶ ἐν τοῖς παρξιοδῶν, καὶ τὸν ἐχθρὸς ἐπὶ τῷ εἰσοδῶν διώκωνται· ἢ κεφαλῇ ἀσφαλίσαι αὐτῶν, καὶ τοὺς πορσεύει (τῇ κυνέῃ ὑποδραμῶν) πρὸς τὸν πόλεμον καὶ ἐκλεξάμενος καὶ σιδηρὸν (ἐπιπνῶν) ὁ πλῆθος καταρξιοδὸς εἰς τὸν πόλεμον.

are arm'd cap-à-pe; are on every side done with brigandines) for the left arm a buckler or shield [target:] but for the right a spear; to the side he girts a sword, or hangs it in a belt, that it may the more readily be drawn out of the scabbard, and being drawn out it may the more easily be put in up to the hilt.

889 Then he marshals the army, into regiments and bands: whilst he bringeth the horse into troops with cloaks, the foot into companies with coats, and both into squadrons or tens; and sets over the squadrons sergeants and corporals, over the hundreds captains, (to wit, in horse-companies, masters of horse, in the foot, masters of foot) over thousands colonels; and at last over all the General in his coat of armour.

890 The assistants of these are lieutenants, ensigns [cornets,] and the camp-master, every one of which, if they please, get them a depute [proxie] to look to their private affairs.

891 Dragons and volunteers are rank'd both with horse and foot, fresh-water souldiers are mingled amongst the old beaten souldiers (after they have been exercised afore-hand with trainings;) sutlers and lansprifadoes are appointed for drudgeries.

892 Things being thus order'd, with all haste the expedition is undertaken; and the quarter-master designs the camp in such a place, as may be convenient for provi-

vel scutum, dextrâ vero hastam: lateri accingit gladium, vel appendit baltheo, ut promptius stringatur è vagina, evaginatusque recondatur facilius capulotenus.

889 Dehinc concenturiat exercitum, per legiones & vexillationes: dum redigit equitatum in turmas chlamydatas, peditatum in cohortes sagatas, utrosque autem in contubernia (seu decurias) præficitque decuriis decuriones, centuriis centuriones (nempe equestribus magistros equitum, pedestribus magistrum peditum) millenis chiliarchas (five tribunos;) tandem omnibus paludatum imperatorem

890 Adjuncti horum sunt, locumtenentes, vexilliferi, & campiductor, quorum quisque si vult, asciscit sibi optionem, ad curandum res suas privatas.

891 Dimachæ & volones aggregantur tam equitatu quam peditatu, tyrones intermiscuntur veteranis (postquam præexercitati fuerint prælusionibus;) lixæ & calones (caculæ) ad dicuntur servitiis.

892 Rebus sic dispositis, suscipitur quantocyus expeditio: metatorque metatur castra tali loco, qui commodus sit frumentationi, & pabula-

ἀεισερω βραχίονι θύρεον σίκκος ἀσπίδα,] τὰς πλάγας ἐκλαμβάλλειν, τὸ δὲ ξιφὸς, τὴν εἰσφέρειν, τὸ δὲ ξιφὸς ἐκ τῆς ἐξήντητος ζωνῆς τοῦ ζωνῆτος ἐξέρχεται, καὶ ποσὶν ἐκ τῆς ζωνῆς ἐκέρχεται, ταχέως αὐτὰ ἐκ τοῦ λαιῶν ἐλκεσσι [αὐτὸς] καὶ αὐτὸς αὐτὰ ἐν πείρασιν, ἀχρὸς τῆς κόπης.

ὡπ' . Μετὰ ταῦτα διατάττει [διανέμει] τὰ στρατὸν εἰς λεγιῶνας καὶ σημίας, καὶ ἵππων εἰς ἑλὰς χλαμυδάτας, τὸ πεζὸν εἰς σάβηρας, αὐτοτέρας, εἰς σιάντια [δεκάδας] καὶ ἐπίσησι τὰς δεκάδας, καὶ ταῖς ἐκατοντάσιν ἐκατοντάρχας (ἵππικαὶς μὲν ἐκ τῶν ἵππάρχων [ἵππος στρατηγός] πεζοῖς δὲ πεζοστρατηγός] καὶ χιλιάσι χιλιάρχαις [ταξιαρχαῖς] ἀπασί γε τοῖς ἀρχιστρατηγὸν τὸν ἐφ' ἑαυτῷ περὶ ἐκλεμνόν.

ωζ' . Τέτοις προστίθενται οἱ ἀναπληρῆντες τὸ μέρος αὐτῶν, οἱ σημειοφόροι καὶ στρατοπέδαρχος, ὃν ἐκαστος πορὶ τὸ ἴδιον ὀπμιελῆσαι, τὸ ὅπλον αὐτοῦ πορὶ τὸ δέχεται, ὃν ἔτω δοκῇ.

ωζα' . Οἱ διμάχαι καὶ αὐτοῖς ἀνέχονται τὸν πεζὸν καὶ τὸν ἵππικόν σύμμιχτοι εἰσιν, νεοσύλλεκτοι ἀναμίγνυνται τοῖς περὶ ἑαυτοὺς, ἐπειδὴ ὁ πορὶ γυμνασμοὶ ὅτιν' οὐδὲ πορὶ καὶ πορὶ τοῖς περὶ ἑαυτῶν ἀνέχονται, πᾶσι ὅπλα βατάζονται.

ωζβ' . Πραγμάτων οὕτως διαταχθέντων, ὡς ταχέως ἐκστρέφεται καὶ ὁ διαστρέφεται τὸ στρατὸν διαστρέφεται τὸ σιπολοῖα, πορὶ οὐδὲ οὐδὲ, ξυλισμὸς ὅτιν' ἴσιν.

flen and forrage, for water too and fowel; here the tents [huts] are pitch'd, and fast-
ned with stakes [pegs,] and that the quarters may be safe from onsets [inroads,] they are intreucht with works.

893 However there are ceynells set at certain stations, for fear the enemy coming upon them unaware should beat up their quarters: and there is given a watchword by the captain of the guard, whereby they may know those of their own party.

894 In the mean while there are sent out spies and scouts that may observe the enemies designs, and at their return report what they have seen and heard; and withall there are made sallies by parties, to meet with [snap] plunderers, wherever they catch them.

895 When at length the forces are drawn out to fight, they are order'd in battalia (wedg'd or square) so, that the foot have the van, the horse the wings [flanks;] but the standard-bearers carrie the standards [colours] in the midst of the troops, whom the ancients march before with hangers; and the drummers with beating of drums, and the trumpeters and fifers with the sound of trumpets and fifes, play a charge [an alarm;] and the captains [leaders] riding up and down with encouragements and entreaties set the souldiers on fire to play the men.

896 The light horse-men usually set upon the enemy, and with skirmishing begin the fight; anon after compa-

tioni, auationi item & lignationi: hic ponantur tentoria, figunturque paxillis, urque stativa sint ab incurfionibus tuta, circumvallantur aggeribus.

893 Instituuntur tamen excubiae per certas stationes: necunde superveniens inopinato hostile agmen pessunder incautos: daturque tessera à praefecto vigilum (tesserario,) quâ sui se recognoscant.

894 Interea emittuntur speculatores & exploratores, qui observent hosticas machinationes, reducefque referant visa & audita: insimulque fiunt catervatim excursiones, obviaturæ depopulantibus, ubicunque occurrentibus.

895 Quum tandem copiae deducuntur ad praelium. ordinantur in aciem (cuneatam vel quadratam) sic, ut pedites occupent medium, equites sint alarii: signiferi autem ferunt signa inter medias catervas, quos praecedunt antesignani cum romphaeis; tympanistæque strepitu tympanorum, & æneatores clangore tubarum & lituorum canunt classicum: duces autem circumequitantes inflammant ad strenuitatem, hortatibus & obsecrationibus.

896 Velites usitate incessunt hostem, & velitando faciunt initium pugnae: mox concurrunt

δείκω ὄντι· ἃ δὲ σκηνώνται τῇ κλισίῳ πατήλοισι πεπηγμένον, καὶ ἐφ' ᾧ οἱ σταθμοὶ ἀσφαλεῖς γίνονται δοτοῦ τῶ ἐξόδου, τάφροι κύκλω χαράσσονται.

αἰγ'. Καθίστανται δὲ αἱ φυλακαὶ ἐν σταθμοῖς ποσὶ μήποθεν ὁ ἐχθρὸς ἀδοκίμως ἐπερχόμενος ἀπείσκηπτος [ἀφυλάκτως] καταβλήῃ· καὶ τὰ σιμωτήματα ὑπὸ τῶν κυκλεπέρων [τῶ πορσεύεσσι τῶ φικρέων] παραδίδονται, οἷς ἐαυτοῦ διαγινώσκουσιν ἄν.

αἰδ'. Μεταξὺ μὲν οἱ κατὰ σκοποὺ καὶ ὠτακταὶ ἐκπεμπονται, τοῖς τῇ ἐχθρῶν ἐπιτηνύσεσι λαθραίως παρατηρέντες, καὶ παλίνουςοι τὰ ὀφθόμενα καὶ ακούμενα διηγήμενοι καὶ ἅμα αἱ ἐαδερμαὶ ἰλαδὸν γίνονται, τοῖς διαπορεύουσιν ἀπαντησάμεναι, ὅπως ποτ' ἂν ἐπερχόμενοι.

αἰε'. Τὸ πλεονεκτήον, τῆς στραπῆς εἰς τὴν συστάσεως μάχην ἐξαγομένης, ἡ παρὰ τὰς σφύρας, ἡ φάλαγγος εἶδος ἐχθρῶν οἱ περὶ τὸ μέσον κατέχωσιν, οἱ ἱππεῖς τὰ κέρατα· οἱ δὲ σημεφόροι ἐν μέσῳ τῶν ἱλῶν σιμεία φέρουσι [βαστίζουσιν,] οἷς οἱ πορμαχοὶ (ὡς ταῖς ξιφομαχαίραις πορηνέται· οἱ τυμπανίσται τῶ τῷ τυμπαίων δ' ἐπει, οἱ σαλπικταὶ τῇ τῇ σαλπικτῶν κλαγγῇ, τὸ πολέμικόν σημαίνοντες· οἱ δὲ ἡγούμενοι ἀπείπκυντες τῇ παραινέσει τι καὶ ἀντιβολαῖς πρὸς ἀνδραγαδίαν παροξύνουσιν.

αἰς'. Οἱ ἀμύμαχοι [ψαλοὶ γυμνήτες] ὡς τὸ πολὺ πρὶ ἐχθρῶν ἐπιμβαίνουσι, καὶ τῆς μάχης ἀκροβολίζοντες

nies of the first ranks meet; and fight desperately hand to hand and at a distance, whether it be a pitch or a running battel.

897 Heretofore upon those that were at great distance they darted stones; slingers out of slings, cross-bow-men out of cross-boxes; afterwards archers taking arrows out of quivers, set them on bows; and drawing them by the string, and letting them loose again, kept off at distance the enemy making onward; and made them stand off: now-a-days musketeers load muskets with gunpowder and leaden bullets, and then discharge them [let them off] and shoot those that come in their way.

898 Those that are nearer at hand are kept off with darts and javelins; and if they come on notwithstanding, are thrust through with lances and halberds [partisans,] being brandished with great earnestness.

899 Those next at hand are knock'd down with battoons and clubs: or are hack'd [flash'd] with swords and hangers, or quartered [hewn down] with cymeters: and besides prick'd [run through] with tucks [rapiers], and daggers [stilletoes,] and there's made a pitiful havock [slaughter] whilest they fall on one side and t'other promiscuously, and are trampled under foot, and trod to dirt, with a dreadful shrieking [yelling.]

900 Last of all are brought forth the reserve and the life-guard, and the fight is begun afresh, and whilest the re-

legiones primipilorum, pugnantque truculenter cominus & eminus, five pugna fit stataria, five gradaria.

897 Olim ejaculabantur lapides in longius diffitos: funditores è fundis, balistarii è catapultis; postea sagittarii promentes sagittas è pharetris, imponebant arcubus, hosque nervo, tendentes & dimittentes arcebant èminus ingruentem hostem, ac protelabant: hodie sclopetarii onerant sclopetis nitrato pulvere, plumbeisque globis, post displodunt & transverberant obvios.

898 Propius distantes irruere prohibentur pilis & sarissis; irruentes nihilominus trajiciuntur lanceis, & bipennibus, magno nisu vibratis.

899 Proximi proturbantur calis & clavis; vel cæduntur ensibus & semispathis, vel obtruncantur acinacibus; quin & punguntur frameis & pugnionibus, fitque miseranda strages, dum hinc vel illinc promiscue cadunt, & conculcantur atque proteruntur, cum horrendo impetu.

900 Novissime producuntur triarii & pratoriani, conflictusque re-integratur, dumque suc-

κατέρχονται· μετ' ὀλίγον αὖτε ἄσπετα τῶν λεγόντων ὁμοσε φέρονται, δεινῶς τ' ἔχοντες [συσεδῶν] καὶ πορρωδὲν μάχονται· εἴθ' ἡ μάχη σφιδάσῃ βέδω γίνεσθαι.

ω 43'. Εκπαλαῖς οἱ σφενδονῆται ἐκ πετροβόλων, & ἀκοντιστῶν [ἀκοντοβόλοι] ἐτ' ὅτε καταπελτῶν λίθους ἐμακρόθεν ἐσωτὰς ἤριεσται· μετέπειτα οἱ πύξοται ἐπὶ οἷσιν ἐκ τ' φαρτεῶν πορρωτέρως τοῖς ἐν πύξοις καὶ τῶν τὸ νόθον ἐπενοντοῖς καὶ ἀρίεστοις ἐδωκετο· ἐς βολὰς πορρωτέρως ἐξόχοντες [ἰοβόλοντες], ἐφ' ἡμέραν ὁπομακρόθεν καὶ δέκοντες· νυκτὶ δ' οἱ πυροβολοίχοι ἐκ σιδεροῦ σωληνῶν πυροβόλων φημιγὰρ· δεινῶς καὶ σφαιραῖς μολυβδίνους περιστοιχισμένοι· τὰς ἀπαλῶντας διαπερσύν.

ω 44'. Οἱ ἐγγύτεροι τ' ἐσορμαὶν ἀπ' ἡζονταὶ δόρασι· σφαιραῖς· μὲν γὰρ οἱ ἐφ' ἡμῶντες καὶ χαλκῶν καὶ περικύβητες πεπαλμένοι· δεινῶς μάχονται.

ω 45'. Οἱ ἐγγύτεροι [ἐγγύστες] κερυβαῖς καὶ ῥοπαλοῖς φερόνται· ἢ ξιφῶν καὶ ἡμισπαθίων κατακίπτονται, ἢ ἀρπῶν φερόμενοι· ἐπεὶ γὰρ ῥομφαῖαι καὶ ἐν χειρὶ τοῖς διακρίνοντα· ἀλλ' ἐν ἀναιμῶντι· ἐκαστέρω γὰρ μίμναι πλεονεξία· δόρυ· καὶ κραυγὴ φερόμεναι πύκτοντες καὶ κατακίπτονται, & κατακίπτονται.

π'. Ἐσχάτως οἱ ἀριεῖς [ὀππισταμένοι] καὶ ἡγεμονικοὶ παρίστανται, καὶ ἡ σύμμαχὴ ἀναεῖται οἱ τῶν ἐφ' ἡμέραν.

snails see upon the enemy out of an ambush, they rout their army, put them to flight, and doe execution upon them.

901 They who are appall'd with fear, seek to escape slip away, and be gon; if there be no hope of escape, deliver up themselves to be taken prisoners [cry quartier,] but they who have escaped killing and being taken prisoners, straggle up and down in parcels, till they are rallied by their own men, or meet with shelter a hiding place.]

902 When night put an end to the battel, they sound a retreat, and the conqueror [master of the field] shares the booty and spoils of the conquered: unless the enemy begin the fight again, having rallied his scattered men.

903 A city or castle that stands out, (whereunto the routed enemy hath betaken himself) is surrounded with forces, beleaguer'd, block'd up, storm'd, till it be won; that is, till it be seiz'd [taken] or regain'd

904 Here many kinds of devices are made use of; sometimes the walls are scaled with furious force, by clapping scaling ladders to them, or by making approaches with galleries, from which the assailants letting down a cross-bridge (draw-bridge) leap upon the walls.

905 Otherwise the walls are beaten down with battering rams driven to them, or great stones hurl'd out of a sling: now-a-dayes they demolish any fortifications whatsoever with great or-

centuriati invadunt hostem ex insidiis, disturbant ipsius aciem, fugant, insectantur, contrucidant.

901 Qui terrore percussu, querunt evadere, elabi, diffugere; si diffugii spes non est, dedunt se, ut capiantur: sed qui eadem & captivitatem evaserunt, palantur dispersim, donec aggregentur à suis, aut inveniant confugium.

902 Quando nox dirimit pugnam, canitur receptui, victorque miles diribit prædam, & manubias devictorum: ni hostis dimicationem redauspicetur, recolletis suis dissipatis.

903 Rebells urbs, vel arx, (in quam profligati sese receperunt) cingitur copiis, obsidetur, obvallatur, oppugnatur, donec expugnetur; hoc est, occupetur, aut recuperetur.

904 Hic adhibentur multifarii machinatus: aliquando scanduntur muri furiali impetu, ad motis scalis, vel ad volutis ambulatilibus turribus, è quibus demissa exostra (arceuario ponte) oppugnatores insiliunt muros.

905 Alias diruuntur muri adactis arietibus, vel libratis saxis è ballista: hodie demoluntur firmamenta quæcunque è fulmineis tormentis locatis post cratitias ger-

δρείας τάξιν ἔχοντες, ὅπῃ δὲν εἰσβάλλοντες ἐπεδρόμοι, ἢ παρὰ τὰ ξιν καταλύουσι, τοῦ δὲ φόβου κατὰ κράτος διακοντες.

πικ. Οὗτοι οὖν ἐκφοβοὶ δεικνύουσι, διακινῶν, ἐκφοβῶν ὅτι ζήτωσιν· ἐὰν δὲ ἑλπίς διαφυγῆς μυθεύεται, καὶ ἀλίσκονται· οἱ μὲν φόβον καὶ ἄλλωσιν [αἰχμαλωσίαν] ἐκφύλακτες, περὶ πλεονέχουσι, ἀχρεὶς δὲ σὺν τοῖς αὐτοῖς ὅπῃ σωθῶνται, ἢ διαφυγῶν πῶς βίβωσιν.

πικ. Νυκτὸς δὲ μαχλὺ λυθῆς, τὸ ἀνακλιτικὸν σημαίνειται καὶ ὁ καλλίνικος ἢ νικητὴς λαφύρα, καὶ σπουδαία διαμερίζεται· ἐὰν δὲ ἔχθρος, ἢ διαφορητῶν αὐτῷ εἰσώδεις σωταχθέντων, τῆς μέγας μὴ ἀπάρχεται.

πικ. Πόλις ἢ ἀκρόπολις δὲ πύργος, εἰς ᾧ οἱ οὐρανόθεν μὲν κατέβησαν, περὶ ἀλλεῖται, περὶ δὲ βόεται, περὶ φρεσίνεται, πολιορκεῖται, ἀχρεὶς οὖν καταπολεμῆται, τὸ ἔστι, περὶ καταλαμβάνεται, ἢ γὰρ ἀναλαμβάνεται.

πικ. Πολυειδὴ μηχανήματα αὖτε παρέχεται· ἐὰν δὲ τῇ ὁρμῇ βιαστικῇ τὰ τεῖχη ὅπῃ αἰνεσι, διὰ τῆς κλίμακων, ἢ τῶν πορδισίων πύργων πορδοκλινδύμενων, ἐξ ὧν τῇ ἐξέσσαν κατεπέντες, ὅπῃ τὰ τεῖχη οἱ πορδοκλινεῖς ὅπῃ πιδῶσιν.

πικ. Ἄλλοτε τὰ τεῖχη κριοδόμοι καταβάλλεται, ἢ λίθοι ἐκ τῶν καταπελτῶν ἐρριμμένους νυκτὶ δὲ ἐκ τῶν πυρεβάων, ἐπίσω τῶν πύργων τῇ γῇ ἐμπληθύνων, σερίματα [ἐκείνην]

annance [cannons] placed
behind gabions (filled with
earth.)

906 There is also found
out an engine to force open
gates, a petard, and there
are daily devised other tricks
(stratagemas:) especially
mines, whether hidden, thro-
row under ground passages,
or open, under galleries.

907 But the besieged leave
nothing unattempted, to de-
fend themselves: they raise
scorches and out-works; and
fence them with palisadoes,
(to keep the enemy from ap-
proaching) or scatter under
the walls iron caltrops: and
pour scalding pitch upon them
as they break in; and on the
inside hinder their breaking
through the walls with cut-
ting new ditches, that as they
break in they may meet with
new downfalls.

908 Those of the garrison,
that maintain a castle [fort.]
are wont also to make a sally
forth, and try whether they
can drive away their be-
sieggers: but are beaten back
& over-pow' red with greater
force, till being streightened, or
provision growing scarce, and
when there is no hope of relief,
they begin to treat of surren-
dering, desiring a truce, which
is agreed on for some houres,
on kept on foot longer, hostages
being given on both sides.

909 They who yield upon
articles, get handsome [ho-
nourable] terms: but a citie
that is taken by force, is plun-
dered, sometimes all put to

ras (terra oppletas.)

906 Est quoque in-
ventum instrumentum
dirumpendi violenter
portas, impetarda, exco-
gitanturque in dies alia
vaframenta (stratagemata:) imprimis suffossio-
nes, sive occultæ, per
subterraneos cuniculos,
sive apertæ, sub pluteis.

907 At obsessi relin-
quunt nihil inrentatum,
ut se defendant: extru-
unt antemuralia propu-
gnacula; & hæc præse-
piunt sudetis, (ad hostem
accessu excludendum) aut spargunt per submo-
niana ferreos murices:
& superfundunt irrum-
pentibus ardentem pi-
cem: intus item oppo-
nunt diruptioni muro-
rum abscissiones per no-
vas fossas, ut introrum-
pentes reperiant præci-
pitia nova.

908 Solent etiam præ-
sidiarii, propugnantes
castrum, facere eruptionem,
& tentare an que-
ant abarcere suos obses-
sore: sed repelluntur, &
debellantur maiore vi,
donec angustati, aut de-
ficiente comæatu, &
quando nulla spes est
suppetiarum, deditio-
nem tractare incipiant,
petentes inducias: quæ
panguntur ad aliquot
horas, aut etiam proro-
gantur, datis utrinque-
secus obsidibus.

909 Qui se submittunt
pactitia deditione, nan-
ciscuntur conditiones
honestas: sed vi expu-
gnata civitas diripitur, a-

συστα] πινδι πόλεν κατὰ
σέρεται

πινδι. Εἰρήνη δὲ τὸ μὴ
νοὶ τὰς πύλας βιάσας δια-
ρῆγνυν [ἐλεπολε:] καὶ ὅσην
μὲν ἀλλὰ ὀπιθεῖται στρα-
τηγὸν αὐτὰ, μέγιστα μὲν ὑπο-
ρύματα, ἢ γὰρ κρύφια, δια-
φαιδρὸν ὑπορείων, ἢ γὰρ φαι-
νερὰ, ὑπο τῶν βάρεων.

πινδι. Τοῖς δὲ πολιορκηθεῖ-
σι, πρὸς τὸ ἀμύνειν ἐλπί-
σιν, εἰδὲν ἀπείραταιν ὑπο-
χεί τὰ ὀπιθεῖσιν αὐτὰ καὶ
τασθεύουσι καὶ ταῦτα καὶ
μαζὶ περὶ αὐτῶν, πρὸς
τὸ ἢ εἰς ἡδρῶν εἰσοδὸν
καταλείπειν ἢ ἐν τοῖς χα-
μαιτυπείοις περιβόλῃ. Οἱ
δηρεῖ διασσεῖρεσι, καὶ τοῖς
ἐπαύουσι πίνων καί οἱ
νῦν ὀπιθεῖσιν ἐν τῷ δὲ
αὐτῶν τῷ τειχῶν διαρῆγῃ
δὲ πᾶσι ἀντιπαρῇ
αὐτοῖς, διὰ τῶν καὶ τοῦ
αὐτοῦ, ὡς ἐν εἰσελαύοντες
δὲ πᾶσι μὲν ἀντιπαρῇ.

πινδι. Εἰδὼσι δὲ οἱ φρου-
ρικοὶ, τὸ φρερίον ὀχυρῆναι,
καὶ ἐν δὲ οὐκ ἐνδεῶν, καὶ
ἐν οἰοῖσι δὲ αὐτοῖς πολιορ-
κῆται δὲ πᾶσι, πρὸς
αὐτὰ δὲ εἰσὸν ἐντα, καὶ
μείζονος βίας καταπο-
λεῖται, ἀλλὰ δὲ ἐνδεῶν
ἢ γὰρ ὀπιθεῖσιν ἐνδεῶν
νῦν, καὶ ὅταν μὲν αὐτὰ ἐν
λαίπτοις ὀπιθεῖται, ἐν
χειρῶν ἐπαύουσι (ἢ
πρὸς αὐτοῖς τινὰς πυρ-
τῶν, ἢ γὰρ παρῇ
ὁμήρου [ἀσφαλείων] ἀλ-
λήλοις διδοῦσαν) πρὸς
ἐνδεῶν πρὸς αὐτῶν.

πινδι. Οἱ γὰρ τῇ σω-
θηματικῇ ἐνδεῶν παρῇ
δὲ αὐτοῖς, καὶ αὐτοῖς σω-
θηματικῇ καὶ αὐτοῖς
καὶ αὐτοῖς αὐτοῖς
the

the sword, and by this means utterly laid waste.

910 The conquerours having got the victory return from souldiery laden with spoils, and trophies set up, and shewing and singing, or also triumphing: for the triumph is perform'd with solemn pomp [state.]

911 Where the valiant (whose courage did principally set itself) are ennobled and rewarded with marks of honour for their heroick actions; the wounded are cured, the prisoners ransom'd or set at liberty by exchange, and so return afterwards to their own homes: on the other side, the raisers of troubles [mutiniers] with perfidious turn-coats, traitors and rebels, are executed, and those that run away from their colours, and Jack-on-both-sides are punished.

912 Lastly the souldier is bestowed into winter quarters: or having his debenturs paid, (as much as every one deserves) is disarm'd and disbanded; and the old souldiers are privileged from war: but such as dyed in the field for their countrey, are rewarded with harangues [speeches in their praise.] and renown.

913 A sea-fight is more dreadful: when the enemy fleets rattle one another with their great guns, and the souldiers on ship-board, do bore, fire, sink the men of war; or take them prisoners by clapping grapples and iron hooks on them, &c.

liquando deletur ad interuersionem, & sic desolatur funditus.

910 Obtenta victoria; victores reueniunt à militia onusti spoliis, erectisque trophæis, & jubilantes ac ovantes, aut etiam triumphantes: triumphus enim agitur solennissima pompa.

911 Vbi strenui (quorum virtus principaliter enituit) nobilitantur, condecorati insignibus ob heroica facinora; fauicii sanantur, captivi redimuntur aut liberantur permutatione, atque ita redeunt postliminio ad sua: contra authores turbarum (cum perfidis defectoribus, proditoribus, perduellibusq;) plectuntur, desertoresque commilitonum, & transfuges puniuntur.

912 Ultimo miles distribuitur in hiberna: aut exsolutis stipendiis, (quantum quisque promeruit) exarmatur & exauctoratur; emeritiq; rude donantur: qui autem pro patria occubuerunt, afficiuntur panegyricis & adorea.

913 Navale prælium est terribilius: cum infestæ classes tormentis sese quassant, classarii que ipsas militares naves perforant, incendunt, profundo absorbent; aut captivant injectis harpagonibus, & uncis, &c.

πάρετα, καὶ αἰσὶ ἐξηρημαμένη πανωλέθριος ἀπολωλε.

πρῶ. Οἱ καλλίνικοι τῆς ἰχθυῖν λαφύροις ἐσκευάζονται πεφορτισμένοι, τέρπαιον ἐχέοντες, παιαλίζοντες τε καὶ θριαμβούντες (ὁ θριαμβὼν γὰρ καὶ τῆς πομπῆς πανηγυρικῶς τῆς γίνετα) ἐκ τῆς μάχης ἐπανέρχονται.

πρῶ. "Ὅτε οἱ ἀριστοὶ σαγῖται, ὧν αἰετὴ κυρτωμένη ἐκαλλυμένη, τοὶ ἀριστοὶ λαμβάνουσιν· οἱ τραυματίαι θεραπεύονται, οἱ αἰχμάλωτοι λυτρεῖνται, ἢ δὲ ἀλλοτρίᾳ ἐλευθερίᾳ, καὶ ἔτω καὶ ἀναπόμπεμον πορὸς τὰ ἑαυτῶν ἵπανέρχονται· ἐναντιὸν δὲ οἱ εὐσιώται, ἀποστύγεται ἄπιστοι, περδόμενοι, καὶ πολέμοι ἀπεχθῆς κλείνονται, οἱ λιποτακταὶ καὶ αὐτίματοι τιμωρεῖνται.

πρῶ. Τίλ, οἱ στρατιῶται εἰς χειμάδια διανέμονται· ὡς δὲ ὁ πόλεμος πλητῆται, ἀναδυσγύνεσι, σκεδασθῶσι, πῦρ μεταφορᾷ πῦρ καὶ πῦρ, καὶ αὐτῶν ἀσπασίμους [ἀποταξάμενους, ἀπεσφαλμένους] αἰετῶν· οἱ ἀσπασίμους ἀσπασίμους γίνονται· οἱ ἄλλοι τῶν πατρῶν πῦρ καὶ τίς τιμῶνται, δημοσίαις τιμαῖς ἐλόγους πανηγυρικῶς.

πρῶ. Ἡ ναυμαχία φοβερότερόν τι· ὅταν οἱ στόλοι δυσμῆς τοῖς πυρκαλότοις διασείκωσιν ἀλλήλους, καὶ οἱ ὀπῶνται αὐτοὺς στρατιῶται διατρυπῶσι [διαπείκωσιν,] ἐμαρτύρῃσι, καταποντίζωσιν, ἢ τῶν ἀρπαγῶν τε καὶ ὀγκύων [ἰδηρῶν] ὀπῶνται, αἰετῶν, κ.

may please, we must think
reverently of him, and do
those things which are agree-
able to him, and so expect
a reward from him.

918 Wherefore all religion
resolves it self secretly into
these three things, faith in
God, reverence towards him,
and hope of mercy: which
things whosoever takes care
of is accounted religious; who
doth not look after, is irreligi-
ous; who doth preposterously,
is superstitious.

919 It is atheism, not to
believe a Deity; Epicurism,
to make his belly his god; Sad-
ducism, not to look for immor-
tality from the immortal.

920 But because nothing
can be known of God, but
what himself hath revealed
concerning himself; hence it
is that all boast of some reve-
lation; whether comprised in
books, or received from our
ancestors by tradition; and
again all agree tacitly in
this, that the best religion is to
believe the things which God
hath revealed, and to do the
things which he hath com-
manded, and to hope for the
things which he hath promised.

921 And then, although
God is to be worshipped in
spirit, yet all agree that some
outward rites and ceremonies
are necessary, to stir up to an
inward devotion, and there-
upon all observe some.

922 Nevertheless great is
the diversity of religions;

tur hoc VNIVERSVM:
cui ut placeamus esse de
illa cogitandum sancte,
& facienda illi grata. &
sic expectandam ab illa
retributionem.

918 Omnis igitur re-
ligio resolvit se occulte
in tria; fidem in Deum,
reverentiam in eum, &
spem misericordiae: quae
quicquid curat, habetur
religiosus; qui non cu-
rat, irreligiosus; qui prae-
posterè curat, superstitio-
sus.

919 Atheismus est,
non credere numen; E-
picureismus, colere ven-
trem pro numine; Sad-
ducaismus, non exspe-
ctare immortalitatem ab
immortali.

920 Ast quia sciri de
Deo nequit, nili quod
ipsemet de se revelaverit,
hinc est, quod omnes
gloriantur de revelatio-
ne aliqua; sive compre-
hensa libris, sive accepta
à majoribus per tradi-
tionem: rursusque om-
nes congruunt in eo
tacite, quod optima re-
ligio sit, credere quae
Deus revelavit, & facere
quae mandavit, & spera-
re quae promisit.

921 Tandem, tametsi
Deus colendus sit spiri-
tu, assentiuntur tamen
omnes, necessarios esse
externos quosdam ritus,
quibus excitemur ad in-
ternum fervorem, eoque
observant quosdam ri-
tus omnes.

922 Diversitas religio-
num nihilominus est

νῦν τὰ ὅτι ἵν' ἀρέσκειαι
σοὶ τὰ ἅγια διαγινώσκῃ
δὲ καὶ αὐτὰ ἀρέσκειαι
δυνατὸς εἶναι. & δια-
κρίνει τὸν ἀπὸ τοῦ ἀποδοῦναι
πρὸς ἀνταπόδοτον.

πιστὶς. ἡ ἐκ τριῶν γένει πα-
σα ἡ θρησκεία ἐαυτῷ δια-
κρίσις λαμβάνει, πρῶτον εἰς
Θεόν, δεύτερον εἰς αὐτόν,
καὶ τὸ πρὸς ἐλπίδα ἂν
ᾧ οὕτως ὀπιμαίνεται, οὐδέ τις
δοκίμαζέται ὁ μὴ ὀπιμα-
νεῖσθαι, ἀσέβης ὁ προ-
δυσέσθης ὀπιμανεύμενος, δει-
σιδαιμων.

πιστὶς. Θεότυπα μὴ π-
εῖναι, τ' ἀθέων ἐστὶ τῇ γα-
στρῇ ἀντὶ Θεῷ λατρεύειν,
τ' Ἐπικυρίων ἐστὶν ἀπ' ἀ-
θεοῦ ἀθεοῦ ἀθανάσιον & πρὸς
δοκίαν, τ' Sadducaίων ἐστὶν.

πιστὶς. Ἀλλὰ γὰρ μὴ ὅτι
αὐτὸ Θεὸς γινώσκουσιν ἀδύ-
νατον, πάλιν, ὅτι πρὸς αὐ-
τὸν οὐ αὐτὸς φανερόσαι ἡξίω-
σεν ἐκ τῶν δένεισιν, ὅτι πάν-
τες πρὸς ἀποκαλύψεως πρὸς
καυχώμενται, εἴτε τ' βίβλοις
συμπεριλαμβανόμενοι, εἴτε ἀπὸ
προγόνων διὰ τῆς ἐκ διαδο-
χῆς ἐκτελεζούσης, εἴτε ἐαυ-
τοῖς πεποιημένων. καὶ ἐν τῇ
παραπάντι στρατομαρτυρί-
σιν, τὸ πισθῆναι αὐτὸν Θεόν
ἀποκαλύψαι, καὶ πρὸς τὸν αὐ-
τὸν σέταξαι, καὶ ἐλπίζειν αὐ-
τῇ γὰρ ἐλπίδι, διότι εἰσιν ἐν
πάνυ βελτίστον [παναρί-
στον.]

πιστὶς. Τίτλος, καὶ αὐτὸς
τὸν Θεόν τῷ πνεύματι σέ-
βουσιν δὲ ὅμως ἀπαντες
τῶν δεσμῶν ἐξωπύρας, ἀν-
αγκάως εἶναι συμμολω-
γῆσιν, οὗς πρὸς τὸ ἐκ τῶν
ζήλων ἐξηγητόματα, καὶ διὰ
τὸ τοῦ δεσμῶν πρὸς Θεοῦ
ὄντας παρατηρεῖσθαι.

πιστὶς. Ἀλλὰ γὰρ μὴ οὐκ
ἡ τ' ἀποκαλύπτει διαφορά με-
which

which comes partly from an ignorance of divine revelations, partly from a different interpretation of the same, partly from a counterfeiting of some, , and by that means devices of men and cheats mingled with them.

923 The principal are four: but of these each subdivided into lesser sects: Heathen, Jewish, Christian, Mahometan; every one having it's author, it's books of revelations, and it's rites: of which rocky [craggy] four fold way see here, take an historical map [survey.]

magna : quæ venit partim ab ignorantione revelationum , partim à discrepante interpretatione earundem , partim à confitione quarundam, & sic admittis commentis, ac imposturis.

923 Principales sunt
quatuor: sed harum quæ-
libet dissecta in minores
sectas: Gentilis, Judaica,
Christiana, Mahomeda-
na; habens quæque suum
authorem, suos revela-
tionum libros, suosque
ritus: cujus scopulosi
quadrivii historicalem
narratiunculam en acci-
pe.

ζῶντες ἐστὶν ἢ τῇ αὐτῇ παρὰ
 τῆς τ' ἀποκαλύψαν ἀγνο-
 σίας, τῇ δ' παρὰ τῆς ἐπι-
 ρρίας αὐτῶν ἐρμηνείας καὶ
 ἐξηγήσεως, τῇ δ' παρὰ τῆς
 συμπλάσεως πινῶν, καὶ ἑτέρων
 Σοφισμάτων τ' καὶ μετὰ
 νόμιστων μιχθόντων, τυγ-
 χύνει.

ποιη'. Τῶν αὐτῶν εἰς κυ-
 ριότητι τῇ ἑκάστη εἰς μ-
 κροτέας αἰρέσεις διχασ-
 θήσονται. Ἑβραϊκῇ, Ἰουδαϊκῇ,
 Χριστιανικῇ, Μαρμυτικῇ.
 ἑκάστη τοῦ αὐτῆς σωγε-
 ρεῖς, τὰ αὐτῆς δογματι-
 ζῶν βιβλία, καὶ τοῦ αὐτῆς
 διτομοῖς, ἔχουσι ἥς πνε-
 ματικῶς σκοποῦσθαι
 ἰσορκελῶ τὴν καταγεγραμ-
 μένην.

C A P. X C V.

*Religio primæva mox in Paradiso collapsa 924. Reparata, promissione Mess.
sæ 925. & roborata ritu sacrificii 926. sed corrupta denuo: Primo per
opus operatum sine fide 927. Secundo per Idololatriam 928. Tertio per po-
lytheiam 929. Græci deastrorum fabri 930. quos imitati Romani 931.
932. excusatio Polytheiæ 933. Oracula & Revelationes Sybillarum 934..
Ritus Idololatriæ 935. Festu propudiosa 937. Gentilismi reliquiæ 938.*

HEATHENISM.

924 He who created us, revealed himself first to our first parents, giving them a command, with a threat, of abstaining from such a tree (that they might remember that they ought obedience to to their creator :) but the envious spirit whispered into them, that if they would be as Gods, they should eat of the forbidden fruit: which they alas, did, affecting equality of divinity.

925 But being fallen, they
 confessed their fault, they were
 ashamed of their nakedness.

GENTILISMVS.

924 Qui nos condidit, revelavit se primum primis parentibus, dato illis mandato, cum interminatione, de abstinenda quadam arbore (ut meminissent se debere obsequium suo conditori:) sed invidiosus spiritus insufurravit eis, si vellent esse tanquam Dii, ut vescerentur de fructu vetito: quod illi, eheu, fecerunt, affectantes parilitatem divinitatis.

925 Sed lapsi, agnove-
re reatum, erubere nu-
ditatem, condemnatique

ἙΘΝΙΚΙΣΜΟΣ.

πικρὸν. Ὁ δὲ μακροχρόνιος
 ἡμᾶς, ἀπὸ κάλυψεν ἑαυτοῦ
 τὸ πρὸς τὸν τοῖς πρὸς τοὺς ἀ-
 γαστὶς διδόντες αὐτοῖς ἐν τοῖς
 (τὸ πᾶσι δέξασθαι πᾶσι ἀπὸ
 χεῖν, πρὸς τὸ ὑπομνήσαν
 αὐτοῦ λατρεῖαν[ὑπομνήσαν
 πᾶσι καὶ τῇ ὁφείλειται) σὺν
 πᾶσι διατελλόμενα· ἀλλὰ ἔτι
 τὸ πνεῦμα φανερὸν ἐνέφ-
 θυρίζον αὐτοῖς τὸ, ἐὰν
 ἰσχύσει εἶναι βέλαντα, ἐκ
 καρπῶ καλωθέτης φαγεῖν
 ὅ, πᾶσι ἐν τοῖς πᾶσι ἰσχύσει
 φερεῖται ἀπὸ τοῦ ἰσχύσει
 φερεῖται ἀπὸ τοῦ ἰσχύσει
 φερεῖται ἀπὸ τοῦ ἰσχύσει

σικέ. Ὁλιθήσαντες
ἔξαμολογήσαντο ἃ ἐνοχλῶ,
ἃ γυναιότητις ἐντραύποντο,

and being condemned to punishments : and cast out of paradise, they received a promise against despair, concerning the seed of the woman to come, to break the head of the deceiver : although it self was to be bruised also, for the acquitting of sin.

ad poenas, & ex Paradiso ejecti, acceperunt promissionem adversus desperationem, de venturo semine mulieris, ad conterendum caput deceptoris : quanquam & ipsum esset atterendum, ad redimendam culpam.

926 Which promise that they might remember, (how death was to be done away by death) lambs were presently slain, to make clothes to cover their nakedness : which was the first original and design of sacrifices.

926 Cujus promissi ut possent commemorare, (quomodo mors morte delenda foret) mox agni mactabantur, ad conficiendum indumenta contegendæ nuditati: quæ fuit prima origo sacrificiorum, & scopus.

927 But the rashness of men kept up the rite without it's signification, by offering sacrifices without faith in the Redeemer, and by seeking to appease God with the work done, as appeared in Cain : which here was the first accursed error.

927 At inconsiderantia hominum retinuit ritum sine significatione, offerendo hostias sine fide in redemptorem, & quærendo placare Deum opere operato, ut in Caino paruit : quæ hic fuit prima exitiabilis erroratio.

928 Next came in another; that they endeavoured to represent the presence of the invisible deity with visible signs : either animate, as the Egyptians (who worshipped that living creature which they first saw as they went forth in the morning, all that day, for their God,) or inanimate, as those who bowed themselves to the sun, moon, stars, trees, &c. or finally, to idols made by themselves.

929 Subiit alia : quod attentarunt præsentiam invisibilis. numinis representare visibilibus signis : sive animatis, ut Egyptii (qui quod animal primum conspicati fuerant mane prodeuntes, illud habuerunt venerabile ea die, loco Dei,) sive inanimis, ut qui se incurvabunt soli, lunæ, stellis, arboribus, &c. sive deniq; idolis à se effictis.

929 From whence at length that stupidity entered their minds, of feigning a plurality of gods; of whom they devised so many, that every nation had their peculiar deities : the

929 Vnde demum stupiditas invasit animos, commentandi pluritatem deorum quorum tot confinxerunt, ut singulæ gentes haberent peculia-

μετακρίθῃσι εἰς πτωρίας, ἐκ παραδείσου ἐκβληθέντες· ἀλλὰ γὰρ καὶ τῆς ἀνελπίστias ἐπαγγέλλεται εὐρίσκειν, ὡς τὴν τῆς γυναικὸς σπέρματος ἔρχεται μέλλοντος πορὸς τὸ ζῶντος εἶναι καὶ φανερῶς τὴν πλάσιν· καὶ ὡς αὐτὸ πορὸς εἶναι εἶναι, ὡς τὰ ἀμάρτηματα ὁπολυ-
τησώσιν.

σικς'. Ο' ἐπαγγέλλεται ὡς διὰ μνήμης ἔχουσιν, (πῶς θάνατον θανάτου καταργήσιν) ἔσφακται παρὰ τὴν ἀρίαν, καὶ ὡς ὁδὸς πορὸς τὸ τῆς γυναικὸς σπέρματος ἐκείνου κατεργασίας, ἥτις ἔστιν ἀρχὴ πορὸς τὴν καὶ σὺν τῷ γένοντι.

σικς'. Ἀλογισία ἔστιν ἀνθρώπων λειτουργίαν ἀνθὶ τῆς σημεσίαις κατείχε, τὰ ζῶντα [ἱερεῖα] ἀνθὶ πίστεως εἰς τὸ λυτρωτὴν δύοντες, καὶ ζητούντες τῇ Θεῷ ἐξαρέσειν τὸ ἔργον ἡλὸν ἐργασί-
μοι, ὅς ἐστιν τῇ Καὶ ἐνθαίνετο· τὸ πορὸς τὸν ἐνθαίνετο ὁλέ-
θρον ἀμάρτημα.

σικς'. Ἐπειπύσεται ὡς τὸ ἄλλο· ἐπέσειν γὰρ πᾶσι τὴν ἀρετὴν Θεῷ παρὰ τὴν τοῖς ὁρατοῖς σημείοις διεικνύνειν [παρὰ τὴν] ἡμψυχους (ὅς) Αἰγύπτιοι οἱ τὸ ζῶν ὅτι πᾶσι ὁρῶν ἐξερ-
χόμενοι πορὸς τὸν ἴαρον, πᾶσι Θεῷ δίκην, ἐκείνη τῇ ἡμέρᾳ ἐσέχοντο. διὰ τὴν ἔχοντες ἡμψυχους (ὅς) οἱ τῷ ἡλίῳ, τῷ σελήνῃ, τοῖς ἀστῆ-
ρσι, τοῖς δένδροις, καὶ πορὸς κυνέντες) ἡ καὶ τοῖς εἰδωλοῖς ὑπ' αὐτῶν πηλασθήσοις.

σικς'. Ὅθεν τὸ πηλασθῆναι ἢ ἀναιδυσίαν τὰς ψυχὰς ἐπέσειν, ὡς τὸ πολυθεότητα μηχανήσασθαι· τίς δ' ἐπλά-
σεν, ὡς ἐκείνη τῇ ἐθνῶν ἰδία ἔχον τὰ σέβασματα·
Babylonians

Babylonians Baal, the Sidonians Astaroth, the Ammonites Chamos, the Philistines Dagon, those of Ekron Beelzebub, others ether gods.

930 The Grecians have framed innumerable gods (of various degrees) higher, lower, and middle: not only divided among them the offices of the world; but also the marriages and generation, nay and the wars, no less impiously than the Jews.

931 The Romans, thinking that to worship whatso ever gods they heard of worshipped in any nation, raised [up] a temple called Pantheon [of all gods,] and divided them into the gods of the greater nations, Jupiter, Apollo, Mercury, Neptune, Vulcan, Mars; and the goddesses, Juno, Minerva, Venus, Diana, Vesta, Ceres;) and the gods of the lesser nations, (Pluto, Castor, Pollux, &c.)

932 They also reckoned noble men and women among the gods, as carried up into heaven by their own deserts, whom they called canoniz'd saints and demi-gods: as Hercules the tamer of monsters; Bacchus the inventor of wine; Æsculapius the finder out of physick; the Muses the inventresses of liberal arts, &c.

933 The more sober and discreet excused this multitude of Gods: saying that there was one God of gods, Jupiter, the others his offspring: others thought that the divine vir-

ria numina: Babylonii Baal. Sidonii Astaroth, Ammonitæ Chamos, Philistæi Dagon, Accaronenses Beelzebub, alii alia.

930 Græci commentifunt innumerabiles deos (cum deabus,) superos, inferos, & medioximos: non tantum partiti inter illos munia gubernandi mundi: sed & imaginati jugales thalamos, carnalemque genituram. imo & bella, non minus impie quam insulse.

931 Rōmani, raticolendos sibi esse quosunque usquam gentium colli audierant, exstruerunt templum Pantheon dictum: dividebantque in deos majorum gentium, (Jovem, Apollinē, Mercurium, Neptunum, Vulcanum, Martem; deasque Junonem, Minervam, Dianam, Vestam, Cererem;) & deos minorum gentium, (Plutonem, Castorem, Pollucem, &c.)

932 Demortuos heroas & heroinas accensebant quoque divis, quasi evectos in cœlum suis meritis, quos vocabant indigetes & semideos: ut Herculem domitorem monstrorum: Liberum (Bacchum) vini inventorem; Æsculapium, medicinæ repertorem; Musas, artium liberalium inventrices &c.

933 Sensatiores excusabant hanc multitudinem deorum: distitantes unum esse deorum deum, Jovem, reliquos ejus progeniem: alii censuerunt

οἱ γὰρ Βαβυλωνιοὶ ἢ Βα'αλ οἱ Σιδωνικοὶ Ἀστάρωθ, οἱ Ἀμμωνιτικοὶ Χαμὸς, οἱ Φιλιστῆσιοι Δαγὼν, οἱ Ἀκκαρονῆσιοι Βεελζεβὺβ, ἄλλοι ἄλλας, ἐπέθεντο.

οἱ δὲ Ἕλληες ἀνέθεον θεοὺς ἢ καὶ θεὰς ἰσοφύσασιν, τοὺς ἀνω, τοὺς κατώ, καὶ μεσότηας· οὐ μόνον τὰ τοῦ κόσμου καταρτισματα αὐτοῖς μερίζοντο· ἀλλὰ καὶ γάμους, καὶ γήνησιν σαρκοφῶν, καὶ πόλεμους, καὶ ἢ πόνους ἀσθενῶς ἢ ἀνοήτους· ἰδοὺ δὲ αὐτοὺς.

οἱ δὲ Ῥωμαῖοι, ἢ ἰσοφύσασιν θεοὺς λατρεύοντες, ἐξ ὅποτων περὶ θεῶν ἀκούσονται, κατεσκευάζον ναοὺς· Πάνθεον καλεῖσθαι· καὶ μερίζοντες τοῖς θεοῖς μερίζοντες ἐθνῶν, Δία, Ἀπόλλωνα, Ἑρμῆα, Ποσειδῶνα, Ἥρην, Ἄρην, Ἐρῆν, καὶ τὰς θεὰς, Ἥραν, Ἑκάτην, Πηνελόπειαν, Ἀργεΐν, Ἀρτέμιδαν, Ἑστίαν, Διμήτηρα· καὶ τοὺς θεοὺς τῶν ἑσπερίων ἐθνῶν, Πλάτωνα, Κρόνον, Πόλυδον, καὶ ἄλλους.

οἱ δὲ Ἕλληες ὡσαύτως τιθηνότας ἢ ἡρώοντας τοῖς θεοῖς ἐνέχουσιν ἀποθεώσαντες, καὶ ἄξιαν δῆσαντες ἐξ ὧν ἐπὶ τὰς ἀνθρώπων, αἰσχύνας καὶ ἡμιθεῶς ἐκάλουν· ὅς τις Ἡρακλῆα, τερατοδράμον· Βάκχον, οἶνον δὲ ῥήτορα· Ἀσκληπιόν, τῆς λατρικῆς ἐφορῆται, τὰς Μούσας, τὴν ἐλπίδα τῶν τεχνῶν διέτιθεας, καὶ ἄλλους.

οἱ δὲ ὀρθοτέρως ἐκτιθέμενοι, ἀπολογίζονται, λέγοντες ἕνα μόνον θεὸν εἶναι, Δία, τοὺς λοιποὺς αὐτῶν γένεσθαι· ἄλλοι τὰς θεὰς ἀρεταῖς

ues were thus variously
named.

934 They had also their
oracles, uttered by the delu-
sive spirit the devil, sending
forth voices out of the idols :
others feigned discourses with
some god or goadess, that they
might gain authority to their
decrees, (as Numa Pompi-
lius:) at length they boasted
of some books of the Sybils,
containing divers prophesie.

935 To sacrifice to their
fictitious-gods, they gathered
themselves together in groves,
and high places, where they
erected altars and shrines;
their priests, were called with
the Romans Flamens, and
their chief president the High-
priest; (when they consecrated
temples, they were said to in-
augurate; when they return'd
them to prophane uses, to ex-
augurate [unhallow].)

936 That they might ex-
piate their offences, they sprin-
kled themselves with holy wa-
ter, and scourged themselves
with scourges, and moreover
lashed themselves with lances,
till they were all over
with blood: the most cruel
Satan, Moloch, required that
living infants should be burnt
to him in sacrifice alive.

937 They spent festival
dayes most dissolutely: espe-
cially the feast of Bacchus, in
eating and drinking; the Lu-
percales, in running up and
down naked; and the compi-
tiales [wakes] in dancing about
the turnings of the wayes, &c.

938 There are yet remain-
ing foolish heathens, who in-
stead of the living G O D
worship any fancy: some of
the Indians the very devil

sic varie appellitari divi-
nas virtutes.

934 Habebant & sua
oracula, edita ab illuso-
re (spiritu Vejove, (emit-
tentes voces ex idolis :)
alii fingeant colloqui-
um cum aliquo deo vel
dea, ut conciliarent au-
thoritatem suis statutis,
(sicut Numa Pompilius:)
tandem jactitabant quos-
dam libros Sybillinos,
continentes vaticinatione-
nes varias.

935 Ad sacrificandum
suis deastris, congrega-
bant se in lucis, excelsis-
que locis, ubi extruebant
aras & delubra: sacrifici-
culi eorum, Romanis di-
cti fuerunt flamines, illo-
rumque summus præsul
pontifex; (cum conse-
crabant fana, dicebantur
inaugurare; cum redige-
rent ad profanos usus,
exaugurare.

936 Vt expiarent pia-
cula, aspergebant se lu-
strali aqua; & flagella-
bant flagellis, quin & in-
cidebant lanceolis, ad
sanguinem usque: crude-
lissimus Satan, Moloch,
poscebat sibi concrema-
ri vivos infantes.

937 Festos dies age-
bant dissolutissime: præ-
sertim Bacchanalia, in-
dulgendo genio: & lu-
percalia, discurrendo nu-
de; & compitalia, circa
viarum compita tripu-
diando, &c.

938 Supersunt etiam
num vecordes idolola-
træ, qui pro vivo D E O
colunt quidvis commen-
titium; Indi quidam ca-

ἔτι τοι αὐτὸν ὀνομαζέμεθα
ἰδομένον.

πρὸς δ'. Ἐχόντες καὶ χρη-
σμεν. Ἰδομένης τῆς κακοδαί-
μονος (ἢ εἰδόμενης φαντα-
σματικῆς) οἱ ἄλλοι ἐ-
φύσαντο καὶ ἰστορίαν μὲν τῆς
θεῆς Ἰνός, ἢ θεᾶς διὰ τοῖς
τίται, καὶ αἰετῶν ἀξιομακρόν
ποροσάγει (ὅς ὁ Νεμεῖς
Πομπήλιος) τὴν τελευταίαν
βίβλος πινὰς Σίβυλλινὰς,
μαντείαν σωεχέσας ἐπι-
σεμνυόντων.

πρὸς ε'. Πρὸς τὸ τοῖς θε-
οῖς αὐτῶν ἱερουργεῖν ἡ-
αὐτῶν ἐν ἀλλοτρίοις καὶ ὑψηλοῖς
τόποις συνήγαγον, ὅτε βω-
μὰς ἔχοντες τελεῖν [καὶ
προσκύβειν] οἱ ἱερεῖς αὐτῶν
ἱερουργοὶ ὀνομαζέοντο, καὶ ὁ
ἀκροτάτος αὐτῶν ποροσάτης,
ἱεροφάντης (ὅταν αὐτὸν καὶ
καθίσταν, εἰσαγαγέειν, ὅταν
εἰς χρίαν καὶ ἰνὼν ἀνίστην,
ἀφαιρέσει ἐκ ἐργασίου).

πρὸς ζ'. Ἐν τῇ τῇ καθεύ-
σει ἐκτελέσει, περιέραντο καὶ
ἰδομένη αὐτῶν ἡ γένεσις, καὶ
ἐξ ἡμέρας ἡμέρας, καὶ ἡ λογ-
χαίροις ἐκτελέσει, ἕως τὸ
αἶμα ἐκρεῖν Μολόχ. Σατα-
νά, ἀμώτατος ὢν, τὰ βρέφη
ζῶντα λαμβάνει καὶ κατακτείνει
αὐτῶν ποροσάτης.

πρὸς η'. Αἱ ἑορταὶ πρὸς
αὐτοῖς ἀσώτατοι ἑορτάζον-
το· μέγιστα τὰ Διονύσια, ἐν
τῇ βακχίᾳ καὶ τῇ Ἀθυ-
κῇ, ἐν τῇ περὶ τῆς γυ-
μνῆς. Ἐπὶ τῇ ἀμφοδῇ πρὸς
αὐτῶν τὰ ἀμφοδῇ πυρρίχζειν
[χορροῦν, πιδεῖν] κλ.

πρὸς θ'. Περιέχοντες ἡ
καὶ ἕως ἄρτι ἀνόητοι εἰδωλο-
λάτραι, οἱ καὶ Θ Ε Ο Γ
ζῶντος πεπλασμένον τι θε-
ραπύοντες· οἱ Ἰνδοὶ πινος ἑ-
αυτοῦ

himself out of design to appease his fury: (we sacrifice to him, say they, not that he may help us, but he may not hurt us: oh madness!)

codæmonem ipsum, studio placandi furorem ejus: (litamus ei, inquit, non ut proficit, sed ut ne noceat: hem dementiam!)

αὐτὸν κακοδαίμονα, τὸ πλεονάζον μανίαν ἰλασκεῖν, ἵνα αὐτῷ θυσιάζωμεν, φασί, οὐ μὴ τὸ ἀφελεῖν ἡμᾶς, ἀλλὰ τὸ μὴ ἀδικεῖν ἐν ἡμῶν φθῶ τῆς ἀνοίας.

C A P. XCVI.

Judaismi origo ab Abraham 939. Lex Mosæica triplex 940. Moralis Legis summa 941. Ceremonialis quid præscribebat, & quo sensu 942. ut Festi magna tria 943. Sacrificia trina 944. Primitiarum, Decimarum, sanguinisque usus 945. Forensis Lex 946. Iudæi à Deo (per Prophetas) varie admoniti, castigati, tandem abjecti 947. divisi nunc in sectas duas præmario 948. Thalmudistas & Caræos 949.

J U D A I S M.

939 When the madness of idol-worship prevail'd, God called Abraham out from the midst of the idolaters, and intimated unto him, that he was the onely all-sufficient God, that he might serve him with his posterity, out of which the Messias was to come, in whom all the nations of the earth should be blessed: from whom he separated him for a while by the sign of the circumcision of the fore-skin.

940 Afterwards (by the hand of Moses) he gave them a threefold law; moral, ceremonial, judicial.

941 The moral law is the unchangeable rule of inward worship: the summary of which is the decalogue [ten commandments,] which God himself thundered down from heaven saying thus: that no other deity besides himself is to be worshipped; that he is not to be resembled by images; that his name is with holiness to be revered; that the sabbath is to be religiously hallowed; that our fathers and guar-

J U D A I S M U S.

939 Invalescente idolomania, evocavit Deus Abraham è medio idololatrarum, intimavitq; ei, se solum esse Deum Schaddai (omnisufficientem) ut sibi serviat cum sua posteritate, è qua proditurus esset Messias, in quo benedicerentur omnes gentes terræ: à quibus cum tantisper discrevit signo circumcisionis præputii.

940 Postea dedit illis (per manum Moïsi) tripartitam legem, moralem, ceremonialem, forensem.

941 Moralis, est immutabilis norma interni cultus: cujus summarium est decalogus quem Deus ipse cœlitus detinuerat, edicendo sic: Non esse colendum aliud numen præter se; non effigandum se simulachris; nomen suum sacrosancte venerandum; sabbatum religioso feriandum, progenitores ac nutrices honorandos; non temere-

ΙΟΥΔΑΙΣΜΟΣ.

πειθῶ. Εἰδωλομανίας ὅταν κρατέσῃ, ἐξέκαλῃ τὸν Θεὸς ἐκ μέσων τῶν εἰδωλολατρῶν τὸν Ἀβραάμ, καὶ αὐτῷ ἐνείσημαν, μόνον ἑαυτοῦ εἶναι Θεὸν παντοκράτορα [αὐτάρκην] ἵνα αὐτῷ λατρεύσιν, αὐτὸς δὲ οἱ ὑποσχεσάμενος, ὅτι ἐξ αὐτοῦ πάντες τῆς οἰκουμένης ἔθνη διλογηθήσονται· ἀρ' ὅτι αὐτὸν ὅτι σμικρὸν τῇ τῆς ἀκροπολεως περὶ τομῆς ἀφ' οὗ εἰσαίτο.

πειθῶ. Μετὰ ταῦτα αὐτῷ τοῖς νόμοις, διὰ Μωσέως παρέδωκεν τριμερῆ ὄντα, ἡθικόν, ἱερατικόν, διχηνικόν.

πειθῶ. Ὁ ἡθικός ἐστὶν τῆς ἐσωδουσιας ἀμεταβάτης, ὅς ἐστιν ὁ δέκα λόγος, ὃν ὁ Θεὸς οὐρανὸθεν κατέβηκεν εἰς τὴν γῆν (καὶ ὑποστὰς πῖναξ ἡ δέκα λόγος) λέγων· ἄλλοι θεοὶ, πληθεύουσιν, μὴδαμὸς δὲ ἑὸν λαὸν τρέφει· τοῖς εἰδώλοις αὐτὸν μὴ εἰκονίζεσθαι· ἐν ὅσῳ τῇ τῷ ὀνόματι αὐτοῦ σέβασθαι· τὸ σέβασθαι τοῦ Θεοῦ ἀρχαῖος· τὸν γονεῖν διὰ

dians are to be honoured; that the life of no man is to be violated, or his chastity, goods, or reputation, not so much as by covering any thing unlawfully.

942 The ceremonial law was that in which the way of outward worship was set down, by sundry ceremonies, shadowing out the truth to come; as 1. that he would have but one sanctuary; 2. and in that but one altar; 3. with one fire always continued; 4. and with one only high priest; 5. as also one ark of the covenant, &c. 6. all this to cut off the occasion of plurality of gods; 7. and to shadow forth one only sacrifice for the sinnes of the world, &c.

943 Moreover he would have a general congregation of the people meet together thrice in a year, 1. at the feast of the passeover, 2. of pentecost, and 3. of the tabernacles; 1. in the memory of the paschal lamb (by whose blood they were delivered from the destroying angel;) and 2. of the law given; and 3. of the forty years preservation in the wilderness: and that they might use themselves to acknowledge God, 1. as their preserver, 2. as their redeemer, 3. as their sanctifier: and there was added the sabbatical year, and the year of jubilee, a type of the universal restitution that shall be.

944 He commanded sacrifices to be offered, 1. either of thanksgiving (to testify thankfulness for blessings received) which consisted of free-will oblations, either of

random esse ullius hominis vitam, aut pudicitiam, aut facultates, aut famam, aut quidem concupiscendo quidquam illicite.

942 Ceremonialis fuit, qua præscribebatur ratio externi cultus, per varias ceremonias, præumbantes futuram veritatem: 1. ut, quod voluit esse unicum sanctuariū; 2. & in illo unicum altare; 3. cum unico jugiter continuato igne; 4. unicoque summo sacerdote; 5. item unica arca foederis, &c. 6. omnia hæc ad præcidendam occasionē polytheiæ; 7. adumbrationemq; unici sacrificii pro peccatis mundi, &c.

943 Voluit & frequentari congregationem populi generalem, ter anno, festo 1. paschatis, 2. pentecostes, & 3. scenopœias; in memoriam 1. paschalis agni (cujus sanguine liberati fuerunt à percussore angelo;) & 2. datæ legis; & 3. quadragenariæ conservationis in eremo: & ut insuescerent agnoscere Deum, ut sum 1. conservatorem, 2. redemptorem, 3. sanctificatorem: fuitq; additus sabbatismus annorum, & annus jubilæus, typus futuræ universalis restitutionis.

944 Sacrificia iussit offerri vel 1. eucharistica (ad testificandam probationis gratitudinem) quæ constabant ultionis oblationibus, five

καὶ τερθεὶς προσέειπεν, καὶ δέσους καὶ δουλεύειν τὸν κύριον, ἢ τὴν ἀγνείαν, ἢ τὴν οὐσίαν, ἢ τὴν φημίαν, μὴ ὅτι εὐφροσύνη ἐν τῷ ἀνόμῳ πεισποθεῖν.

πρὸς. Ὁ ἱερατικὸς νόμος δὲ ἦν ὁ τῆς ἑξῶς θρησκείας διεγερτικὸς νόμος, διὰ τῶν συμπτῶν ἱερατικῶν ποιήσαντων, ἢ ἀληθείαν ἐλθούσαν, ἢ ἀλλήλῃ [μέλλουσαν] προσκίζοντων, ὅτι πρὸς τὸ πᾶν τῆς πολυθεΐας ἀφορμὴ ἐκκρίνεσθαι, καὶ μίαν μόνην καὶ ἀμαρτιῶν τῶν κοινῶν δυσίαν ὁπσιάζειν, ἐν μόνον ἀρχιερέοντι, ὅτι ἐκείνῳ, ὅτι αὐτῷ ἑνα βωμῶν, μὴ ἐνός ἀδιαλείπτου [ἀεικαῶς] πυρρῆς ἀρχιερέοντι, ὅτι ἐνός ἐκ τῆς μετέωρης τῆς διαθήκης μίαν, καὶ.

πρὸς. Λαὸν δὲ καὶ δουλεύειν τρεῖς καὶ ἑπτά ἡμέρας τῆς πεντηκοστῆς, καὶ τῆς σκηνοποιίας ἑορταῖς, εἰς τὴν ἀμνηστὴν τῆς διὰ δασφῆς σφαγμῆς ἀνάμνησιν, (ὅτι αὐτῶν ἀπὸ τῆς τῆς ἀγγέλου πωλητῆς ἡλδοθεῖν τοῦ) καὶ τῆς νόμου δοθέντος καὶ τῆς διατηρήσεως [σωτηρίας] πᾶσι τοῖς ἐν τῇ ἐρήμῳ καὶ πρὸς τὸ ἐξελθεῖν αὐτῶν ὁπτιγνώσκοντες τὸ θεῖον, τὸν σώσαντα αὐτοὺς καὶ λυτρώσαντα, καὶ ἀγαθάντα, πρὸς τὴν δὲ καὶ ὁ σαββατισμὸς, καὶ ὁ ἱερατικὸς, ὁ τῆς μελλούσης καὶ δουλικῆς δουλοκρατίας τύπος.

πρὸς. Θύειν προσέειπεν θύματα, ἢ γὰρ ἱερατικὰ, εἰς τὸν καὶ ἀμαρτιῶν ἱλασμόν, (ὡς τὸ ἐπὶ πασῶν ἀμαρτιῶν καὶ δουλικῶν, ἢ λοκαλῶν, ἢ ἐκείνων)

meats

meats or drinks, and was called a meat-drink-offering; or of beasts to be slain, a peace offering: or 2. of expiation, for atonement of sins; of which that which was offered for all the sinnes in general, with the burning of the whole offering, was called a burnt-offering, for a sin committed ignorantly a sin-offering; for a trespass done knowingly, although out of weakness, a trespass offering: but also 3. he would have frankincense offered.

945 He gave order moreover to pay the first-fruits and tenths of the increase to consecrated persons (the priests and their fellow-labourers the Levites) for their maintenance; to abstain from unclean meats, and all bloud, which was left to expiate souls, (Lev. 17. 11. 12.) &c.

946 The judicial law looked at the keeping under of a refractory people; hereupon capital punishment was set upon apostates, blasphemers and false prophets, and again sanctuaries [places of refuge] for such as against their wills had committed manslaughter.

947 As oft as they went astray, he sent forth prophets whom he had inspir'd, by whom he put them in mind of repentance, and variously chastised them when they stood out; till (according to his threats) he both cast them away and scattered them, that now they are destitute of temple and priesthood; yet they re-

esculentorum & potulentorum, dicebaturque libatio; five animalium mactandorum, pacifica hostia: vel 2. expiatoria, pro expiandis peccatis; quorum quod offerebatur pro omnibus peccatis generatim, combustionem totius victimæ, dictum fuit holocaustum; pro delicto admisso ignoranter piaculum; pro reatu commisso scienter, licet ex infirmitate, supplicamentum: sed & 3. voluit adoleri thura.

945 Jussit insuper de terre primitias, & decimas proventuum, sacratissimis personis (sacerdotibus, eorumque cooperatoribus Levitis,) in eorum sustentationem, abstinere ab immundis cibis, omnique sanguine, relicto ad expiandum animas, (Levit. XVII. 11. 12.) &c.

946 Forensis lex spectabat coercitionem refractarii populi: hinc constituta capitalis poena apostatis, blasphemis & pseudoprophetis, rursumque asyla illis, qui nolentes admisissent eadem.

947 Quoties deviant, submittebat vates, afflatus sua inspiratione, per quos commonefaciebat poenitentia, obstinatos autem castigabat varie: donec & (secundum comminationes) abiecit & disjecit, ut jam destituantur templo & sacerdotio; retinent

τὸ πρὸς τῆς πλημμελείας καὶ ἀγνοίας, καὶ θάρμα· τὸ πρὸς τῆς ἀμαρτίας ὁπσιμῶν καὶ ἐν ἰδενείᾳ διαπερὶ πωρῆς, ἐκτελεῖν ὅτι β' δι' ἡμερῶν, ἐκείνα ὅτι περὶ τὸ πρὸς δι' ἡμερῶν διαμὰ τὴν ἐπὶ ἐξ ἐξομῶν τὴν ἐξομῶν ἐμείλειτο ὅτι ἀπονομή· ἐπὶ ζάων φραγῶν, ζυσιὰ ἐκ λωκῆ καὶ ὅτι καὶ γ' λισανὸν ἀπὸνδεῖται ἐξ ἐξομῶν, καλ.

πρὸς. Πρὸς τέτοις ἐκείναις ἀποσπερμένῃς τὰ ἀκροδινὰ [τὰς ἀπαραχρῆς,] καὶ τὰς δεκάτας τῶν ἡμερῶν καὶ τῶν μεμνημένων, τῶν ἀνθρώπων, τοῖς ἱερεῖσι δὴ τα καὶ τοῖς συνεργαῖς αὐτῶν Ἀδελφὰι καὶ τῶν διακόνων αὐτῶν ἀπὸ τῶν βερεμῶν αἱματῶν, καὶ παντὸς αἵματος τοῦ λευποῦ καὶ τοῦ ερυθροῦ, καὶ τῶν γνῶσιν [καὶ θάρμα] τὰς ψυχὰς Ἀδ. 12. 13. 14. καλ.

πρὸς. Ὁ νόμος διέταξε καὶ πρὸς τὸ καθιερεῖν λαὸν ἀπειθῆ ἀνῆκεν· ἐν τοῖς ἀπειθαίετοις, ἐλαττοῖς, καὶ φθόροις πορεύεσθαι, ἀνατρεῖν φέρεται τιμωρία καὶ πείραξις καὶ τοῖς παρὰ γνῶμιν φανέσασιν· τὰ ἄστυλα ὅτι δόμῃ.

πρὸς. Ἐν τῷ πλανῶντι αὐτῶν ἀπέστειλε τὸν πορφεύραν, θεοπνεύστου, δι' αὐτὸν μετανοίας αὐτῶν ὑπομνήσασθαι· αὐτὰς πείρας ποιεῖν λαὸς ἐκδοῦν· ἄλλοις δ' ἐκείνους (καὶ τὰς αὐτὰς ἀπειλὰς) ἀπέβαλε, καὶ διεσκέδασεν αὐτὸν καὶ τὴν γὰρ καὶ τῆς ἱερῆς σωτῆς δόξῃ· ἀνατρεῖν ὅμως τῆς ἀρχαίας (διεθεσ-

tain a shadow of their ancient religion (long since corrupted by means of the Samaritans, Pharisees, Sadducees and Essens) and perform their offices in their synagogues.

tamen umbram avitæ religionis (jam pridem depravatæ per Samaritanos, Phariseos, Sadduceos, & Essæos) peraguntque sua sacra in synagogis.

948 Now they are divided into two sects : those of our country here are called Jews, because of the tribe of Juda (after the last laying waste of Jerusalem by the Romans, led away into captivity, and dispersed over Europe ;) those of Asia are the reliques of the ten tribes of Israel, which were long before carried away into Assyria, betwixt whom and these of ours there is a deadly feud

949 For ours are the offspring of the Pharisees, and follow the traditions of the Elders, contained in the Talmud, a book written by the Rabbins : those others hold only the writings of the prophets, and are therefore called Carites, that is, Scripturists : both of them look yet for the Messias (though the signs of a coming be long since past) and that he may stay no longer, they often keep fasts with mourning, humbling themselves in sackcloth and ashes, and imploring the mercy of the God of Abraham, Isaac, and Jacob.

948 Nunc sunt divisi in duas sectas : nostrates hic vocantur Iudæi, quia ex tribu Iuda (post ultimam vastationem Hierosolymæ à Romanis abducti in captivitatem, & dispersi per Europam) Asiani sunt reliquæ decem tribuum Israeliticarum, longe ante transportatarum in Assyriam : inter quos & hos nostros implacabile odium est.

949 Nam nostri sunt propago Phariseorum, sequunturque traditiones majorum, comprehensas libro Talmud, conscripto à Rabbinis : illi alteri tenent sola scripta prophetarum, ideoque dicti Caræi, hoc est, scripturarii : utrique expectant adhuc Messiam, (licet signa adventus ejus pridem præterlapsa sint,) utque ne diutius emaneat, agunt sæpe jejunia cum planctu sese humilantes in cilicio & cinere, & implorantes commiserationem Dei Abrahami, Isaaci, & Iacobi.

ἡδὴ διὰ τῶν Σαμαριτῶν, Φαρισαίων, Σαδδουκαίων, καὶ Ἑσσηνῶν) σκιά τινὰ κατέχουσιν, καὶ ἐν ταῖς συναγωγαῖς ἱερουργοῦσι.

πρῶτη. Διαμενῶνται τανυῶ εἰς δύο τὰς αἰρέσεις· οἱ ἡμεδαποὶ Ἰεὺδαῖοι καλεῖνται, ὅτι ἐκ φυλῆς Ἰεὺδα (μετ' ἐξόπλιον τ' Ἱεροσολύμων ὑπὸ τῶν Ῥωμαίων ἐκπόρθησιν) αἰχμαλωτίζοντες καὶ ἐν Εὐρώπῃ διασκορπίζοντες· οἱ Ἀσιατικοὶ τῶν δέκα φυλῶν Ἰσραὴλ ὑπόλοιποι εἰσι, πόρρω πορ' αὐτὰς εἰς Ἀσσυρίαν μετενεχθεισῶν· παρ' οἷς, καὶ ἡμεδαποῖς, ἔχδους ἀκαταλλάκτον τυγχάνει.

πρῶτη. Ἡμετέροι γάρ εἰσι τῶν Φαρισαίων ἀπόγονοι, καὶ παραδίδοσι τὴν παράδοσιν (πτωχολημέταις ἐν τῷ Ταλμύδῃ ὑπὸ τῶν Ῥαββιῶν συγγράμματα) ἀκούει δὲ σιν· οἱ ἐπεὶ τὰς τῶν προφητῶν γραφαὶ μόνον προσδέχονται, καὶ διὰ τοῦτο Κηρύττοι, τὰς εἰσι, τῶν γραφῶν ἀσυνάστα, λεγόμενοι· αἰμοπετοὶ προσέτι [μέχρι τῆς τῆς Μεσσίας προσδοκίᾳ καὶ ὅτ' αὐτὴ τῆς αὐτῆς παρουσίας σημεῖα πορόπαλα παρελήλυθε) καὶ τὴν αὐτὴν μὴ ὅτ' ὅλως χερνίζονται, νηστεύουσιν, πένθουσιν καὶ διδάσκουσιν ἐν σάκκῳ καὶ σποδῷ ἑαυτῶν ταπεινῶντες, καὶ οἰκτιρῶντες Θεοῦ τῶν Ἀβραάμ, τῶν Ἰσαάκ, καὶ τῶν Ἰακώβ, σπικαλῶντες.

C A P . X C V I I .

Christiani Christum esse Messiam credunt 950. Et quibus convicti argumentis 951, 952, 953. Quam perfectam Religionem habeant 954. Cujus brevis summa 955, 956. Christus Ceremonias legis commutavit veritati 957. Christiani tandem dissident 958. Festa Christianorum 959. Ritui in publico sicut 960, 961, 962. Ritui circa Baptismum diversi 963, 964. Et circa

P. 2

Eucharisti-

Eucharistiam 965. Ministerii ordo 966. Hierarchia Ecclesiastica 967.
968, 969. Schismata, Hæreses, Apostasie 970. Conciliorum & Synodo-
rum ratio 971.

CHRISTIANITY.

950 Christians are those who believe that the promised Saviour is already come, and that Jesus of Nazareth was he, that was rejected of the Jews for his less stately condition: because they see all the divine predictions fulfill'd in him.

951 For instance, that he was born at the time foretold, after the scepter was departed from Juda; and in the place which the mouth of God had named, at Bethlehem, and of the house of David, and of his mother the virgin Mary; and that he was mighty in word and work, and put forth signs truly divine; and lived a most holy life, altogether blameless; and being adjudg'd to death innocent, for stark envy, he bore it most patiently (for the sinnes of the world, according as the prophets had foretold, and all the sacrifices had prefigur'd,) and himself at his death said, that he had laid down his life for a ransom, Mat. 20. 18. and that he sanctified himself for men, that they might be sanctified, Joh 17. 19.) praying for those that crucified him, and thus overcoming all temptations, a second Adam.

952 Also, that he rose again the third day from the dead, and returning to his disciples with life, went up into heaven in their sight, and

CHISTIANISMVS.

950 Christiani sunt qui credunt promissum Salvatorem jam venisse, eumque esse Iesum Nazarenum, rejectum à Iudæis ob minus pompaticam conditionem: quia vident divinitus factas prædictiones in illo adimpletas omnes.

951 Puta, quod natus sit prænunciato tempore, post ablatum sceptrū à Iudæis in loco quem nominaverat os Dei, Bethlehemi; & ex matre virginis. Maria; quod potens fuit verbo & opere, ediditque signa vere divina; & vixit vitam sanctissimam prorsus immaculatam; & morti adjudicatus innocens, sola invidia, sustinuit eam patientissime (propter peccata mundi, sicut prædixerant prophætæ, & præfiguraverant omnes victimæ, & ipse moriturus dixit se tradere animam suam in lytrum, Mar. 20. 28; & se sanctificare pro hominibus, ut ipsi sanctificentur, Joh. 17. 19. orans pro crucifigentibus se, & sic vincens omnes tentationes, novus Adam.

952 Item, quod surrexit tertia die, à mortuis, reversusque ad suos redivivus, ascendit in cælum illis inspectan-

ΧΡΙΣΤΙΑΝΙΣΜΟΣ.

πίν'. Χριστιανοί εἰσιν, οἱ τὸν Σωτῆρα ἐπαγγελόμενον ἐληλυθέναι ἤδη καὶ αὐτὸν εἶναι Ἰησοῦν Ναζαρεθὸν (ὡπὸ τῶν Ἰουδαίων διὰ τὴν βίον ἔδειμι ἐν πομπῇ φανταστά) γινόντα δὲ πρὸς μαρτυρίαν, πιστεύουσιν ὅτι πείσασα πρὸς ῥῆσος δεσποσας ἐν αὐτοῖς τὰς συμπληρεῖται καὶ δοξασίᾳ πινά. Διὸ καὶ, οἱ καὶ τὸ πρὸς ἐπισημασμένον χεῖρον εἰς γυνῆν, καὶ τὸ ἀραιεῖν καὶ τὸ σκῆπτρον δὲ τὸ Ἰουδαίαν καὶ ἐν τῷ τόπῳ, ὅν τὸ εὐσεβὲς Θεοῦ ἀνόμασε Βηθλεὲμ καὶ ἐξ οἴκου τοῦ Δαυὶδ ἐκ μητρὸς Μαρίας τῆς παρδένου καὶ ὅτι δυνάτος ἐστὶ λόγος καὶ ἔργον, καὶ ἐποίησε σημεῖα ἀπεχρῶς θεῶν καὶ ἀγιάτων διῆγα καὶ βίον παντὶ ὡς ἀμὲν καὶ θεῶν καὶ κατακεῖθαι αὐτὸς αὐτὸν, διὰ φθόνον μόνον, ὡς καὶ νεκρὸν αὐτὸν (ὡπὸ τῶν καὶ σμικρὰ ἀμαρτιῶν, καὶ δὲ πρὸς πρὸς ῥῆσος οἱ πρὸς ῥῆσος καὶ πᾶσι αἱ δυσίας ὡς περ πᾶσαντο, καὶ αὐτὸς μελλὰς δαίμωνος εἶπεν, αὐτὸν δὲ καὶ τὸν ψυχῶν αὐτὸν λύτρωσιν. Ματθ. κ. καὶ αὐτὸς ὡπὸ ἀνθρώπων ἀγιάζειν ἵνα καὶ αὐτοὶ ὡς ἡγιασμένοι, Ἰωάν. ιζ'. ιθ'.) ἐν θαλάσσῃ καὶ ὑπομονῇ, ὡπὸ τῶν ἐξ πάντων αὐτὸν πρὸς ῥῆσος χόλησιν, καὶ ἐπὶ τῷ πρὸς ῥῆσος σμικρὸν νικῶν πᾶσι, καὶ αὐτὸν ὡπὸ Ἀδάμ.

πινά. Ἐπὶ ὃ ὅτι πρὸς ἡμέρα αἰεθὲς ἐκ νεκρῶν, καὶ πρὸς τὸν αὐτὸν ὡπὸ τῶν ἀγαθῶν, αὐτὸν δεσποσύναντα ἀνὰ δυνεὶς ἐξ ἐνός, καὶ αὐτὸν

sent down thence the spirit the comforter upon them (according to the promise he had made them :) whom having furnished with the gift of tongues he sent forth to the nations, that they might declare, that the word, by which the world was made, was incarnate and dwelt amongst us; and having finished the work of redemption returned to the father, and would from thence come back again to judge the quick and the dead: and that whosoever should repent and believe, and be baptiz'd in the name of the Father, and of the Son, and of the Holy Ghost, should be saved.

953 And that the virtue from on high did work together with this unarmed preaching: because though the Apostles (those eye-witnesses of all things) were most cruelly slain, together with their followers; yet the Martyrs conquered, and the world yielded, and the nations are still all along converted by the virtue of him that was crucified, to the God of Abraham, that they might receive that blessing which was promised to all.

954 This profession maketh Christians: having for the canon of their religion the Bible, i. e. all the books written by divine inspiration, (in the old testament, of Moses and the prophets; in the new, of the evangelists and apostles :) out of which fulness of revelations may issue forth the height of faith, holiness of life, and excellency of hope, beyond all formerly had.

tantibus, indeque demisit spiritum paracletum super suos (juxta factam promissionem:) quos instructos dono linguarum emisit ad gentes, ut nunciarent verbum, per quod mundus erat factus, incarnatum fuisse, & habitasse in nobis; peractoq; opere redemptionis rediisse ad patrem, indidemque reversurum ad judicandum vivos & mortuos: ut quicumque resipisceret & crederet, baptizareturque (in nomine Patris, & Filii, & Spiritus sancti) salvaretur.

953 Et quod huic infermi predicationi cooperata fuerit virtus ex alto: quia ut ut apostoli (oculati illi testes omnium) crudelissime inter necabantur, una cum suis affectis; devicerunt tamen martyres, & mundus occubuit, porroque etiam gentes convertuntur virtute crucifixi ad Deum Abrahami, accepturæ illam benedictionem promissam omnibus.

954 Hæc professio facit Christianos: habentes canonem suæ religionis biblia, hoc est, omnes libros scriptos afflatu divino, (in vetere testamento, Moïsi & prophetarum; in novo, evangelistarum & apostolorum:) ex qua plenitudine revelationum potest promanare sublimitas fidei, sanctitudo vitæ, excellentiaque spei, præ omnibus antehabitis.

R 3

θεν (καὶ ἡ παρὰ τὴν ἐκκλησίαν) καὶ ἐπιμύην ὅτι τοῦ αὐτοῦ τοῦ πνεύματος παράκλητος, οὗς τὰς ἐκκλησίας τῆς ἡγίας σωσῶν χάρισματι παρὰ τὸ ἔθνη ἐξαπέστειλε, παρὰ τὸ ἀπαγγέλλειν τὸ λόγον, δι' ὃ κόσμος ἐχλύετο. (ἀρξάμενοι, καὶ ἐν ἡμῶν καρποποιήσαντες, καὶ ἀνύπτας ἐκτελέσαντες) τὸ τῆς δοπολυτρώσεως ἔργον παρὰ τὰ ἔθνη ἐπανέληλυθε, καὶ αὐτὸς θέν ἐρχομαι πολλὰ κρίνει ζῶντας καὶ νεκρούς· ἵνα ὁ μετανοήσας, καὶ πιστεύσας, καὶ βαπτισθεὶς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος σωθήσεται.

πινυ'. Καὶ ὅτι ἀόπλωτοι τῇ τοῦ κυρίου ἀρετῇ ὑπόθεν σωφραστάτο· ἐπεὶ οὐ καὶ οἱ δόποστοι (πάντων αὐτόπαι ὄντες) ἀνηλεῶς ἀπεκρίναντο, (ἐν τοῖς ἀκαλόστοις αὐτῶν· ἀλλὰ ὅτι οἱ μάρτυρες ἐνίκησαν, καὶ ὁ κόσμος ἡπώθη· καὶ ἀρετῆς τῆς σωυροῦ θέντ· τὰ ἔθνη μεταπέτα παρὰ τὸ θεὸν τῷ Ἀβραάμ ὅπως ῥέεται· τὴν δόλογιαν αὐτὴν ἅπασιν ἐπαγγελιομένῳ ληφόμενα·)

πινυδ'. Αὐτὴ ἡ ἐξομολόγησις Χριστιανὸς δέκνυσι· τὴν αὐτῶν δρασηεῖας καὶ ἰόνα ἔχοντας, τοῖς βίβλιας, τοῖς ἐστί, πάσαις ταῖς βίβλιας θεοπνεύστες (ἐν τῇ παλαιῇ διαθήκῃ, Μωσέως καὶ τῶν προφητῶν, ἐν τῇ καινῇ, Εὐαγγελιστῶν καὶ ἀποστόλων) ἐξ οὗ τῶν δοποκαλύψεων πληροματος ἐμπεῖν δυνάται· ἡ τῆς πίστεως ὑπόδοξι, καὶ ἡ τῆς βίαις ὁπίτης, καὶ ἡ τῆς ἐλπίδος ἐξοχή, ὑπὲρ πάντων προχρονῶν.

955 Q

955 O therefore happy Christians, if they knew their own good and compos'd themselves to the example of their predecessor! for they have plainly before them, what is to be believed; to wit those things which the Lord hath taught; and what is to be done; namely those things which the Lord hath done. (by emptying himself, and resigning up his own will; and submitting himself to God, to do and suffer all his will;) and finally what is to be hoped? to wit, those things which the Lord attained after his humiliation a glorious resurrection, and life everlasting.

956 This is the briefest summe of Christianity; and perfect, as also a compendious way to heaven, which is summarily taught in the very catechism it self; because the apostles creed forms our faith; the decalogue [ten commandments] rectifieth charity, the Lord's prayer raiseth hope, which the sacraments seal: all which all have, though severally.

957 Our heavenly master indeed changing the Mosai- cal shadows for truth (that they might not be vain and empty,) and levelling the rug- ged way of the law into the h- ly way of Zion (through which even the foolish might not erre [mistake].) [Ies 35. 8.] reduced the whole moral law, to one precept of love; and the whole ceremonial law to the rite of Baptism and the Lord's supper. (that the sacrament of our regeneration, this of our

955 O igitur felices Christianos, si norint sua bona, & se composuerint ad exemplar sui præces- soris! Habent enim ante se luculenter, quid cre- dendum sit? nempe quæ dominus docuit; & quid faciendum? nempe quæ dominus fecit, (exinani- endo seipsum, & resi- gnando propriam volun- tatem; & subdendo se Deo, ad faciendum & pa- tiendum omnem ejus voluntatem;) & denique quid sperandum? nempe quæ Dominus consecutus est post suam exina- nitionem gloriosam re- surrectionem & vitam æternam.

956 Hæc est brevissi- ma summa Christianis- mi, & perfecta, simulque compendiosa via cœli, quæ docetur summation in ipsa catechesi: quia symbolum apostolicum fidem format, charita- tem decalogus normat; oratio dominica provo- cat spem, quam sacra- menta obfigillant: quæ omnia omnes habent, tametsi dispariliter.

957 Cœlestis quidem magister commutans umbras Mosaiicas verita- te, (ne inanes essent,) & explanans salebrosam viam legis in sanctam viam Sionis (per quam ne quidem stultri erra- rent, [Ies. 35. 8.] revo- cavit totam moralem le- gem ad unicum præce- ptum dilectionis; & to- tam ceremoniale ad ritum baptismi & eucha- ristie, (illum sacramen-

τινί. Εὐδαίμονες τοι- γάρ οὐδὲ Χριστιανοί, εἰ ἄρα τὰ αὐτῶν ἀγαθὰ γινώσκουσιν, καὶ ἐκ τούτου καὶ ὑποδείγματον τοῦ κατηχητῆς αὐτῶν σωπι- θέντων ἐναργῶς τὸ ἐνώπιον αὐτῶν ἔχουσιν, τὴν ἀνείημι- σθένειν; δηλαδή, ὅτι ἐδιδά- σκων ὁ κύριος, καὶ τί ποτε- κλον; δηλαδή, ἀπὸ τοῦ ποτε- ξένου κυρίου (ἐκινῶν αὐ- τὸν, καὶ ἀπαρνησάμενον ἑ- διον ἑαυτοῦ, καὶ ὑποταξά- μενος τῷ Θεῷ, ὡς τὸ ποτε- κθέντων ἐκείνου, καὶ πᾶσαι τὰν τοῦ πληρώματος αὐτοῦ) καὶ τί τέ- λος ἐλπίζουσιν; δηλαδή, ὅτι ὡς ἐπέτυχεν ὁ κύριος, καὶ ἡ ἐκκλίνουσα αὐτοῦ ἀνάστασις; ἐνδοξος, καὶ ζωὴ αἰώνιος.

τινί. Τὸ τ' ἐστὶ βραχυ- τατον τῶ Χριστιανισμοῦ τὸ κεφάλαιον, καὶ ὀψιτέος ὁμιλί- τε καὶ συντομικῶς ποτε- κένους ὁδοῦ, ἢ ἐν αὐτῇ τῇ κατηχησὶ ἐν βραχυτεῖ διδά- σκουμένη, ἵνα τὴν αὐτὴν πίστιν τοῦ τοῦ ὑποδείξαντος σύμβολου, διηγεῖται, τὴν δὲ ἀγαπῶν ὁ δεκάλογος καὶ ὁ κύριος, ἢ ὡς ποροσάχῃ κυριακῇ ἐποτρυν- νεῖ ἡ ἐλπίς. ὡς ποτε τὰ μυσ- τήρια κατιστοχάζονται, ὅτι ἀπαντα πάντες ἔχουσιν, ἀλλ' οὐχ ὁμοίως.

τινί. Ὁ οὐρανὸς οὐρῶν διδάσκων, ἀντικα- τὰ ἡ ἀληθὴς τοῖς σκιαῖς Μο- σαϊκάς (ἵνα μὴ κενὰ ἀν- γήσκοντο) τῇ ἀληθείᾳ, καὶ δουρίαν ποιοῦν τὴν τρα- χεῖαν ὁδὸν τοῦ νόμου, τῇ ῥηί- αδι ἀγίαν ὁδὸν Σιών (ἐν ἣ ὁ δὲ ἀνὴρ ἀνόντοι ἀμω- ποῦν. [Ησ. λβ. γ.]) ὅλον τὸν νόμον ἡ ἡδικὸν ἀνῆλθον εἰς μέγα, τῆς ἀγάπης ἐπιτολή, καὶ ὅλον τὸν ἱερατικόν, εἰς δεσμὸν βαπτισμοῦ καὶ εὐ- χαριστίας (τὸ αὐτὸ τῆς ποικίλης

nourishment from him :) finally all the judicial law is the order of Church discipline, consisting in admonition, reproof, and excommunication, by the power of the key, of the heavenly kingdom, which he left to the Church: yet Christians have fallen into controversies about these.

958 Will you therefore see their dissent concerning these things: it is indeed great, too alas! even in things indifferent: I will speak of some, wherein they agree or disagree.

959 The Lord's day, on which the Lord rose again, all keep holy; the other yearly festivals [holy-days] they divide into standing (set) days and unmovable; those return every year on the same days of the month, as Christmas, and the other unmoveable feasts: these change the day, as easter, and after that whitsonide, and the other moveable feasts: but they admit [allow] also of holy-days commanded, appointed now and then for publick fasts and prayers.

960 When a holy-day is come, the more devout prepare themselves and their people first at home, with holy exercises, and come together [meet,] while the assembly is call'd together by the ringing [chiming] of bells, where the sexton openeth the Church doors, and the quire of singers sing at the desk psalms, hymns, and spiritual songs: the people also singing along with them,

tum regenerationis nostræ, hanc nutritionis ex illo:) totam denique formam ad institutum ecclesiasticæ disciplinæ, consistentis in admonitione, correptione, excommunicationeque vi clavium cœlestis regni: quas reliquit ecclesiæ, Christiani tamen prolapsi sunt in disceptationes super his.

958 Vis ergo videre dissensum circa ista: multus est sane, pro dolor! etiam in adiaphoris: commemorabo quædam, in quibus est consensus aut dissensio.

959 Diem dominicū, in quo resurrexit Dominus, omnes agunt festum; cæteras anniversarias festivitates dividunt in stativas (statas,) & conceptivas: illæ recurrunt quotannis iisdem mensium diebus, ut natalitia Christi, & reliqua immobilia festa: hæ mutant diem, ut pascha, & dehinc pentecoste, & alia mobilia festa: sed & admittunt imperativas ferias, indictas interdum publicis jejuniis & supplicationibus.

960 Cum feriatas dies illuxit, pientiores præparant prius sacris exercitiis se & suos domi, conveniuntque dum cœtus convocatur pulsu campanarum; ubi ædituus pandit januas sacræ ædis, & chorus cantorum decantat ad pluteum psalmos, hymnos, & spiritualia cantica; simul accinente populo,

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παλιγγενεσίας ἡμῶν μυστήριον, τὸ ὃ τῆς ἐκ αὐτοῦ ἔσθης) ὅλον τὰ τελευτάα τὸν διακονικὸν εἰς τὴν παυδείας ἐκκλησιαστικῆς διατάξιν, τῆς ἐν παραινήσει, ὀπιτιμώσῃ, καὶ ἀφορίσῃ [ἀν-αθεματισμῷ] διὰ τὴν κλειδῶν τῆς βασιλείας τοῦ οὐρανοῦ, αἱ τῇ ἐκκλησίᾳ κατέλιπεν. Ἄνδρα τοὶ γὰρ ἵσθ' ὅτι τῶν ἀμφιτενήσῃ.

πινί. Βούλει ἄρα ὁρᾶν τὴν ὁμοίαν ταῦτα διαφωνίαν; πολλὴ ἐστὶ μὲν αἰτία, καὶ ἐν τοῖς ἀδιαφόροις διηγήσεσιν αὐτῶν, ἐν οἷς Συμφωνία ἢ διαφωνία ὡς ἀρχή.

πινί. Τὴν ἡμέραν τὴν κυριακὴν (ἐν ᾗ ἀνέστη ὁ κύριος) ἅπαντες ἐορτάζουν, τὰς λοιπὰς ἐορτὰς ἐν αἰσίοις ἔσας διαίεμεσιν εἰς τὰς πεντήκοντα τὰς αὐτὰς τῶν μενῶν ἡμέραις καὶ ἐπὶ τῇ ἐπανηχοῦσας, (ὅς) τὴν θεωραλίαν [τὰ χρέτια τῆ σωτῆρος,] καὶ τὰς ἄλλας ἀμεταθέτες τῶν ἐορτῶν) καὶ τὰς τεταγμένας, τὰς ἡμέραν διαλλατῶσας (ὅς) τὸ πάρε, καὶ ὁπὸ τέτε τὴν πεντηκοστὴν καὶ τὰς λοιπὰς μεταβλήτες τῶν ἐορτῶν) ποροδέρχονται ὃ καὶ τακτὰς ἐορτὰς τῆ νηστείας τῆ καὶ λετανίας δικασίας ἐὰν ὅτε ποροαγροθυίας.

πινί. Τῇ ἐορτῇ παύσης, οἱ δὲ ἐστέροι οἰκοὶ πορτερον ἐκ τοῦ καὶ τοῦ οἰκίαις τῶν οἰκίαις ποροαγροθυίας ἐπὶ τὴν πενήκοντα ἡμέραν ποροαγροθυίας, καὶ ὁ ποροαγροθυίας τὰς τὴν νου δύναμι ἀντίτῃ, πορτερον. ὅς οἱ παλαιοὶ πορτερον τὸ ἀναγροθυίας ὑμῶν. καὶ ἄμα πορτερον. and

and the consort of the organs, where they have them, playing.

961 By and by the preacher comes forth of the vestry, and out of the pulpit (first calling for the grace of the holy spirit) reads before them the Bible, and clears it with a paraphrase: sometimes catechising the ignorant; another while exhorting sinners to repentance, and affrighting the refractory, and so preaching the law; another while comforting the broken hearts, by the merits and satisfaction of Christ, and so declaring the gospel.

962 The sermon being ended, and prayers and the letany done, the Minister dismisseth the congregation, with a happy prayer, and pronouncing of a blessing: yet oftentimes absolving those that are penitent, he administred the sacraments; but excommunicating those that are impenitent, he excludeth them from partaking.

963 Those that are to be incorporated into Christ and the Church are baptized, even infants: but such as some godly persons being desir'd to this act do engage shall be taught the mysteries of faith, whom afterwards those that were baptiz'd call their fathers [God-fathers and God-mothers,] but their parents term their godfathers.

964 But there are some, who do baptize such again, thence called Anabaptists, supposing that infant-baptism is fruitless being received by them that understand it not: who confer not baptism upon their own till they are grown up, professing faith and obe-

& assonante concentu organorum (musicorum) ubi habentur.

961 Mox concionator prodit ex adyto (sacratio) & de cathedra (devocans prius gratiam Sp.S.) prælegit biblia, & dilucidat paraphrasi: jam catechisans rudes; jam exhortans peccatores ad resipiscentiam, terrefaciensque refractarios, & sic prædicans legem; jam consolans contrita corda, per merita & satisfactionem Christi, & sic annuntians evangelium.

962 Finita concione, peractisque precibus ac litania, ecclesiastes dimittit concionem, fausta apprecatione ac denunciatione benedictionis: sæpe tamen absolvendo poenitentes, administrat sacramenta; impoenitentes autem excommunicando, excludit participatione.

963 Incorporandi Christo & ecclesie baptizantur, etiam infantes: sed quos edoctum iri mysteria fidei, fidejudent pii ad hunc actum exorati; quos postea baptizati vocant suos susceptores, ipsorum autem parentes, suos compadres & comatres.

964 Reperiuntur tamen, qui tales rebaptizant, inde dicti Anabaptistæ, opinati infructuosum esse pædobaptismū ab inficiis susceptum: qui suis conferunt baptismū nonnisi adultioribus, professis fidem & obe-

καὶ τῆς τῶν ὀργάνων ἀρμονίᾳ ἐπιχέουσιν.

πρῶτον Πάρεστι καὶ Ἐκκλησιαστής ἐξ ἀδυτοῦ εἰς τὸ μέσον ἔρχεται, καὶ ἐκ τῆς καθίδρου (τῶν χάριν τῆς ἀγίας πνεύματος προσέτιθεν ὁπκηλέσας) τὰ δεῖτα βιβλία παραναγνώσκει, καὶ παρορρατικῶς διασαφίζει τοῖς ἁπλοῦς κατηχῶν ἐνίοτε τοῖς ἀμαρτωλοῦς εἰς μετανοίαν παρακαλῶν, καὶ τοῖς ἀπείθεσι τὴν ἀδελφότητα βαπτίζοντας ἐμφοβῶν καταπληρῶν, καὶ ὅπου τὸ νόμον κηρύττει· εἰσάγει τοὺς ἐν ἀμαρτίαις λυπημένους τῷ θανάτῳ ἰησοῦ σταυρωθέντος παρὰ μὲν ἑλπίδος δ' ἀγαθελίζεται.

πρῶτον. Τῶν δημοφιλῶν συντελεσας, τὰς δὲ ἀρχὰς καὶ τὴν λιτανίαν, ὁ ἐκκλησιαστής τὸ λαὸν ἀφίησι, δι' ὅπως ἐπὶ δὲ ἀδελφότητι, καὶ ἀλλοτρίαν ἐκφανήσας, πᾶσι λαοῖς ἀφ' ὧν μετανοήσας ὁπολῶν, τὰς μυστήρια μεταχειρίζεται· τῆς δὲ μυσταγωγίας τοῦ ἀμετανοήτους ἀπειρηγῆ.

πρῶτον. Οἱ ἐνοχθιστοὶ μὲν τῶν τε Χριστῶ καὶ τῆς ἐκκλησίας βαπτίζονται ἐκ νεοφροσύνης· ἀλλὰ πρὸς τὴν παρὰ τὴν γαμψότητα ὅτι μαθήσονται τὰ τῆς πίστεως μυστήρια διδάσκοντες πᾶσι τοῖς ἀδελφοῖς, οὓς οἱ βαπτισθέντες ἐκ γνηστῶς ὀνομάζουσιν· οἱ δὲ αὐτῶν γονεῖς, συμπατέρες αὐτῶν καὶ συμματῆρες.

πρῶτον. Εἰσὶ δὲ, οἱ τὸν παιδοβάπτισμὸν ὑπὸ τῶν οὐκ εἰδόντων προσδεγμένων, ἀπομύθεον νομίζοντες, οἱ δὲ τέρας ἀναβαπτίζονται διὰ τοῦτο Ἀναβαπτισαὶ λέγονται καὶ ἑδωκῶς τοῦ ἐκ τῶν ἐκκλ. ἐκκλησίου πρὸς ἐκκλ. πρὸς τὴν καὶ ὑποακούω τῶν ἰδίων διενε-

science with their own mouths, when wittingly and willingly they give up themselves to Christ: the Abyssines again, go over baptism every year, and moreover add circumcision to it; the Cophites and Surians add the baptism of fire, burning the print [character] of the cross upon them: others add besides exorcism and chrism: to conclude, some dip [plunge] those that are to be baptized into a river; other sprinkle onely with water, at the font.

965 And because Christ being about to deliver himself to death for us ordained instead of the paschal lamb a new supper, wherein he commanded his believers to feed on his flesh, which was given for us unto death; and to drink his blood, poured out for the remission of sinnes: all observe the celebration of this sacrifice, although not without the reproach of disagreeing with one another in opinion: and rites [customs, usages.]

966 If you look upon ecclesiastical orders [degrees:] pastors, in the time of the apostles, fed the church; doctors watched over the purity of doctrine; the elders attended on the exercise of discipline; the deacons looked to the gathering of alms, and bestowed it amongst the poor: but afterwards degrees were increased, that the hierarchy of the Greek & Latin church became most accomplished, where none is admitted into the clergie, unless he ascend orderly.

dientiam ore suo, dum se scientes volentes devotent Christo: Abyssini rursus iterant baptismum quotannis, superadjiciuntque ei circumcissionem; Coptitæ & Suriani addunt baptismum ignis, inusto caractere crucis: alii superaddunt exorcismum & chrisma: alii denique immergunt baptizandos flumini; alii conspergunt solum, ad baptismum.

965 Et quia Christus daturus se morti pro nobis, sanxit (loco paschalis agni) coenam novam, in qua mandavit fideles suos cibari carne sua, tradita pro nobis in mortem; & potionari sanguine suo, effuso in remissionem peccatorum: recolunt omnes celebrationem hujus sacrificii, quam non sine exprobratione sibi invicem discrepationis, sententiarum & rituum.

966 Si spectes ecclesiasticos ordines: pastores apostolorum tempore pascebant ecclesias; doctores invigilabant puritati doctrinæ; seniores attendebant exercitio disciplinæ; diaconi curabant collectitias elemosynas, erogabantque inter egenos: sed postea gradus aucti fuerunt, ut hierarchia Græcæ & Latinæ ecclesiæ apparatusissima facta sit: ubi nemo admittitur ad clerum, nisi ordinatum ascendens.

σώματι ὁμολογῶντας, ἐξ αὐτοῦ ὁπότε αὐτῶς τὴν αὐθαίρετως τῷ Χριστῷ καθοπέε-
τας, βιπίζουσιν οἱ Ἀβυσ-
σινίται βαπτισμῶν καὶ ἐπὶ
ἐπαναδίπλῃσι, καὶ τὴν πε-
ρὶ τὴν προσθήκην οἱ Κο-
πτικαὶ καὶ Συριακοὶ πρι-
μὸν βάπτισμον, τὴν τευρο-
μαστικὴν ἐγκύβαντες·
ἀλλοὶ δὲ ἐξ ὁρισμῶν καὶ
χρησῶν προσώπων δίκην
ὁπότε ἄλλοις· τὸ τέλει, αἱ
μὲν τῷ ποτάμῳ κατεβά-
πτιζουσιν, αἱ δὲ τῷ ὕδατι μόνον
πρὸς τὸν βαπτισμὸν ὁπι-
ρῶνται.

πικρὴ καὶ ἐπὶ τὸν Χρι-
στὸν, τῷ θανάτῳ αὐτῶν ὑπὲρ
ἡμῶν παρεδόναι μελλόντων
ἐταξεν αὐτῷ τὸ ἀνίστασθαι
καὶ τὸν δέπνον, ἐν ᾧ
αὐτὸς πρὸς τὴν σαρὰ αὐτοῦ εἰς
θάνατον ὑπὲρ ἡμῶν παρεδ-
δομένην τρέφει [σιτίζει],
ἐν τῷ αἵματι αὐτοῦ εἰς ἀφ-
σιν ἀμαρτιῶν ἐκχυνομένην πο-
τίει· ἡμεῖς δὲ ταύτης
τῆς θυσίας τελῶντες καὶ ἀ-
παντὶ ἀσκήσουσιν ἀλλήλους
τῷ ἐπιτηδεύματι τῆς δογμα-
τικῆς καὶ θεολογικῆς διδασκαλίας.

πικρὴ· ἔχοντες ἐκκλησια-
κὴν τάξιν κατωφίως, καὶ τοῦ
τὸν ποταμὸν χερσὶν αὐτοῦ
μὲν ἐπιμαίνοντες τὰς ἐκ-
κλησίας· αἱ δὲ διδασκαλικοὶ τῶν
τῆς διδασκείας κατὰ τὴν
ἐπιτηδεύουσαν· αἱ περὶ οὗ-
τοι τῆς διδασκαλίας ὁπ-
τιδὲ ἡμεῖς προσερχομεθα· αἱ
δὲ δίκοντες τῆς ἐκκλησιαστικῆς
λαλίας ἐπιμελῆτες, καὶ τοὺς
πλοῦς διανεμοῦσιν· μετὰ τὰ
ταῦτα οἱ βαθμοὶ ἐπισημαίνου-
σαν ὥστε τὸ ἱεραρχικὸν τῆς
ἐκκλησίας Ἑλληνικὸν καὶ
Ῥωμαϊκόν· ὡς ἀκριβῶς πα-
ρεσθαι δοκεῖ [φαίνεται],
ὅπως ὁ εἰς τὸν Κλήρον πο-
ρεῖται, εἰ μὴ ἀπὸ ἀναδείξεως.

967 For first they are entered door-keepers, next exorcists, then readers, then attendants, after ward deacons, at last presbyters : who have a power given them to offer mass, and to hear auricular confessions, and to besprinkle with holy water (taken with a sprinkler out of the pot) and to give the extreme unction, and to marry people, &c.

968 Chaplains are set over lesser chappels; parish priests over one parish, whereof many make a diocesse or bishop's see: now over a bishoprick is a Bishop with his prebends [canons, chapter] and suffragans [surrogates:] and over some bishops, an Arch-bishop; above whom again is a Patriarch; and the chief among these is the Pope, with his Cardinals.

969 Monks [Friars] dwell in monasteries, making profession of voluntary poverty, and chastity, and obedience: according to a certain rule: over whom are set governours (to wit abbots or priors,) but over the nuns governesses or abbesses: an hermit keeps himself in his hermitage [in the wilderness.]

1970 Those that bring in differences and divisions, are called schismatics: those that fall from the faith, apostates; those that stiffly maintain erroneous doctrines, hereticks; and the authors themselves of heresies, ring-leaders of heresie.

971 Which kind of offences

967 Nam primum ini-
tiantur ostiarii, dehinc
exorcistæ, tum lectores,
mox acoluthi, postea di-
aconi, tandem presbyte-
ri: quibus potestas datur
faciendi missam, audien-
dique auriculares con-
fessiones, & conspergen-
di lustrali aqua (asper-
gillo ex aquiminali hau-
sta) & ungendi moribun-
dos, copulandique novos
nuptos.

968 Sacellani præfi-
ciuntur minoribus sacel-
lis; parochi, uni parœ-
ciæ, quarum plures con-
stituunt diœcesin (seu
episcopatum:) episcopa-
tui vero præest Episco-
pus, cum suis canonicis
& suffraganeis: & ali-
quot episcopis, archie-
piscopus: quibus rur-
sum superior est patriar-
cha: summus autem in-
ter hos papa cum cardi-
nalibus suis.

969 Monachi inhabi-
tant monasteria , profes-
si spontaneam pauperta-
tem, & castimoniam , &
obedientiam , secundum
certam regulam : quibus
præstunt antistites (scilicet
abbates vel præposi-
ti ;) monialibus vero an-
tistitæ , seu abbatissæ : e-
remita tenet se in eremo

970 Invehentes diffidia, & discordia vocantur schismatici deficientes à fide, apostatæ; defensantes pertinaciter erronea dogmata, hæretici; ipsi vero authores hæresum, hæresiarchæ.

271 Cujusmodi scan-

πῶς? Τὸ πρῶτον μὴ
 γὰρ συνεσθῆναι ἴκοντα, καὶ τῷ
 τοῖς ὁμοκτισταῖς, τότε αναγνώ-
 σται, αὐτίκα ἀκόλουθοι, τὴν
 τοῦτον διὰ κινεῖ, τὰ τελευ-
 ταια, καὶ συνεσθῆναι· οἷον
 ἐκ τῶν διδόντων τὴν λειτουργίαν,
 τὰς ὁμολογήσεις ἰδὲ ἀκκο-
 σῶν, καὶ καθαρτηρίων ἰδὲ π.
 (τὰ πρῶτα μὲν τῶν ἐν τῇ ὑ-
 δρεσι [τῆς ὑδροθήκης] ἀνι-
 σταντων) καὶ πρὸς τὴν ἐξου-
 σιαν τῆς ἐκείνης ἐξαλείψαντες
 καὶ τοῦτο ποταμὸς σωκρῆς
 ἔστω, καλ.

πε·η·ο· Οἱ τοῦ μεγιστέρων
 λιτεργοὶ τοῦ δίδω·ν· πο·ε·σ·τ·έ·ον·
 εἰ·σ·ιν·οἱ· π·ά·ρ·ε·ι·κοι· τῆς· πα·ρ·ο·ι·
 κ·ί·ας· μ·ά·ς· ὡ·ς· πο·λ·λ·αῖ· δι·ο·ί·
 κ·η·σ·ιν· [ὅ·π·η·κο·πο·τ·η·ν]· πο·λ·ε·σ·τ·έ·
 τῆς· ὅ·π·η·κο·π·ῆς· ἀ·ρ·χ·ή· [πο·
 ε·σ·τ·έ·δ·ῶ·ς]· ὁ· ὅ·π·ῆ·κο·π·η·,· μ·ε·
 τ·ῆ· κε·ρο·ν·ικ·ῶ·ν· ἑ· ὁ· ἀ·ν·ι·κ·α·σ·τ·έ·
 σ·α·ν·τ·ῶ·ν· τοῦ· ὅ·π·η·κο·πο·κ·ι·
 ε·ί·ο·ι·ς· ὁ· Ἀ·ρ·χ·ε·πί·σκο·π·η·
 τ·έ·τ·ον· π·α·λ·ιν· ἀ·ν·α·τ·ι·τ·ε·ρ·ε·
 Πα·τ·ε·ρ·ῆ·ς· τ·έ·τ·ον· ὁ· κο·
 ρ·υ·αῖ·ος· π·ά·π·π·ας·,· μ·ε· τοῦ·
 πο·ε·σ·τ·έ·ον· [κ·α·θ·ι·ν·α·λ·ί·ον·]
 αἰ·τ·ῶ·.

πλεθ. Οἱ μοναχοὶ [μονα-
 σχ] ἐν τοῖς μοναστηρίοις
 συνοικοῦσι, πενίαν, ἀγνείαν
 τε καὶ ὑπακοήν (καὶ κανόνα
 τινα) αὐτοφωσμέτους ἐπὶ
 ἀρετὰς ἐκείν' ἄν κατάρχε-
 σιν οἱ κοινοβίττοι (ἀρχι-
 μονοὶ τε δὴτα ἢ πρεσβυ-
 ται.) πρεσβύτεροι δ' ἢ ἡγε-
 ται εἰσὶν οἱ ἀσκητῶν· οἱ δ'
 ἀναχωρήται ἐρημηῶσι.

πιο. Τας διατάσεις κα-
τὰ χροσματα ὑπερέχοντες
χρσματα λέγονται ἢ πύ-
σιν ἀπολείποντες ὑποστῆ-
οὶ ψευδῆ δόγματα συχνά
ἢ πολλὰ καὶ ὑπερασπίζοντα
ἰσχυροποιήσαντες, αἰρετικοὶ
οἱ ᾧ τῶν αἰρέσεων ἀρχαῖοι
αἰρεσιάρχαι.

πρωτ. Πρὸς τὸ τέτοιον
as 9.0

oft as they must be reme-
 ed, there u called together
 ter the ancient manner a
 nod provincial or national
 else a general council,
 here the chief divines that
 e orthodox, and the asser-
 ers of the catholick faith
 ing met assembled, do put
 end to controversies, and
 impose schisms, and pro-
 nounce anathema [sentence
 excommunication] on those
 at blasphemy: yet those things
 hich are above their reach,
 ey leave undecided: and
 ose things which they cannot
 end, they commend to God.

alis quoties obviandum
 est, convocatur (pristino
 more) synodus provin-
 cialis vel nationalis, aut
 etiam concilium oecu-
 menicum: ubi congre-
 gati summates orthodo-
 xi, assertoresque catho-
 licæ fidei, determinant
 controversias, compo-
 nuntque schismata, &
 dicunt anathema bla-
 sphemantibus: quæ ta-
 men sunt supra captum,
 relinquunt indecisa; &
 quæ non possunt emen-
 dare, commendant Deo.

συνεδεῖλοι ἀντιμολεῖν, συ-
 καλεῖται (κατὰ τὸ παλαιὸν
 ἔθος) οὐκ ὁδὸς, ἰπάρχη-
 κή εἶσα ἢ ἐθνική, ἢ ἐν οἴκῳ
 ἀφ' ἑκῆς ὅπως συνειρηγμένοι
 οἱ ὀρθόδοξοι μυσταγωγοὶ καὶ
 τῆς καθολικῆς πίστεως ἀ-
 κύντορες, τὰς ἀμειψιότη-
 τας διερίζουσι, τὰ ὁμομα-
 τα ἀναμύσει, τοὺς βλασφη-
 μῆς ἀναθεματίζουσι· τὰ
 δὲ ὑπὲρ αὐτῶν ἀδιόριστα
 καταλείπουσι· καὶ ἄλλα
 ὧς οἱ οἱ τῆς ἐκκλησίας
 τῶ Θεῷ ὁπιτρέπτει.

C A P. XCVIII.

972. *Mahomedani à Mahomede Religiones commifcente 972. Fifti ab illo indi-
 cta 973. Lex illius Alcoran 974. Dissidia illorum quoque 975. Disor-
 dia Gentium hic deploranda 976.*

MAHOMETANISM.

MAHOMEDISMUS.

MAXOMHΔΙΣΜΟΣ.

972 The Mahumetans
 e those, who entertain Ma-
 met as the third great pro-
 et, after Moses & Christ;
 ho being a warrior, and
 rfuier of kingdoms, that
 e world might have an
 ier religion then he thought
 udaism, clogg'd with cere-
 onies; and Christianity,
 rupulous with the loftinesse
 meanings; he brought in a
 w one, being a mingle
 angle out of both.

972 Mahomedani sunt,
 qui recipiunt tertium
 magnum prophetā (post
 Mosen & Christum) Ma-
 homedem: qui, cum ef-
 set homo bellator, regno-
 rumque affectator, ut
 mundus religionem ha-
 beret faciliorem, quam
 illi visus erat Judaismus,
 onerosus ceremoniis; &
 Christianismus, scrupu-
 losus sublimitate sen-
 suum: introduxit novam
 miscellaneam ex utraq;.

πιοβ. Μαχμεδανοὶ εἰ-
 σιν, οἱ τὸν τρίτον προφήτην
 μέγαν (μετὰ Μωσέα καὶ Χρι-
 στὸν) ἀποδεχόμενοι τὸ Μαχ-
 μέδην ὡς τὸ πολέμῳ ὄντι,
 & βασιλείῳ ὄντι ἡγεμόνι,
 ἵνα δι' αὐτοῦ πᾶσα πό-
 σις ἐκκλησία ἦν, ἢ ἰε-
 ρατικὴ, ἢ πολιτικὴ, ἢ ἑκα-
 τὴς βασιλείας καὶ Χρι-
 στιανισμοῦ διὰ τὸ ἡγεμόνι-
 σταν ὑψηλότητα πεποιθὸν
 [ἐκκλησίαν] καὶ πᾶσι πα-
 ριστήσαντι, ἐξ ἑκατέρης
 σύμμιχτον.

973 Wherein he hath ap-
 inted Fryday to be the holy-
 ay [sabbath] for his follow-
 ers, because on that day man
 as created; and to pray and
 as five times a day: but
 ith forbidden them swines
 e, and wine; and on the
 ntrary hath allowed them
 any wives, and promis'd

973 Vbi instituit fe-
 riaticum diem esse suis
 sectatoribus, Veneris
 diem (quod ea die homo
 creatus esset;) & precari
 atque ablui quinquies de
 die; interdixit vero iis-
 dem suilla & vino; in-
 dulsit contra polyga-
 miam, promisitque post

πιογ. Τοῖς αὐτῷ ἀκολέ-
 θοις ἐντάζειν προσεύχε-
 σθαι τῆς ἀφ' ἑσπέρας (ὅτι πρῶτον
 τῇ ἡμέρᾳ ἐκτίσθη ὁ ἄνθρω-
 πος) ὡς ἑκὶς καὶ τὸ ἑσπέρην
 πεντήκους κατὰ ἡμέραν·
 ἀλλὰ ἀπὸ ἀπηγόρευτον αὐ-
 τοῖς σὺν ἑαρεῖαν, καὶ οἶνον·
 τὸν ἀντίον τὸν πολυγαμίαν ἰ-
 χερίσαστο, καὶ ἡδοιὰς μετ'
 them

them after death bodily pleasures in paradise, &c.

974 His doctrine he set down in the Arabick tongue in the Alcoran (which is divided into 114. azoara's or sections, and contains besides broken pieces [scraps] of the Law and Gospel; some additions, which their priests call'd Talismans and Dervises do interpret, the chief of whom is the Muffti.

975 The Musulmans also themselves disagree [are at odds] whilst some will have Ali to be the only authentick interpreter of the Alcoran; others join with them Ebubecar, Aomar, Ofmar; and this is it, why the Turks and Persians make such fierce warres upon one another; being otherwise both of them void of the knowledge of things, and ordering their affairs only by severity.

976 Now 'tis a sad thing, that we should disagree in this, where there ought to be the greatest agreement; in worshipping that one maker of all things; nor yet is it less inconvenient, which the Libertines doe, to have a mind to like all religions, and be of any one: for there is a deceit in that, and the jealous God will have us be fervent in his worship, without lukewarmness.

obitum corporeas voluptates in paradiso, &c.

974 Doctrinam suam descripsit Arabice alcorano (diviso in azoaras 114. & continente, præter fragmenta legis & evangelii, additamenta quædam) quam interpretantur illorum mystagogi, dicti talismanler & dervisi; quorum supremus muffti est.

975 Dissident ipsi quoque musulmanni (seu muslimi: ita enim seipso nuncupant) dum alii volunt solum Ali authenticum interpretem Alcorani; alii sociant huic Ebubecar, Aomar, Ofmar: & hoc est, quapropter Turcæ cum Persis adeo in bellis sæviunt: alioqui utrique expertes cognitionis rerum, administrantesque res suas tantum severitate.

976 Deplorandum vero est, nos hic disconvenire, ubi conveniebat esse convenientiam maximam; in advenerando uno illo conditore omnium; nec minus tam inconveniens, quod Libertini faciunt, velle approbare religiones omnes & sectari quamcunque: subest enim deceptio. Deusque zelotes vult nos esse ferventes in suo cultu, abesse torpore.

θανάτου σωματικῆς (ἐν παραδείσῳ) ἐπιηρείλας τοῦ κλ.

πιοδ'. Τὴν διδασχλὴν αὐτῆς, Ἀραβιστὶ διαγεγραμμένην ἐν τῷ Κορανῷ (τετράσσε γὰρ ἡ διηρημένη εἰς ριδ' Ἀζοάρας, ταῖματά, καὶ περὶ εἰχέσση πρὸς τοῖς τῶ νομίαι καὶ ἀαχελίαι δοποκόμμασιν [δοποσπισματίοις] πρὸς ἀνὴρας πινας) ἐρμηνεύουσιν αὐτῶν μυσταγωγοί, ταλιςμάνλερ & δερβισί; Διερευήσοι ὧν ὁ κορυφαῖός ἐστιν Μῆρτι.

πιοι'. Διχοστατῶσιν καὶ αὐτοὶ οἱ γὰρ τὸν Ἀλὶ μούνον αὐθεντικὸν τῆς γεαφῆν ἐρμηνεύοντες νομίζοντες· αὐτὸν τὸν Ἑβέβηκαρ, Ἀομαρ, Ὁσμαρ αὐτῶν πρὸς διέασιν καὶ διὰ τῶν οἱ Τέρλεμυτ' τῶν Περσῶν ἀλλήλοισι ἐπω γινώσκουσιν πολέμους· ἀμφοτέρωθεν αἱ αὐτῶν πρὸς ἀλλὰς τῶν πρὸς γμάς τῶν ἀμφοτέρω, καὶ τὰ ἐαυτῶν δι' αὐστηρῶν τῶν μόνον πρὸς γμάς ὄντες.

πιοι'. Ἀποκλαυδέσθαι δὲ ἐστὶν, ἡμᾶς ἐν τούτῳ διαφωνεῖν, ὅτε μεγίστην συμφωνίαν ἔχοντες ἐν τῇ σέβει τοῦ ἐν αὐτῷ πάντων δημιουργοῦ· οὐδὲ μὲντοι ἡ πόρτις ἐστὶν ἀσύμφωνον, ὅ, τι οἱ Λιβερτίνοι ποιοῦσι, πάσας τὰς ἀποσκευὰς ὁποδοιμαζεῖν, καὶ λῶπνα ἐν ἀσπαρῶν [πρὸς σιέδαι] ἐδίδειν· ὅπερ γὰρ ἀπάται, καὶ ὁ Θεὸς ζηλωτὴς ἐν τῇ αὐτῇ λατρείᾳ ζηλοῦν καὶ ἡμᾶς, οὐδαμῶς χαλκῶν νεδαγ, βέλεϊ.

984 The Stoicks too are
of their wits, that by con-
version of natural causes do
make a chain of fate, to which
also they link the mover and
ruler of all things: for that
things are not so carried, ap-
pears, that there doth not al-
way come the same effects
from the same cause; as astro-
logers find by experience.

985 To conclude the ma-
chiavillians are stark mad
[arrant dolts] to imagin the
world is govern'd by humane
counsels: when yet the affairs
of the very cunningest do not
end so as they begin: nay we
see that such are at last most
unfortunate.

986 Do you firmly re-
solve, that, however our af-
fairs lie under turnes and
changes, yet they are not
bumbled by rash hazards, nor
wound up with fatal necessity,
nor managed by crafts of
men: but by the most provi-
dent counsel of him, who fore-
sees all things from eternity,
and disposes them according
to his good pleasure.

987 Hap and fortune are
nothing, though there be un-
certain chances: for these are
termed in respect of us, not
of providence: which as well
we know what will be to-
morrow, the next day after,
and so forward; as it knows
what was done yesterday, the
day before, and so many
years agoe: forasmuch as it
hath predestin'd all things
to good to those that are
good.

988 Therefore there are
tokens [fore-boding tokens]

984 Infani quoq; sunt
Stoici, qui ex connexio-
ne causarum naturalium
catenant fatum, cui et-
iam innectunt motorem
& rectorem omnium: sic
enim res non procedere
coarguit, quod non ve-
niunt semper eadem ef-
fecta ab eadem causa;
quemadmodum expe-
riuntur astrologi.

985 Denique vesani
(excordes) Machiavelli-
stæ, qui autumant mun-
dum regi humanis con-
siliis: cum tamen nego-
tia (callidissimorum quo-
que) non sic finiant quo-
modo inchoant: quin
videmus hos tandem in-
felicitari maxime.

986 Tu firmiter statue,
utcunque res nostræ sub-
jaceant vicissitudinibus,
eas tamen nec volutari
temerariis casibus, nec
confringi fatali neces-
sitate, nec versari huma-
nis astutiis: sed provi-
dentissimo consilio ejus,
qui prævidet omnia ab
æterno, & disponit se-
cundum beneplacitum
suum.

987 Fors & fortuna
nihil sunt, etiamsi den-
tur fortuiti casus: hi e-
nim dicuntur respectu
nostri, non providentiæ;
quæ tam præscit quid fu-
turum sit cras, perendie,
& deinceps; atque scit
quid factum est heri, pri-
die, & abhinc tot annis:
quippe prædestinavit
omnia bonis in bonum.

988 Insunt ergo omi-
na rebus; at captare præ-

σιπδ'. Παράφορον ἔστι οἱ
Στωϊκοὶ οἱ ἐν συμπλοκῇ τῶν
αἰτιῶν τὴ φυσικῶν εἰμαρμό-
νῳ δεσµεύοντες· ἢ τῶν καὶ τὴ
πάντων κινητῶν τε καὶ κυ-
βερνήτων συνάπτουσι· τὰ
πράγματα τούτων τὸ ἔκγονον
περιχωρεῖν, δὲ λόγῳ εἰς τὴν
αὐτῶν αἰτιῶν ἐκ διαπαν-
τός ταῦτα γίνεσθαι ὁποτι-
εῖσθαι, καὶ οὕτως ἀνεξαρτήτως
οἱ ἀστρολόγοι.

σιπῆ'. Ἀφρονεῖ τὸ τελευ-
τῶν καὶ μετὰ τὸς οἱ παλαι-
οὶ οἱ τὸ πᾶν τῇ βελῆς
ἀνδραπίναις κυβερνῆσαι
ὑπολαµβάνοντες· τὴ βελῆ-
σίων τῇ πατερῶν τῶν ἀν-
δρῶν ἐκ ὅπως κατήρχτο
συντελεῖται· καὶ µὴ καὶ
πᾶσι τῶν ὑπὸ τὸν ὁρµῶν µε-
λιστα διευχύνεται.

σιπς'. Σὺ δὲ βελῆς πᾶ-
σθαι, ὅπως δὴ ποτε τὰ ἡµέ-
τερά διµετέλλεται ἐκείνης
τυγχάνοντα· ἀλλὰ γὰρ ταῦ-
τα ἐκ αὐτοµάτως πᾶσι σµα-
σιν ἀπορροήτοις περιχαλίζε-
σθαι, ἐδὲ τῇ τῆς εἰμαρµόνης
ἀνάγκῃ συνίχεσθαι, οὐδὲ
πανουργίας ἀνδραπίναις πε-
ριερίσθαι· ἀλλὰ τῇ σω-
τάτῃ βελῇ αὐτῶ, ὅστις ἀπ' αἰῶ-
νος ἀπαντα θεωρεῖ,
καὶ διατίθεισιν καὶ τὸ δαί-
σιν αὐτῶν.

σιπς'. Ἡ τίχῃ καὶ δαί-
µων, ἐδὲ νῆστι καὶ τυχαῖα
εἶναι σύµφικται· τὰ δὲ γὰρ λέ-
γεται καὶ τῇ γνώσιν ἡµετέραν,
ἀλλ' ἐκ τῇ τῇ θεωροῖται· ἢ ἐν
μόνον τὰ παρελλοιούσα γι-
γνώσκει· ἀλλὰ καὶ τὰ µέλλ-
οντα· θεωρεῖσθαι γὰρ ἀπαν-
τα εἰς ἀγαθὸν τοῖς ἀγα-
θοῖς.

σιπῆ'. Ἐνιστ γὰρ ἀπα-
σιν οἰανισµὸς παντοχό-
in things

in things : but to catch at signs of luck upon all occasions, is superstition : if he that forecasts all things, shall vouchsafe to manifest any thing to thee, it shall not be hid from thee ; why wouldst thou anticipate [forestall] thy destinies ?

989 Let us rejoice rather, that He takes care of us, who knows better what is meet for us, than we our selves do, and hath a large ability of doing us good : inasmuch as in his hand are all things, and by his command the very power of hell is restrain'd.

990 Notwithstanding in the mean while let us be doing, whatsoever we can, advisedly in his fear, that nothing may happen to us casually : if any one knows not how to act rationally, and in a competent manner to place his trust in the orderer of all things, he is restless, and expos'd to misfortune : on the other side, he who acting honestly doth not distrust Him the most faithful one, whether good things befall him, or bad befall him, will be at rest, reaping beforehand the joy of his everlasting goodness.

991 For the last day will come, wherein the world shall be on fire and be destroy'd, but we shall be rais'd again and come to judgement ; where all things shall be laid open, whether manifest or hidden, and an account shall be requir'd of all, of former passages, thought, said, or done.

992 O thrice blessed those, who shall have him then their friend ! for they shall be fed

sagia usque quaque, est superstitio : si dignabitur manifestare aliquid tibi, qui providet omnia, non latebit tibi : tu eccur velis anticipare fata tua ?

989 Latemur potius, nos esse curæ illi, qui melius novit quid expediat nobis, quam nos ipsi, habetque amplam facultatē benefaciendi : quippe in cujus manu sunt omnia, & cujus imperio coërcetur ipsa quoque potestas inferorum.

990 Interea tamen faciamus consulto sub metu ejus, quicquid possumus, ne quidquam eveniat nobis fortuito : si quis nescit rationaliter agere, & competenter fiduciam collocare in moderatore rerum, inquietus est, & expositus infortunio : exadverso, qui recte agens non diffidit illi fidelissimo, seu illi contingunt bona, seu accidunt mala, sedatus erit, præsumens lætitiā æternantis bonitatis ejus.

991 Adveniet enim novissima dies, qua mundus deflagrabit & corruet, nos autem resuscitabimur & judicabimur : ubi patefient omnia, manifesta & occulta, ratioque reposcetur ab omnibus anteaactorum, cogitatorum, dictorum, factorum.

992 O ter beatos, qui tunc habebunt propitium ! pascentur enim

θεν ὃ ὁ ἀνὴρ ἰδοὺ δεισιδαιμονία ἐστίν· ἐάν τις φανερὸν ἀξιώσῃ, ὃ πάντα προορθεῖν, τὸ πᾶν ὑποτίσται· διὰ τὸ πᾶν τὰ πτωχολύβια ἐν δέλῃς περιχαταλαμῶν.

σπῆθ'. Εὐ φρανοῦμαι δὲ πολλοὶ ὅτι ἡμῶν μὴ λήσονται οἱ κἀλλιον οἶδεν, ὅ, τι ἡμῶν συμφορῇ, ἢ ἡμεῖς αὐτοὶ τοῖς καὶ τὸ ἀεργαλῆν μετὰ τὴν ἐλπίδα ἐξέστησαν ἐν τῇ χάριτι αὐτῆς, γὰρ ἐστὶν ἀπαντοῦ καὶ τῇ αὐτῇ διαπορεύει ἡ τῆς κατὰ [τὸ αἶμα] διώξιμος καθεύχεται.

σπῆθ'. Ἐν τῷ μετὰ τὸν θάνατον γινώσκοντες, ἐν τῷ φέροντι αὐτῶν ὅτι αὐτῶν διωκόμεθα, ὥστε ἐδὲν ἡμῶν τὸ πᾶν συμβαίνει λογικῶς καὶ ἀφ' ἧς καὶ προσηκόντως ὅτι τῷ δέσποτι τῷ κατὰ τὴν γνάσκοντων πειθόμενῳ ὁ μὴ γινώσκων, ἀπαυγάζει καὶ αὐτοῦ καὶ τὸ ἀντιπαραστήσει ὅτι ὁ δέσποτις κατὰ τὴν πειθόμενῳ ἐκείνῳ ἐδοκίμασε πειθῆναι, εἴτε αὐτῶν τὰ ἐδὲν ἐκείνῳ, εἴτε τὰ αὐτῶν συμβαίνει ἡσυχίαν ἀφ' ἧς αὐτῶν ἀγαθὸν τὸ βίον σωλὺς περιγυροῦν.

σπῆθ'. Ἐλθόντες γὰρ ἡμεῖς ἡμέραν, ἐν ᾗ ὁ κόσμος κατακαυσθήσεται συμπτῶν, μετὰ τὴν ἀνταρξίαν αὐτῶν καὶ κριθῆσονται τότε τὰ κρυπτά ἀπαντα φανερωθῇσεται, καὶ ὁ λόγος αὐτῶν ἐκείνῳ αἰτιηθήσεται, καὶ ἀπαντῶν τῶν προσηκόντων, ὅτι ἐπιθυμημάτων, ὅτι εἰρημίων, ὅτι περὶ τῶν ἡμερῶν.

σπῆθ'. Τετρακαίδεκα εἰσὶν οἱ ἡμέρας αὐτῶν τῶν παρῆναι· οὗ γὰρ τῆς ἀμέλει.

not with nectar and ambrosia
as the jesting poets tell sto-
ries) but with hidden and un-
breakable sweetnesse for
ever.

993 But woe to those un-
happy ones, who have com-
mitted abominable things!
They shall be thrust down with
the destroyer of the world into
hell, to be tormented with un-
bearable torment: for the
Judge of the world will be
the avenger of his own glory.

994 Thus shall the end of
all things be, salvation or de-
struction, never to have end:
Whether all things tend, even
our view of the world.

995 Grant our mercifull
God, for his mercy sake, that
we may very now be reckoned
amongst the heavenly inhabi-
tants, by living holily as long
as we are here, and piercing
holily the inmost places of
heaven with our sighs and
tearings.

non ambrosia & mœstare
(ut fabulati erant ludio-
nes poetæ) sed abscon-
ditis & ineffabilibus sua-
vitatibus, in sempiter-
num.

993 At vā illis infeli-
cibus, qui patrarunt abo-
minanda! detrudentur
cum rerum perditore in
gehennam: excrucianti
inenarrabilibus tormen-
tis: vindex enim gloriæ
sux erit iudex universor-
um.

994 Ita erit finis om-
nium, salus aut exitium,
nunquam defutura: huc
exeunt omnia, etiam no-
strum lustramen mundi.

995 Faxit miserator
noster, propter miseri-
cordiam suam, ut nunc
jam annumeremur cœ-
litibus, quoad hic fumus
sanctē vivendo, & quo-
tidie suspiriis penetralia
cœli penetrando.

σίαις· ἢ τῷ νίκταρ, ὡς οἱ
ποιητῶ παίζοντες μυθεύ-
ουσιν, ἀλλ' ἡσυχῶν δοκί-
μων τε καὶ ἀνεκλαλήτων δό-
λαύουσιν.

οὐχ ὅτι πῖς δι-
συχέτιν ἐκείνοι· ὅτι ἐδελ-
γμῶσαν ἐργάταις· εἰς γέν-
ιον μὲν τῷ δότολόντος κα-
ποῦ· ἀλλ' οἱ ταῖς βασάνοις
ἀνεκτὴν γήτοις πικρῶν
σαντα· ἐκδικητὴς γὰρ αὐ-
τῶν δόξης ἔσται ὁ πάντων
κρίτης.

οὕτως· Οὕτω τῶν ἀπ' ἀν-
των τελευτῶν γήτοις, σωτη-
ρία ἢ ἀπώλεια, ἀπείραστος·
εἰς τὸ τοῦ πάντα δότολόντος,
καὶ ἡμετέρας γὰρ τὸ κῆσμε
ἀπειροῦ εἶα [ἀπειρήσεις.]

οὕτως· Οἱ ἐλπίσαντες
διὰ τὸ ἡλεῖν αὐτὴν ποιη-
σάτω τὸ ἡμέτερον, μέχρι οὗ
ἐνταῦθα ἐν τῷ παρόντι εἶα
(ἐν μέσῳ τῶν ὁμιλοχρημάτων
καὶ καταπλάτων) ὑπάρ-
χουσι, ὅσας βιωτὸντας,
καὶ ὅσην μέραν τοῖς στεναγμοῖς
εἰς τὰ ἐσώτερα τῶν ἐσπέρων
δι' ἡμετέρας. καὶ ἡδὴ καὶ
πῖς ἐσπέρων ἐναριθμη-
θῆται.

C A P. C.

996. gratulatio 997. exhortatio 998. cum admonitione 999. Bene-
dictio D E O deorum 1000.

THE CLOSE.

CLAUSULA.

Ο ΚΟΛΟΦΩΝ.

996 Tell me, I pray, if
there ought remain? for those
things which have hitherto
been deliver'd, I have at-
tain'd; without boast be it
known.

997 Say you me so? go
and prosper. Well done!
I have with your wit ma-
de a succinct [brief, com-
pact] survey of all things,
and of the whole Latine

996 Cedo, fodes, si
quid supersit! nam cate-
nus tradita consequutus
sum, absit jactantia dicto.

997 Siccine? Maeste
esto virtute! Euge sub-
egisti ingenio succin-
ctam synopsis rerum
omnium, totiusque La-
tinæ linguæ: teor nihil

οὕτως· Ἄγε δὴ ὧ τῶν,
μὲν λοιπόν τι; ἐξέσω μοι
τὸ τοῦ ἀπεπρόδωτος εἰπεῖν,
τὰ μέχρι τέτε ἀπεπρόδω-
τα ἀπαντα κατέλαβον.

οὕτως· Εἰ οὕτως ἔχει;
καλῶς. Εὖ γὰρ τῆς ἀρετῆς τῇ
σὴ ἀγχινοῖα συνόψιν πνα,
σωτόμως καὶ βραχέως ἀ-
παντα συλαμμένασαν, καὶ
πάντων τῶν Ῥωμαϊκῶν γλωσ-
σῶντος.

tongue: I suppose there has bin nothing omitted to speak on

998 Make hast, if you have a mind to enter the atrium [court-yard] having pass thorough the Janua [gate;] that after a plain nomenclature [right naming] of things thou maist view the elegancies of speeches [discourses] and thy knowledge may be made both richer and finer [neater, more polite] by various accomplishments and curiosities.

999 However I admonish [advise] you, by way of vantage, that you would rather practise the choicer things, and endeavour to be a better man, then to be thought a better scholar: for fear that your little paltry knowledge should with your self come to nought: which how few are there take notice of? Do you remember, and farewell, and make vows unto God.

1000 To the LORD of Hosts, from whom, by whom, and unto whom are all things, the eternally undivided, and to be adored TRINITY in Unity, be honour to ages of ages, Amen. Hallelujah!

esse omissum tantopere.

998 Propere sis, ingredi atrium, pertransita Janua! ut post simplicem nomenclaturam rerum lustres elegantias sermonum; scientiaque tua fiat tum locupletior, tum politior, variis complementis & scitamentis.

999 Admonco tamen te, loco auctarii, ut agas potius potiora, allaboresque esse melior, quam videri doctior: ne tua scientiola tecum dispareat: quæ quotus quisque advertit? Tu memento & vale, voveque vota Deo.

1000 I E H O V A Zebaoth, à quo, per quem, & in quem, sunt omnia, æternum individx adorandæ TRINITATI, sit honor in secula seculorum, Amen. Hallelujah!

σὺν ὑποχείριον ἐποίησται
ἐν αὐτῇ αἰῶν ὑποχ
λαβόμενος ἡγεμονία.

πλήρης. Διὰ ταύτης τῆς
δύσεως εἰσελθὼν περὶ τοῦ
[περὶ τοῦ] πύλου
[τὸ μέγαθυρον, τὸ αἰνῶδες
εἰσερχέσθαι ἐν αὐτῇ τῇ
πύλῳ τῇ πάντων ἰουδαίων
δυσίαν, λόγον ἡγεμονίας
δυσίαν, καὶ τῇ ὁπσῇ
σε ὑποχέριον τε αἶμα
κοσμοπύργον, ποιήσας
συμπληρώμασι τε καὶ κορυφῇ
ψάμασι γινώσκου.

πλήρης. Τέλος, ὁπίσθῃ
ὁπμυτρῶν παρακαλῶ σοὶ
παρακαλῶ σοὶ καὶ κρηπί
ιον ἱερὰ πύργου, καὶ μάλα
τὸ ἀμείνω εἶναι, ἡ πύργου
μακρῆς δὲ δὲν ἀποδο
ζεν· μήπως ἡ ὁπσῇ μὴ
συμπερὶ τις αἶμα σοὶ καὶ
κὼς ἀποδοται· ἀλλὰ ταύτη
ὁποσὸς δὴ ποτε ἐνδυμῆται
Μακάριε σὺ, καὶ ἱερῶς
Θεὸς διὰ χάριος ἐξ αἰῶνος.

α'. Τῷ ΚΥΡΙῳ Σα
βαὶθ [τῷ δυνάμει] ἐξ
δὲ εἰς ὅν τὰ πάντα, τὰ
ἀγαθὰ καὶ ἀδύνατα
σεβαστῇ ΤΡΙΑΔΙ, πρὸς
καὶ ἱερῶς εἰς τὸν αἰῶνα
αἰῶνος, Ἀμήν. Ἀλληλούια
[Ἀνεῖπὲ τὸν Κύριον.]

THE END.

FINIS.

TELOS.



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